

VESTIGIA ARANEAЕ – FRAGMENTA EX WEB

PROJECT ANGELBOOK – VOLUME IX- PART 5



Vestigia Araneae – Fragmenta
Ex Web – Project AngelBook –
Volume IX - Part 5
By Ezekiel Redik Yarbrough -
(DBM ECLIPZE)

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On the Islamic Origin of the

Rose-Croix

By Emile Dantinne (Sar Hieronymus)

Originally published in the review "Inconnus" 1951

Translated from the French by Elias Ibrahim, and contributed by Dame Donna of The Order of The Grail Grand Commandery

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To know the history of the mysterious Order of the Rose-Croix, it is indispensable to refer to the ancient documents which attest to its existence in Europe at the beginning of the 17th century.

The most important of these documents and the earliest is entitled: Allegemeine

und generale Reformation des gantzen weiten Welte, heneben der Fama Fraternitatis des löblichen Ordens des Rosenkreutzes an alle Gelehrte und Haupte Europae geschrieben This anonymous text of 147 pages in octavo appeared in Cassel from the printery of Wilhelm Wessel in 1614.

The essential and original part of the Reformation is the Fama Fraternitatis comprising pages 91 to 118 of the 1614 edition.[1]

The Fama Fraternitatis speaks of a secret fraternity founded two centuries before by Christian Rosenkreutz [2] whose life it recounts.

Born of a noble family, Christian Rosenkreutz became orphaned at an early age. He grew up in a convent which he left at the age of sixteen years in order to travel in Arabia, Egypt and Morocco (Sedir, Histoire des Rose-Croix, p 42).

It is during the course of these travels in Islamic countries that he was put into contact with the sages of the East, who revealed to him the universal harmonic science derived from the Book M which Rosenkreutz translated.

It is on the foundation of this teaching that he conceived the plan for simultaneous universal religious, philosophic, scientific, political, and artistic reform. For the realization of this plan he united with several disciples to whom he gave the name of Rose-Croix.

The founder of the Order of the Rose-Croix belonged, as affirmed by his historians, to a noble family, but no document allows us to affirm this peremptorily. But that which is certain is that he was an orientalist and a great traveler.

The Fama tells us "that in his youth he attempted a journey to the Holy Sepulchre with a brother P.A.L. Although this brother died in Cyprus and so did not see Jerusalem, our brother C.R. did not turn back, but embarked for the other coast and directing himself towards Damascus, wanting to continue by visiting Jerusalem, but die to sickness of body, he stopped himself and thanks to the use of some drugs (which were not foreign to him) he received the favor of the Turks and entered into contact with the Sages of Damasco (Damcar) in Arabia....[3] "

He became acquainted with the miracles accomplished by the Sages and how the whole of nature was unveiled to them. Not being able to contain his impatience, he made an agreement with the Arabs that they would take him to Damcar for a certain sum of money.

If one admits the date 1378 as the date of birth of Christian Rosenkreutz, it is incontestable that the beginning of his voyage to the Middle East is situated in the first years of the 15th century during the interregnum of 1389 to 1402, during the epoch of Sultan Sulieman the First (1402-1410)[4]. ...but incontestably before the great catastrophe of 29th May 1453, the date of the taking of Constantinople by the Turks. Before that time, there is no doubt that relations between Europe and the Islamic world

were quite normal and that a young lover of things Arabian such as C. Rosenkreutz would not have lost the opportunity to be accepted in the learned circles of Islamic countries.

In spite of the intellectual decadence which marked the end of the Caliphate " the universities of Cairo, Baghdad and Damascus were highly reputed[5]."

There is nothing at all surprising that this young German savant should go to Jerusalem and have the desire to know about the Arab philosophy whose influence had been so considerable on medieval scholasticism since Gregory IX had lifted the prohibition on Aristotle and the Arab philosophers[6].

The text of the Fama relative to the relationship of C.Rosenkreutz with the Sages of Damasco is not yet as clear as one thinks. Does it suggest Damascus? This village in Arabia is named Damashqûn. In addition, the ancient capital of the realm of Damaçène, the capital of Syria, is not at all in Arabia.

In reality does it not suggest a totally different school? It is necessary to note that the word university or college corresponds to the arabic noun madrasat. The author of a History of Lebanon refers to the "madrasat-ul-hûqûqi fi Bayrût", which means the University of Law in Beirut[7].

The word Damcar therefore remains quite mysterious. I have in vain consulted dictionaries by Lane, Kazimirski, Richardson, Wahrmund, Zenker, Belot, Houwa, the Supplement aux dictionnaires arabes by Dozy, the Additions aux dictionnaires arabes by Fagnan, the Enzyklopädie des Islam and the Geschichte der Arabischen Literatur by Brocklemann. DMCR is not an arabic root.

And yet Damcar doesn't seem so far from Jerusalem. It is there that he strengthened his foundation in the Arabic language that the following year he translated the Book M into good Latin[8].

It is sufficiently difficult to know what the author intended by Book M. Perhaps it suggests a translation of a lost book by Aristotle, bearing this title, but it hardly seems probable. Since the Fama cites other books by means of a letter, one can induce that the initials in question correspond to the categorization Chr. Rosenkreutz made for the books which he translated from Arabic.

After three years of study in which he especially concentrated on medicine and mathematics, he embarked from the Sinu Arabico for Egypt, where he applied his attention to plants and animals.

He doesn't seem to have been in Egypt for very long , when as he states, he embarked for the destination of Fez. What he says here is worth remembering: " Every year the Arabs and Africans send their chosen deputies to meet to question each other

on the subject of the Arts and to know whether something better hasn't been discovered, or if experience hasn't weakened their basic principles. Therefore every year sees something new which improves mathematics, medicine, and magic[9]." But he recognized that "their magic was not altogether pure and their Kabbalah is defiled by their religion[10]".

The Sages whom he meets in Fez are in periodic and regular contact with those of other Islamic countries. The "Elementaries", that is to say those who study the elements, revealed many of their secrets to him[11].

Fez was at the time a center of philosophical and occultist studies: some taught there were the alchemy of Abu-Abdallah, Gabir ben Hayan, and the Imam Jafar al Sadiq, the astrology and magic of Ali-ash-Shabramallishi, the esoteric science of Abdarrahan ben Abdallah al Iskari. These studies flourished from the time of the Omayyads[12].

The fact that secrets are suggested indicates without any doubt that they formed the teachings of secret societies. It doesn't at all suggest the Sabeans, an essentially heterodox society which represented a survival of paganism. One is inclined to believe that Chr. Rosenkreutz had found his secrets amongst the Brethren of Purity, a society of philosophers which had formed in Basra in the first half of the fourth century after the Hejira (622) which , without being orthodox , interpreted the dogmas and applied itself seriously to scientific research. Their doctrine which had its source in the study of the ancient Greek philosophers, became more pronounced in a neo-Pythagorean direction[13]. They took from the Pythagorean tradition the habit of envisaging things under their numeric aspect.

Their interpretation of dogma remained a secret from society due to its heterodox nature.

For example, on the subject of resurrection, they explained that the word resurrection (qiyamah) is derived from subsistence (qiyam) and when the soul leaves the body it subsists by its essence , and it is this which resurrection actually consists.

The Brethren of Purity had in each locality a meeting place where non-members were excluded, and where they could discuss their secrets together. They would mutually help each other "like the hand and foot work together for the body."

There were various degrees in the order: masters of crafts, governors or pastors of the brothers, the degree of sultan which represented legislative power, and finally the supreme degree, named the royal degree which conferred a state of vision or revelation like the one attained at death.

The secret part of the teaching was on the subject of theurgy: the divine and angelic names, conjurations, the Kabbalah, exorcisms etc...[14]

The Brethren of Purity differed from the Sufis but they were united in many points of doctrine. They were both mystical orders deriving from Koranic theology. The dogma is supplanted by faith in the Divine Reality[15].

The Sufis evidently distinguished themselves from Brethren of Purity, and if their doctrines had some points in common with nearly all the Sufi sects, it is necessary to certainly except that which admitted metempsychosis. Following the teachings of the Arab neo-platonic philosophers and Jewish kabbalists who often influenced the mystics, they called for the idea of metempsychosis, in order to represent the chastisement of the impure soul leaving the body[16].

Their teaching presented enough Christian cross fertilizations that it attracted the attention of the Christian initiate C.Rosenkreutz. Their doctrine of the Logos deriving from the Gospels evidently differed from the Christian idea, but there was among them a syncretism which one discovers in the Rosicrucian rituals. In the ascension of the soul towards God, the Illumination of the Names is given by the Bible, the Illumination of the attributes by the Gospels, and the Illumination of the Essence by the Koran. Jesus and Mohammed had revealed the mysteries of the Invisible[17]. This is well enough the character of this syncretism.

It is to be noted that Brethren of Purity did not wear any special clothing[18]; it is a known fact that the initiators also assured themselves that one person who could succeed them, and that they practiced abstinence, which the author of the Fama translated by an Arab image " they were engaged to virginity[19] " , they healed the sick . I will abstain from citing the names of the great Arabic doctors who are so well known.

The Rosicrucian doctrine of Creation which we have recently published[20], is found again in its entirety in the philosophy of Ibn Sina. God does not create the world directly but the necessary Being emanates a pure intelligence which is the First Cause. This First Cause knows the Creator as necessary and itself as possible. From this time multiplicity introduces itself into the Order of creation. This intelligence is the active intellect, the illuminator of souls. From sphere to sphere (through the ten spheres) the radiance pursues itself towards the pure intelligences as far as the level of matter.

God is understood therefore as the omnipotent and creative First Cause. He cannot have been abstaining from all time and have commenced that which implies in him a change so that the creation is eternal.

The Creator does not directly create matter, but it is through the role of the intermediaries, the angels who identify themselves with the first principles[21].

It is possible that Chr. Rosenkreutz could have known the teachings of Ibn Sina or Abdu'l-Karim al-Jili[22], who developed an analogous theory: " The world is co-eternal with God, but in the logical order, the judgement that God exists in Himself is anterior to the judgement that things exist in his knowledge. He knows them as He knows Himself but they are not eternal and He is eternal.[23]"

Mohyi-ed-Din taught that the souls are pre-existent to the body, that they are of different degrees of perfection and that they unequally break through the shadows of the body. The act of learning for them, therefore is nothing more than a remembering, a return ascension towards the place from which they had first departed.

Ibn-Arabi who wrote a book on "The Hundred Names of God" used circles to expound his system, which is singularly close to that of "Dignitates Divinae" by Raymond Lully, who is considered as an initiate and precursor to the Rose-Croix.

Rosicrucian theurgy hardly differs from that of the Sufis although the Sufis derive a very rich angelology from the Koran. At the side of the Cherubim is a more elevated angel named al-Nun who symbolizes Divine Knowledge. He is placed in front of the celestial Tablet; under the Throne are placed the angels named al Qalam (the pens); the angel al-Mudabbir; the angels named al-Mufasssil are placed before the Imamu'l Mubin, (First Intelligence); the Ruh are the objects of Divine Knowledge..... The Sufi mystic when he reaches the degree of perfection is in contact with the angels. If by them he attains the knowledge of the worlds visible and invisible, it is by them also that he exercises a superhuman power over things, over humanity and over events, since the evoked angels here are no longer the simple messengers of God but the thought itself of God, in so far as it emanates from the Divine Essence through the First Created towards the metaphysical reality of things.

It is in this that the High Magic al sihu'l ali resides. In "The Path of Divine Unity", the mystic Jili explains how by the use of a formula the mystic obtains from God that which he desires[24].

Notes:

[1] The French translation by E. Coro (Ed. Rhea, Paris 1921) comprises 63 pages. It is subtitled "The Travels of Christian Rozenkreutz." The Fama is attributed to John Valentin Andrea.

[2] C. Rosenkreutz is considered by many historians as a mythic personage. However Larousse gives as his dates 1378-1484.

[3] Fama, 1921, p21-27.

[4] T. Mann, Der Islam, p 116

[5] P. KELLER, La question arabe, p17

[6] A.M GOICHON, La philosophie d'Avicenne et son influence en Europe medievale, 1944, p105

[7] Musawir fi tarik Lûbnâ, p28.

[8] Fama, p33-47. Does Damcar suggest a madrasat (University) whose name has been corrupted , perhaps Medina , where the occult sciences were held in honour.

[9] Fama, p 24

[10] Fama, p 24

[11] Fama, p 26

[12] C.B ROCKELMANN Geseb.der arabischen Literatur, t II

[13] CARA DE VAUX, Les penseurs de l'Islam, t IV , p 107.

[14] CARA DE VAUX, op cit. p 113

[15] R.A. NICHOLSON, Studies in Islamic Mysticism, 1921, p 79.

[16] G.VADJER, Introduction a la pensee juive au moyen age, 1947, p97.

[17] NICHOLSON, op cit , p 138

[18] BOUCHET, L'esoterisme mussulman , (Museen 1910)

[19] Fama , p 38

[20] La pensee at l'ouvre de Peladan , La philosophie Rosicrucienne, 1947 .

[21] GOICHON, Introduction a Avicenna , p 32

[22] He is the author of "al Insanu Kamil.... (The Perfect Man in the knowledge of Origins) a sufi work.

[23] NICHOLSON, op cit , p 103

[24] NICHOLSON, op cit , p 139

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Alchemists, the Rosicrucians and Asiatic Brethrens
By Charles William Heckethorn

The following article is an extract from the first volume of the author's "The Secret

"Societies of All Ages and Countries" (revised edition of the 1875 edition) first published in 1896. Written in the quaint biased style of an outsider. It should be read with discernment, as the subject, veiled as it is, is often distorted by hearsay, and open to abuse by charlatans. The period spelling of such words as Alchymists have not been altered. Our copy of the book, a reprint, was printed by University Books, New York, 1965. A new reprint can be obtained from Kessinger Publishing.

ALCMYMISTS

"In our day men are only too much disposed to regard the views of the disciples and followers of the Arabian school, and of the late Alchymists, respecting transmutation of metals, as a mere hallucination of the human mind, and, strangely enough, to lament it. But the idea of the variable and changeable corresponds with universal experience, and always precedes that of the unchangeable."—LIEBIG

The alchymist he had his gorgeous vision
Of boundless wealth and everlasting youth;
He strove untiringly, with firm decision,
To turn his fancies into glorious truth,
Undaunted by the rabble's loud derision
Condemning without reason, without ruth,
And though he never found the pearl he sought,
Yet many a secret gem to light be brought.

Related Texts:

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Brotherhood of the Rosy Cross:

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238. Astrology perhaps Secret Heresy.—The mystic astronomy of ancient nations produced judicial astrology, which, considered from this point of view, will appear less absurd. It was the principal study of the Middle Ages; and Rome was so violently opposed to it because, perhaps, it was not only heresy, but a wide-spread reaction against the Church of Rome. It was chiefly cultivated by the Jews, and protected by princes opposed to the papal supremacy. The Church was not satisfied with burning the books, but burned the writers; and the poor astrologers, who spent their lives in the contemplation of the heavens, mostly perished at the stake.

239. Process by which Astrology degenerated.—As it often happens that the latest disciples attach themselves to the letter, understanding literally what in the first instance was only a fiction, taking the mask for a real face, so we may suppose astrology to have degenerated and become false and puerile. Hermes, the legislator of Egypt, who was revealed in the Samothracian mysteries, and often represented with a ram by his side—a constellation initiating the new course of the equinoctial sun, the conqueror of darkness—was revived in astrological practice; and a great number of astrological works, the writings of Christian Gnostics and Neo-Platonists, were attributed to him, and he was considered the father of the art from him called hermetic, and embracing astrology and alchemy, the rudimentary efforts of two sciences, which at first overawed ignorance by imposture, but, after labouring for centuries in the dark, conquered for themselves glorious thrones in human knowledge.

240. Scientific Value of Alchemy.—Though Alchemy is no longer believed in as a true science, in spite of the prophecy of Dr. Girtanner, of Göttingen, that in the nineteenth century the transmutation of metals will be generally known and practised, it will never lose its power of awakening curiosity and seducing the imagination. The aspect of the marvellous which its doctrines assume, the strange renown attaching to the memory of the adepts, and the mixture of reality and illusion, of truths and chimeras which it presents, will always exercise a powerful fascination upon many minds. And we ought also to remember that every delusion that has had a wide and enduring influence must have been founded, not on falsehood, but on misapprehended truth. This aphorism is especially applicable to Alchemy, which, in its origin, and even in its name, is identical with chemistry, the syllable al being merely the definite article of the Arabs. The researches of the Alchemists for the discovery of the means by which transmutation might be effected were naturally suggested by the simplest experiments in metallurgy and the amalgamation of metals—it is very probable that the first man who made brass

thought that he had produced imperfect gold.

241. The Tincture.— The transmutation of the base metal was to be effected by means of the transmuting tincture, which, however, was never found. But it exists for all that; it is the power that turns a green stalk into a golden ear of corn, that fills the sour unripe apple with sweetness and aroma, that has turned the lump of charcoal into a diamond. All these are natural processes, which, being allowed to go on, produce the above results. Now, all base metals may be said to be imperfect metals, whose progress towards perfection has been arrested, the active power of the tincture being shut up in them in the first property of nature. If a man could take hold of the tincture universally diffused in nature, and by its help assist the imprisoned tincture in the metal to stir and become active, then the transmutation into gold, or rather the manifestation of the hidden life, could be effected. But this power or tincture is so subtle that it cannot possibly be apprehended; yet the Alchymists did not seek the non-existing, but only the unattainable.

242. Aims of Alchymy.—The three great ends pursued by Alchymy were the transmutation of base metals into gold by means of the philosopher's stone; the discovery of the panacea, or universal medicine, the elixir of life; and the universal solvent, which, being applied to any seed, should increase its fecundity. All these three objects are attainable by means of the tincture—a vital force, whose body is electricity, by which the two latter aims have to some extent been reached, for electricity will both cure disease and promote the growth of plants. Alchymy was then in the beginning the search after means to raise matter up to its first state, whence it was supposed to have fallen. Gold was considered, as to matter, what the ether of the eighth heaven was as to souls; and the seven metals, each called by the name of one of the seven planets, the knowledge of the seven properties really implied being lost—the Sun, gold; Moon, silver; Saturn, lead; Venus, tin; Mercury, iron; Mars, mixed metal Jupiter, copper,(1)—formed the ascending scale of purification, corresponding with the trials of the seven caverns or steps. Alchymy was thus either a bodily initiation, or an initiation into the mysteries, a spiritual Alchymy; the one formed a veil of the other, wherefore it often happened that in workshops where the vulgar thought the adepts occupied with handicraft operations, and nothing sought but the metals of the golden age, in reality, no other philosopher's stone was searched for than the cubical stone of the temple of philosophy; in fine, nothing was purified but the passions, men, and not metals, being passed through the crucible. Böhme, the greatest of mystics, has written largely on the perfect analogy between the philosophical work and spiritual regeneration.

243. History of Alchymy.—Alchymy flourished in Egypt at a very early age, and Solomon was said to have practised it. Its golden age began with the conquest of the Arabs in Asia and Africa, about the time of the destruction, of the Alexandrian Library. The Saracens, credulous, and intimate with the fables of talismans and celestial influences, eagerly admitted the wonders of Alchymy. In the splendid courts of Almansor and Haroun al Raschid, the professors of the hermetic art found patronage, disciples, and emolument. Nevertheless, from the above period until the eleventh century the only alchymist of note is the Arabian Geber, whose proper name was Abu

Mussah Djafar al Sofi. His attempts to transmute the base metals into gold led him to several discoveries in chemistry and medicine. He was also a famous astronomer, but—sic transit gloria mundi !—he has descended to our times as the founder of that jargon known by the name of gibberish! The Crusaders brought the art to Europe; and about the thirteenth century Albertus Magnus, Roger Bacon, and Raymond Lully appeared as its revivers. Edward III. engaged John le Rouse and Master William de Dalby, alchemists, to make experiments before him; and Henry VI. of England encouraged lords, nobles, doctors, professors, and priests to pursue the search after the philosopher's stone; especially the priests, who, says the king— (ironically?)—having the power to convert bread and wine into the body and blood of Christ, may well convert an impure into a perfect metal. The next man of note that pretended to the possession of the lapis philosophorum was Paracelsus, whose proper name was Philip Aureolus Theophrastus Paracelsus Bombastus, of Hohenheim, and whom his followers called “Prince of Physicians, Philosopher of Fire, the Trismegistus of Switzerland, Reformer of Alchymistical Philosophy, Nature's faithful Secretary, Master of the Elixir of Life and Philosopher's Stone, Great Monarch of Cbymical Secrets.” He introduced the term alcahest (probably a corruption of the German words “all geist,” - “all spirit”), to express the universal solvent. The Rosicrucians, of whom Dr. Dee was the herald, next laid claim to alchymistical secrets, and were, in fact, the descendants of the Alchymists; and it is for this reason chiefly that these latter have been introduced into this work, though they cannot strictly be said to have formed a secret society.

244. Still, Alchymists formed Secret Societies.—Still, in the dedication to the Emperor Rudolph II., prefixed to the work entitled *Thesaurinella Chyrnica—aurea tripartita*, we read “Given in the Imperial City of Hagenau, in the year 1607 of our salvation, and in the reign of the true governor of Olympus, Angelus Hagith, anno cxcvii.” The author calls himself Benedictus Figulus. The dedication further mentions a Count Bernhard, evidently one of the heads of the order, as having been introduced to a society of Alchymists, numbering fourteen or fifteen members, in Italy. Further, Paracelsus is named as the monarcha of this order; that is, the monarch, a local head, subject to the governor of Olympus, the chief of the Italian society. The author also, beside the usual chronology, gives a separate sectarian date; if we deduct cxcvii. (197) from 1607, we obtain the date 1410 as that of the foundation of the society. Figulus says it was merged in the Rosicrucian order about the year 1607. Whether it was the same as that mentioned by Raymond Lully in his “*Theatrum Chymicum*,” whose chief was called Rex Physicorum, and which existed before 1400, is uncertain.

245. Decay of Alchymy.—Alchymy lost all credit in this country by the failure, and consequent suicide, of Dr. James Price, a member of the Royal Society, to produce gold, according to promise, the experiments to be performed in the presence of the Society. This occurred in 1783. But in 1796 rumours spread throughout Germany of the existence of a great union of adepts, under the name of the Hermetic Society, which, however, consisted really of two members only, the well-known Karl Arnold Kortum, the author of the *Jobsiade*, and one Bährens, though there were many “honorary” members. The public, seeing no results, though the “Society” promised much, at last

took no further notice of the Hermetics, and the wars, which soon after devastated Europe, caused Alchymy to be forgotten; though up to the year 1812 the higher society of Carlsruhe amused itself, in secret cliques, with playing at the transmutation of metals. The last of the English Alchymists seems to have been a gentleman of the name of Kellerman, who as lately as 1828 was living at Lilley, a village between Luton and Hitchin. There are, no doubt, at the present moment men engaged in the search after the philosopher's stone; we patiently wait for their discoveries.

246. Specimens of Alchymistic Language.—After Paracelsus the Alchymists divided into two classes: those that pursued useful studies, and those that took up the visionary fantastical side of Alchymy, writing books of mystical trash, which they fathered on Hermes, Aristotle, Albertus Magnus, and others. Their language is now unintelligible. One brief specimen may suffice. The power of transmutation, called the Green Lion, was to be obtained in the following manner :—" In the Green Lion's bed the sun and moon are born; they are married and beget a king; the king feeds on the lion's blood, which is the king's father and mother, who are at the same time his brother and sister. I fear I betray the secret, which I promised my master to conceal in dark speech from every one who does not know how to rule the philosopher's fire." Our ancestors must have had a great talent for finding out enigmas if they were able to elicit a meaning from these mysterious directions; still, the language was understood by the adepts, and was only intended for them. Many statements of mathematical formulæ must always appear pure gibberish to the uninitiated into the higher science of numbers; still, these statements enunciate truths well understood by the mathematician. Thus, to give but one instance, when Hermes Trismegistus, in one of the treatises attributed to him, directs the adept to catch the flying bird and to drown it, so that it fly no more, the fixation of quicksilver by a combination with gold is meant.

247. Personal Fate of the Alchymists.—The Alchymists, though chemistry is greatly indebted to them, and in their researches they stumbled on many a valuable discovery, as a rule led but sad and chequered lives, and most of them died in the utmost poverty, if no worse fate befell them. Thus one of the most famous Alchymists, Bragadino, who lived in the last quarter of the sixteenth century, who obtained large sums of money for his pretended secret from the Emperor of Germany, the Doge of Venice, and other potentates, who boasted that Satan was his slave—two ferocious black dogs that always accompanied him being demons—was at last hanged at Munich, the cheat with which he performed the pretended transmutation having been discovered. The two dogs were shot under the gallows. But even the honest Alchymists were doomed—

"To lose good days that might be better spent,

To waste long nights in pensive discontent;

To speed to-day, to be put back to-morrow,

To feed on hope, to pine with fear and sorrow

To fret their souls with crosses and with cares,
To eat their hearts through comfortless despairs.
Unhappy wights, born to disastrous end,
That do their lives in tedious tendance spend!"

THE ROSICRUCIANS

268. Merits of the Rosicrucians.—A halo of poetic splendour surrounds the order of the Rosicrucians; the magic lights of fancy play around their graceful daydreams, while the mystery in which they shrouded themselves lends an additional charm to their history. But their brilliancy was that of a meteor. It just flashed across the realms of imagination and intellect, and vanished forever; not, however, without leaving behind some permanent and lovely traces of its hasty passage, just as the momentary ray of the sun, caught on the artist's lens, leaves a lasting image on the sensitive paper. Poetry and romance are deeply indebted to the Rosicrucians for many a fascinating creation. The literature of every European country contains hundreds of pleasing fictions, whose machinery has been borrowed from their system of philosophy, though that itself has passed away; and it must be admitted that many of their ideas are highly ingenious, and attain to such heights of intellectual speculation as we find to have been reached by the Sophists of India. Before their time, alchemy had sunk down, as a rule, to a grovelling delusion, seeking but temporal advantages, and occupying itself with earthly dross only: the Rosicrucians spiritualised and refined it by giving the chimerical search after the philosopher's stone a nobler aim than the attainment of wealth, namely, the opening of the spiritual eyes, whereby man should be able to see the supernal world, and be filled with an inward light to illumine his mind with true knowledge. The physical process of the transmutation of metals was by them considered as analogical with man's restoration to his unfallen state, as set forth in Böhme's *Signatura Rerum*, chapters vii., x.—xii. The true Rosicrucians, therefore, may be defined as spiritual alchemists, or Theosophists.

269. Origin of the Society doubtful.—The society is of very uncertain origin. It is affirmed by some writers that from the fourteenth century there existed a society of physicists and alchemists who laboured in the search after the philosopher's stone; and a certain Nicolo Barnaud undertook journeys through Germany and France for the purpose of establishing a Hermetic society. From the preface of the work, "Echo of the Society of the Rosy Cross," it moreover follows that in 1597 meetings were held to institute a secret society for the promotion of alchemy. Another indication of the actual existence of such a society is found in a book published in 1605, and entitled, "Restoration of the Decayed Temple of Pallas," which gives a constitution of Rosicrucians. Again, in 1610, the notary Haselmeyer pretended to have read in a MS. the *Fama Fraternitatis*, comprising all the laws of the Order. Four years afterwards appeared a small work, entitled "General Reformation of the World," which in fact

contains the *Fama Fraternitatis*, where it is related that a German, Christian Rosenkreuz, founded such a society in the fourteenth century, after having learned the sublime science in the East. Of him it is related, that when, in 1378, he was travelling in Arabia, he was called by name and greeted by some philosophers, who had never before seen him; from them he learned many secrets, among others that of prolonging life. On his return he made many disciples, and died at the age of 150 years, not because his strength failed him, but because he was tired of life. In 1604 one of his disciples had his tomb opened, and there found strange inscriptions, and a MS. in letters of gold. The grotto in which this tomb was found, by the description given of it, strongly reminds us of the Mithraic Cave. Another work, published in 1615, the *Confessio Fraternitatis Rosicrucian Rosæ Crucis*, contains an account of the object and spirit of the Order.

270. Rosicrucian Literature.—The *Thesaurinella Chymica aurea*, already referred to (sect. 244) may have been a Rosicrucian work, as also *Raymundii Lullii Theoria*. In 1615, Michael Meyer published at Cologne his *Themis Aurea, hoc est, de legibus Fraternitatis Rosæ Crucis*, which purported to contain all the laws and ordinances of the brotherhood. Another work, entitled “The Chymical Marriage of Christian Rosenkreuz,” and published in 1616, in the shape of a comic romance, is really a satire on the alchymistical delusions of the author’s time. Both works were written, as we learn from his autobiography, by Valentine Andrea, a Lutheran clergyman of Herrenberg, near Tübingen. But instead of being taken for what the author intended them—satires on the follies of Paracelsus, Weigel, and the alchymists—the public swallowed his fictions as facts: printed letters and pamphlets appeared everywhere, addressed to the imaginary brotherhood, whilst others denounced and condemned it. One Christopher Nigrinus wrote a book to prove the Rosicrucians were Calvinists, but a passage taken from one of their writings showed them to be zealous Lutherans. Andrea himself, in his “*Turns Babel*” and “*Mythologia Christiana*,” published circa 1619, condemns Rosicrucianism. Impostors, indeed, pretended to belong to the fraternity, and to possess its secrets, and found plenty of dupes. Numerous works also continued to appear. Here are the titles of a few of them

“*Epistola ad patres de Rosea Cruce*.” Frankfurt, 1617.

“Quick Message to the Philosophical Society of the Rosy Cross.” By Valentine Ischirnessus. Danzig, 1617.

“The Whole Art and Science of the God-Illuminated Fraternity of Christian Rosenkreuz.” By Theophilus Schweighart. 1617.

“Discovery of the Colleges and Axioms of the Illuminated Fraternity of Christian Rosenkreuz.” By Theophilus Schweighart. 1618.

“*De naturæ secretis quibusdam at Vulcaniam artem chymicæ ante omnia necessariis*, addressed to the Masters of the Philosophic Fraternity of the Rosy Cross.” 1618. N. P.

“Sisters of the Rosy Cross; or, Short Discovery of these Ladies, and what Religion, Knowledge of Divine and Natural Things, Trades and Arts, Medicines, &c., may be found therein.” Parthenopolis, 1620.

“The Most Secret and Hitherto Unknown Mysteries of All Nature.” By the Collegium Rosianum. Leyden, 1630.

Of course the scientific value of all these writings was nil, the literary scarcely more.

271. Real Objects and Results of Andrea's Writings.—The account given in the preceding paragraph of the literary performances of John Valentine Andrea is the popular one. But certain explanations are necessary. Andrea's Rosicrucian writings concealed political objects, the chief of which was the support of the Lutheran religion, which the Rosicrucians themselves followed. Andrea made two journeys to Austria—the first in 1612, when the Emperor Mathias ascended the throne; and the second in 1619, a few months after the Emperor's death. At Linz he had private interviews with several Austrian noblemen, all of them Lutherans. Rosicrucian lodges, to further the objects of the Reformation, were established, but numerous Catholics obtained admission to them, and gradually turned their tendencies in the very opposite direction. Andrea perceiving this withdrew from Rosicrucianism, and endeavoured by the subsequent writings, mentioned above, to disavow his former connection with it. With the same object also he, during his second residence in Austria, founded the “Fraternitas Christi,” to which many members of the Protestant Austrian nobility sought admission. Three years after the society was prohibited by the Government, and its final suppression hastened by an opposition society, founded by the Catholics, with the sanction of the Pope, first at Olmütz and then at Vienna, the leaders being the Counts Althan, Gonzaga, and Sforza; the order was called that of the “Blue Cross.” The Rosicrucians, being no longer under the influence of Andrea, broke up into a number of independent lodges, which quickly degenerated into mere traps to catch credulous dupes and their money; hence the duration of most was short. But on the accession of Joseph II., whose liberal principles were known, the Rosicrucians, as well as other secret societies, sprang into life again. Freemasonry became the fashion of the day. Masonic implements were worn as “charms;” the ladies carried muffs of white silk edged with blue, to represent the Mason's aprons, and so on. The Emperor found it necessary to regulate the conduct of these secret societies. He suppressed all except that of the Freemasons, to whom in 1785 he granted a patent, which began thus: “Since nothing is to exist in a well-regulated state without proper supervision, We deem it necessary thus to declare our will: The so-called Masonic Societies, whose secrets are unknown to us, since we never were curious enough to inquire into their juggleries (gauckeleien),” &c. This edict, which abolished the other societies, but allowed the Freemasons to continue their “juggleries,” as the Emperor called their ceremonies, threw many of the suppressed societies, including the Rosicrucians, into the arms of the Masonic Fraternity; the Asiatic Brethren, as we shall see further on (281), transferred their activity from Vienna to Sleswick.

272. Ritual and Ceremonies.—The “juggleries” of the Rosicrucians, whom the Emperor suppressed, were those of the “constitution” of 1763, and as follows :—The apartment where the initiation took place contained the *tabella mystica*, presently to be described. The floor was covered with a green carpet, and on it were placed the following objects:— A glass globe, standing on a pedestal of seven steps, and divided into two parts, representing light and darkness; three candelabra, placed triangularly; nine glasses, symbolising male and female properties; the quintessence, and various other things; a brazier, a circle, and a napkin.

The candidate for initiation is introduced by a brother, who takes him into a room where a light, pen, ink, and paper, sealing-wax, two red cords, and a bare sword are laid on a table. The candidate is asked whether he firmly intends to become a pupil of true wisdom. Having answered affirmatively, he gives up his hat and sword, and pays the fees. His hands having been bound, and his eyes bandaged and a red cord put round his neck, he is led to the door of the lodge, on which the introducer gently knocks nine times. The doorkeeper opens it and asks “Who is there?” The hierophant answers, “An earthly body holding the spiritual man imprisoned in ignorance.” The doorkeeper, “What is to be done to him?” The introducer, “Kill his body and purify his spirit.” The doorkeeper, “Then bring him into the place of justice.” They enter, place themselves in front of the circle, the candidate kneeling on one knee. The master stands at his right hand, with a white wand, the introducer at his left, holding a sword; both wear their aprons. The master says, “Child of man, I conjure you through all degrees of profane Freemasonry, and by the endless circle, which comprises all creatures and the highest wisdom, to tell me for what purpose you have come here?” The candidate, “To acquire wisdom, art, and virtue.” The master, “Then live! But your spirit must again rule over your body; you have found grace, arise and be free.” He is then unbound, steps into the circle, the master and the introducer hold the wand and sword crosswise, the candidate lays three fingers thereon, and as soon as the master says “Now listen,” the candidate repeats the oath propounded to him, which is simply a declaration that he will have no secrets from his brethren, and will lead a virtuous life. Then he is invested with the title of the order, the seal, password and sign, hat and sword, and has the mystical table interpreted to him, after which, like the Masons, he and the other brethren go from “labour” to “refreshment.”

This mystical table is divided into nine vertical and thirteen horizontal compartments. The first column of nine divisions gives the numbers, the second the names of the different degrees. The lowest comprises the Juniores, who know next to nothing; the highest the Magi, from whom nothing is hidden, who are masters over all things, like Moses, Hermes, Hiram. Their jewel is an equilateral triangle. According to the table, the different degrees have meeting-places all over Europe and Asia; the Magi meet at Smyrna [Izmir, Turkey] every ten years; the Magistri, a degree below, at Cambray, in Poland, and Paris, in France, every nine years; the Juniores every two years at such a place as may be most convenient. The admission fee to the degree of Magus is ninety-nine gold marks; to that of Junior, three marks. The Minores, who know the “philosophical sun,” and “perform marvellous cures,” pay what they choose.

273. Rosicrucians in England in the Past.—The works of Andreä excited much attention in England, where mysticism and astrology at that time had many adherents, as Wood's "Athenm Oxonienses" fully shows. Robert Fludd in this country was the great champion of the Rosicrucians. His two most important works concerning them are "Apologia et Compendiaria Fraternitatem de Rosea Cruce suspicionis et infamiæ maculis aspersam. veritatis quasi Fluctibus abluens et abstergens." Leyden, 1616. "Tractatus Apologeticus integritatem Societatis de Roseæ Cruce defendens." Lugdvai Batavorum, 1617. This latter is really a duplicate of the former with a new title.

Fludd was followed by one Heydon, born 1629. Strange to say, an attorney, who, among other works on the Rosicrucians wrote "An Epilogue for an Apilogue," wherein occur passages such as this: "I shall tell you what Rosicrucians are, and that Moses was their father. Some say they were of the order of Elias, some of Ezechiel, others define them to be the officers of the generalissimo of the world; that are as the eyes and ears of the great king, seeing and hearing all things, for they are seraphically illuminated as Moses was, according to this order of the elements, earth refined to water, water to air, air to fire." Such gibberish as this was served up for the reading public some centuries ago, and, I suppose, satisfied them. In another of his works Heydon maintained that it was criminal to eat—though he did not abstain from the practice himself—but that there was a fine fatness in the air quite sufficient for nourishment, and that for men of very voracious appetites, it was enough to place a cataplasm of cooked meat on the epigastrium to satisfy their hunger.

In 1646 Elias Ashmole, William Lilly, Dr. Thomas Wharton, George Wharton, Dr. J. Hewitt, Dr. J. Pearson, and others formed a Rosicrucian society in London, practically to carry out the scheme propounded in Bacon's "New Atlantis," that is, the erection of the House of Solomon. It was to remain as unknown as the island of Bensalem, that is to say, the study of nature was to be pursued esoterically, not exoterically. The carpet in their lodge represented the pillars of Hermes ; seven steps, the first four of which symbolised the four elements, and the other three salt, sulphur, and mercury, led to an "exchequer," or higher court, or stage, on which were displayed the symbols of creation, or of the work of the six days. Some of the members of this society were Freemasons, hence they were enabled to hold their meetings in Masons' Hall, Masons' Alley, Basinghall Street. They kept nothing secret except their signs.

274. Origin of Name.—The name is generally derived, from the supposed founder of the order, Rosenkreuz, Rose Cross; but according to others, it is taken from the armorial bearings of the Andreä family, which were a St. Andrew's cross and four roses. Others again, modern writers, say it is composed of ros, dew, and crux, tile cross ; crux is supposed mystically to represent LVX, or light, because the figure X exhibits the three letters; and light, in the opinion of the Rosicrucians, produces gold; whilst dew, ros, with the (modern) alchemists, was a powerful solvent. But Mr. Waite, in his "Real History of the Rosicrucians" (London, 1887), argues with much force, that the Rosicrucians bore the rose and cross as their badge because they were ardent Protestants, to whom Martin Luther was an idol, prophet, and master, and the device on the seal of Martin Luther was a cross-crowned heart rising from the centre of a rose. The theory has much

in its favour, but we cannot quite set aside the fact that in all mystical systems the rose and the cross have always been emblems of paramount importance. We meet with them in the most ancient Hindu mythology. Lackschemi, the wife of Vishnu, was found in a rose with 108 leaves, whence the Indian rosary has the same number of beads, and to the Hindus the cross was the symbol of creation. We have already seen in the account of the Eleusinian Mysteries what importance was attached to the rose, and that Apuleius makes Lucius to be restored to his primitive form by eating roses; and the "Romance of the Rose" was considered by the Rosicrucians as one of the most perfect specimens of Provençal literature, and as the allegorical chef d'oeuvre of their sect. It is undeniable that this was coeval with chivalry, and had from thenceforth a literature rich in works, in whose titles the word Rosa is incorporated; as the Rosa Philosophorum, of which no less than ten occur in the *Artis Auriferæ quam Chiemiam vocant* (Basilea, 1610). The connection of the Rosicrucians with chivalry, the Troubadours, and the Albigenses, cannot be denied. Like these, they swore the same hatred to Rome; like these, they called Catholicism the religion of hate. They solemnly declared that the Pope was Antichrist.

275. Statements concerning themselves—They pretended to feel neither hunger nor thirst, nor to be subject to age or disease; to possess the power of commanding spirits, and attracting pearls and precious stones, and of rendering themselves invisible. They stated the aim of their society to be the restoration of all the sciences and especially of medicine and by occult artifices to procure treasures and riches sufficient to supply the rulers and kings with the necessary means for promoting the great reforms of society then needed. They were bound to conform to five fundamental Laws:— 1. Gratuitously to heal the sick. 2. To dress in the costume of the country in which they lived. 3. To attend every year the meeting of the Order. 4. When dying to choose a successor. 5. To preserve the secret one hundred years.

276. Poetical Fictions of Rosicrucians. — These are best known from the work of Joseph Francis Borri, a native of Milan. and it is to them the "poetic splendour which surrounds the Order," which, in fact, gave real existence to it, is due. Having preached against the abuses of the Papacy, and promulgated opinions which were deemed heretical. Borri was seized by order of the Inquisition and condemned to perpetual imprisonment. He died in the Castle of St. Angelo in 1695. The work referred to is entitled *The Key of the Cabinet of Signor Borri*," and is, in substance, nothing but the cabalistic romance entitled "The Count de Gabalis," published in 1670 by the Abbé de Villars. What we gather from this work is that the Rosicrucians discarded for ever all the old tales of sorcery and witchcraft and communion with the devil. They denied the existence of incubi and succubi, and of all the grotesque imps monkish brains had hatched and superstitious nations believed in. Man, they said, was surrounded by myriads of beautiful and beneficent beings, all anxious to do him service. These beings were the elemental spirits; the air was peopled with sylphs, the water with undines or naiads, the earth with gnomes, and the fire with salamanders. These the Rosicrucian could bind to his service, and imprison in a ring, a mirror, or a stone, and compel to appear when called, and render answers to such questions as he chose to put. All these beings possessed great powers, and were unrestrained by the barriers of space or

matter. But man was in one respect their superior: he had an immortal soul, they had not. They could, however, become sharers in man's immortality, if they could inspire one of that race with the passion of love towards them. On this notion is founded the charming story of "Undine"; Shakespeare's Ariel is a sylph; the "Rape of the Lock," the Masque of "Comus," the poem of "Salamandrine," all owe their machinery to the poetic fancies of the Rosicrucians. Among other things they taught concerning the elemental spirits, they asserted that they were composed of the purest particles of the element they inhabited, and that in consequence of having within them no antagonistic qualities, being made of but one element (II), they could live for thousands of years. The Rosicrucians further held the doctrine of the *signatura rerum*, by which they meant that everything in this visible world has outwardly impressed on it its inward spiritual character. Moreover, they said that by the practice of virtue man could even on earth obtain a glimpse of the spiritual world, and above all things discover the philosopher's stone, which, however, could not be found except by the regenerate, for "it is in close communion with the heavenly essence." According to them the letters INRI, the sacred word of the Order of Rose Croix, signified *Igne Natura Regenerando Integrat*.

277. The Hague Lodge.— In the year 1622, Montanus, or, by his real name, Ludwig Conrad, of Bingen, was expelled from an order of Rosicrucians which then existed at The Hague, where they had a grand palace. They held their meetings by order of the master, called "imperator," in great cities, such as Amsterdam, Danzig, Nuremberg, Hamburg, Mantua, Venice, besides such as were held at The Hague. They publicly wore a black silk cord, but at their meetings they put on a gold band, to which were attached a golden cross and rose. Their card of membership was a large parchment, with many seals affixed with great ceremony. When holding a public procession, they carried a small green flag. This Montanus, who wrote a book entitled "Introduction to the Hermetic Science," says, that he spent his patrimony and his wife's fortune, of eleven thousand dollars, for the benefit of the society, and that when he was totally impoverished he was expelled, being, however, bound over to keep their secrets, "which latter, indeed, I kept, as women do not reveal anything where there is nothing to reveal." These pretended secrets are supposed to be contained in a book entitled "*Sinceri Renati Theophilosophia Theoretico-practica*," but I have not been able to obtain or see a copy of this work. The society is supposed to have become extinct at the beginning of the eighteenth century.

278. A Rosicrucian MS.— According to a statement made by Dr. von Harless in his "Jacob Bohme and the Alchymists" (2nd ed., Leipzig, 1882), a society of Rosicrucians must have existed in Germany in the year 1641. Dr. von Harless says, "I have recently had an opportunity of inspecting a Rosicrucian MS. hitherto unknown. It was probably written about 1765, and contains the statutes of an order of Rosicrucians, with the title *Testamentum*. The original must date from the middle of the seventeenth century, as is proved by a special warning given to members to observe secrecy, especially towards Roman Catholic ecclesiastics, two members having, from not attending to this caution, been great sufferers in 1641. The MS., besides the statutes, also contains instructions for alchymistic operations. The Order, according to the MS., had one chief, called imperator; its chief seats were Ancona, Nuremberg, Hamburg, and Amsterdam. The

members were to change their residence every ten years, and maintain the greatest secrecy as to their existence. The apprenticeship lasted seven years. Their mode of addressing one another was: ave frater; the answer: ~ rosæ et auræ. The first: crucis; then both together: Benedictus Deus qui dedit nobis signum. Then the mutual production of the signum, consisting of an engraved seal, a specimen of which was also shown to Dr. von Harless."

On taking steps to obtain further particulars from Dr. von Harless himself, I learnt to my regret that he had died in 1878; and as he had given no intimation in the above-named works where the MS. is deposited, I am unable to report further thereon. But it would seem that the society referred to in the MS. was the same as the one spoken of in the "Thesaurinella," mentioned towards the end of sect. 244.

279. New Rosicrucian Constitution.—In 1714. or one hundred years after Andrea's writings, there appeared a new Rosicrucian constitution, entitled, "The True and Perfect Preparation of the Philosopher's Stone of the Brotherhood of the Golden and Rosy Cross. Published for the benefit Filiorum Doctrinæ by Sincero Renato, Breslau." The preface stated that the treatise was not the writer's work, but intrusted to him by a professor of the art, whom he was not allowed to name. The author divides the work into practica ordinis minoris and practica ordinis majoris, indicating the division of the Order into two distinct fraternities, the superior one being known as the "Brethren of the Golden Cross," their symbol being a red cross, and the inferior one as the "Brethren of the Rosy Cross," their symbol being a green cross, from which it is evident that the real work of the Order was alchemy. Each brother, on being initiated, dropped his real name, and assumed a fictitious one, as we have seen that Ludwig Conrad was known in the Order as Montanus (277), and as hereafter we find the Illuminati assume all kinds of fancy names. Renato's book further states that the Order possessed large seminaries, as the above-named Montanus had asserted. Article 42 of the statutes prohibited the reception of married men into the Order; in Article 17 members who wished to marry were allowed to take wives, but were to live with them philosophice, whatever that may have meant. Article 44 enjoined that if a brother should, by misfortune or want of caution, be discovered by any potentate, he was rather to die than reveal the secrets of the Order.

280. The Duke of Saxe-Weimar and other Rosicrucians.—The first modern writer who openly professed himself a Rosicrucian was Duke Ernest Augustus of Saxe-Weimar, who in 1742 published his "Theosophic Devotions" in a small edition, copies of which are easily recognised by their red morocco binding and the ducal crown and cipher on the cover. In it he refers to the "last great union of brethren," and, according to the vignette at the end of the book, he must mean Rosicrucians.

We hear of a society of Rosicrucians founded by Freemasons, whose "General Constitutions" were settled in 1763; they were based on the "Themis Aurea" of Michael Maier, who had been physician-in-ordinary and alchemist to the Emperor Rudolph (1576 — 1612). This revived taste was taken advantage of by many adventurers. John George Schroepfer, who kept a coffee-house at Nuremberg in 1777. established at his

house a lodge, and made so much pretence to secret and exclusive knowledge, that the Duke Ferdinand of Brunswick and the Duke of Courland—by whose order Schroepfer had once been flogged—invited him to Dresden, where they openly patronised him, while he deluded them with the apparitions of ghosts and magical phantasma—really produced by magic-lanterns and concave mirrors. But his conduct eventually so disgusted his patrons that they refused him further supplies of money, whereupon he shot himself in a wood near Leipzig.

But this vulgar cheat left credulous disciples behind. John Rudolph Bischofswerder (1741—1803), a major, and afterwards Prussian Minister of War, who had almost been a witness of Schroepfer's death, and John Christopher Wöllner (1732— 1800), a clergyman, and afterwards Prussian Minister of Public Cult, continued what Schroepfer had started. Under the patronage of the Crown Prince, Frederick William of Prussia, the nephew of Frederick the Great, whom he succeeded in 1786 as King Frederick William II., established at Berlin a Rosicrucian lodge, and the enlightened views which had been introduced by, and had prevailed during the reign of, old Fritz were quickly suppressed by religious persecution. At that time Bahrdt had considerable success with his resuscitated order of Illuminati. The two highly-placed rogues saw in this plebeian a man who might some day compete with them for the king's favour; so whilst they, in league with his mistress, the Countess Lichtenau, more than ever amused their silly royal patron with the calling up of ghosts and drunken orgies, they induced him to put forth the notorious Religious Edict of 1788, which was to stem the ungodly advances of the Illuminati, and which also restored the censorship of the Press. The book (in German). entitled "The Rosicrucian in his Nakedness," published by Master "Pianco," an ex-member of the society, in 1782, was a violent attack and exposé of the Rosicrucians; but the delusion continued to flourish.

ASIATIC BRETHREN

281. Origin of the Order—This Order originated probably about the year 1780, though its chiefs were not known in 1788; it was, however, suspected that Baron Ecker and Eckhofen was one of them. He resided at first at Vienna, but afterwards settled at Sleswick; he distinguished himself by his writings, but the superstitious proclaimed him a terrible Cacomagus [note: Gr. black magician] . The order spread from Italy to Russia. Its basis was Rosicrucian, its meetings were called Melchisedeck lodges, and Jews, Turks, Persians, and Armenians might be received as members. The masters were called the Worshipful Chiefs of the Seven Churches of Asia. The full title of the Order was "Order of the Knights and Brethren of St. John the Evangelist from Asia in Europe." The teaching of the Order was partly moral, that is to say, it instructed how to rule spirits, by breaking the seven seals; and partly physical, by showing how to prepare miraculous medicines and to make gold. It inculcated cabalistic doctrines. The names of the degrees were taken from the Hebrew, and were symbolical of their characteristics. The Order did not profess Rosicrucianism, yet in the Third Chief Degree the members were styled "True Rosicrucians." The results of the scientific researches of the masters were not communicated to aspirants; these had to discover them as they could. The fact

seemed to be that the masters had nothing to communicate, but this admission would have been fatal to the Order its secrets appearing to exist in the credulity of outsiders only.

282. Divisions of the Order—The Order was divided into five degrees viz., two probationary and three chief degrees. The first probationary degree, that of the "Seekers", never consisted of more than ten members. The period of probation was fourteen months. They had lectures delivered to them every fortnight, and the costume they wore at their meetings consisted of a round black hat with black feathers, a black cloak, a black sash with three buttons in the shape of roses, white gloves, and sword with a black tassel, a black ribbon, from which was suspended a double triangle, which symbol was also embroidered on the left side of the cloak.

The second probationary degree, consisting of ten members, was called that of the "Sufferers." Its duration was seven months. Whilst the "Seekers" were theorists only, the "Sufferers" were supposed to make practical researches in physical science. They wore round black hats with black and white feathers, black cloaks with white linings and collars, on which double triangles were embroidered in gold, black sashes with white edging and three rosettes, white gloves, and swords with black and white tassels.

The First Chief Degree styled its members "Knights and Brother-Initiates from Asia in Europe [note: Asian Minor/Anatolia, the Asian part of Turkey]." They wore round black hats with white, black, yellow, and red feathers, black cloaks with white linings and collars and gold lace; on the left breast of the cloak there was a red cross with four green roses, having in their centre a green shield with the monogram M and A. The same cross, of gold, and enamelled, was worn on a red ribbon; the member further wore a pink sash round the body edged with green and with three red roses, white gloves with a red cross and four green roses; the tassels of the swords displayed the four colours of the feathers.

283. Initiation into this Degree—On the reception of a "Sufferer" into this degree he was led into a room hung with black; the floor and furniture were covered with black cloth. The room was lit up with seven golden candlesticks, six of which had five branches each, whilst the seventh, standing in the centre, represented a human figure in a white dress and golden girdle. The chair of the master stood in the centre of the room on a dais of three steps, under a square black canopy; the back wall was partly open, but held back with seven tassels, and behind it was the Holiest of Holies, consisting of a balustrade of ten columns, on the basement of which was a picture of the sun in a triangle, surrounded by the divine fire. Under the centre candlestick was the carpet of the three masonic degrees, surrounded by nine lights, a tenth light standing a little further off at the foot of the throne. There stood, on the right, a small table, on which were placed a flaming sword, with the number 56 engraved thereon, and a green rod, with two red ends; to the left lay the Book of the Law.

The "Sufferer," being then in an adjoining room, was asked three times if he desired to be initiated. His answer being in the affirmative, the Grand Master ordered him to be

introduced, after having read the inscription on a red shield in letters of gold over the door: "Here is the Door of the Eternal; the just enter here." The introducer then rang a bell twice, the Grand Master rang once, and the door was opened. The candidate stepped up to the table, and thrice made the Master's sign. He was then told that he was accepted, and had to sign an obligation never to reveal the secrets of the Chapter. After a few other childish ceremonies, he was led to the Table of Purification, on which stood three lights on as many columns. The one represented a man with the triangle, the other a woman with the triangle reversed; the central one a man with a double triangle. In the centre of the table stood a crystal cup, filled with water, in which salt had been dissolved, another cup with salt, a spoon, a bundle of cedar-wood bound with hyssop and pink and green silk. The candidate had his coat and waist-coat taken off, the collar of his shirt opened, and his right arm bared. Having knelt down, the Grand Master sprinkled his neck thrice with the water, saying, "May the Merciful One give thee the knowledge of thy weapons, of thy lance, and of the number Four [which with Rosicrucians is the root and beginning of all numbers]. Then touching his right arm be said, "May the Almighty give thee strength in battle;" and touching his breast, "May the Just One give thee as a conqueror rest in the centre." The "Sufferer" was then dressed again, the Grand Master opened the Holiest of Holies, and the candidate having taken the oath, the Grand Master dabbed him a Knight. Touching his right shoulder he said, "May the Infinite give thee strength, beauty, and wisdom for the fight;" and touching the left shoulder, "We receive thee, in the name of the most worshipful and wisest seven Fathers and Rulers of the seven Unknown Churches in Asia, as a Knight and initiated Brother." Touching him on the head, he said, "May the Eternal One give thee the light of the number Four, and thou shalt be delivered from the Eternal Death." Then there ensued mutual embracing, a little more speechifying by the Grand Master, and then the servants brought in salt, bread, wine, lamb and pork, the latter being symbolical of the Old and the New Covenant!

284. Second Chief Degree, Wise Masters.—This degree could only be obtained from the Sanhedrim, which constituted the highest authority, for in this degree began the revelation of secrets. What they were has never become known to outsiders. We may assume them to have been wonderful, considering the wonderful costume the knights were entitled to wear in this degree, viz., a red hat with stripes of the four different colours mentioned, in a red cloak, with a green cross and roses, having in their centre the monogram J and C embroidered in gold on a red field; the same cross in gold, and enamelled in the same four colours, attached to a green ribbon, edged with red, and three green roses; white gloves, decorated with red crosses and green roses inside and out; sword, with green and red tassel.

285. Their Chief Degree, or Royal Priests, or True Rosicrucians, or the Degree of Melchisedeck.—This degree also could be obtained from the Sanhedrim only. The number of its members was restricted to seventy-two. Solomon in all his glory was nothing compared with the True Rosicrucians in their official costume. Here it is: a hat, gold, pink, and green, the brim turned up in front, and the name Jehovah embroidered thereon in gold, and surmounted with white, red, yellow, black, and green feathers; a long pink undergarment, fitting closely to the body, the cuffs of the sleeves being made of materials similar to those composing the hat, as also the sash, worn round the waist,

whereon were embroidered three roses, one white, one red, and the centre one the colours of the sash; the stockings or hose and shoes were of pink silk. The cloak consisted of materials similar to those of the hat, and was lined with green; on the left breast was seen a point with many rays issuing from it. Round the neck the knight wore a gold chain, having alter-nately between the ordinary links shields with the mono-grams M and A and J and C, and the representation of a tree, having on the right hand a man, and on the left a woman, who with one hand cover the pudenda, and touch the tree with the other; to the end of the chain the Urim and Thummim were attached. White gloves, decorated with green and red roses within and without, completed this gorgeous apparel.

286. Organisation of the Order - The Sanhedrim exercised the highest authority, which it could delegate to committees. appointed from among its members. The authority next under the Sanhedrim was the General Chapter, after which came the Provincial Chapters. All these various departments had every one their own officials, with high-sounding titles, which need not be given here—the reader will find enough of them among the Freemasons; but on reading a list of them, one cannot help exclaiming—

"And every one is Knighted,

And every one is Grand,

Who would not be delighted

To join in such a band?"

But to join in this band was somewhat expensive; the Order was a fee-trap of no mean order, something like a few of the spurious degrees in Masonry. On his initiation into the order of the Asiatic Brethren the candidate paid a fee of two ducats; when he took it into his head to found a Master Lodge, he had to pay seven ducats for the privilege, and two ducats for the carpet; for every folio of the Rules of the Lodge, ten kreuzer, or about twopence-halfpenny. The foundation of a Superior Master Lodge cost twelve ducats; of a Provincial Chapter, twenty-five ducats; of a General Chapter, fifty ducats. Every Brother paid to the Superior Master Lodge a monthly contribution of eightpence, and for extraordinary expenses and correspondence a fee proportionate to his means on the days of John the Baptist and John the Evangelist. These fees and subscriptions must annually have amounted to a goodly sum. What became of it? Rolling, a member, in 1787, published the laughable secrets of the Order.

* * *

287. Rosicrucian Adventurers.—In 1781 there appeared at Vienna "An Address to the Rosicrucians of the Ancient System." The Order seems to have been revived about that time by Fraxinus—evidently a fictitious name—who was Provincial Grand Master of the four united Masonic Lodges at Hamburg. The Masons did not know that Fraxinus

was a Rosicrucian, but he evidently knew how to fleece his dupes. We learn from one Cedrinus, who was a member of one of the Hamburg lodges, that for the initiation into the Rosicrucian degrees he was by installments mulcted in the sum of nearly 150 dollars. When Cedrinus began to express dissatisfaction at these continual extortions, Fraxinus, to quiet him, made Cedrinus keeper of the Great Seal of the Hamburg lodges. This gave the latter an opportunity of gaining an insight into the way in which degrees were manufactured, and how Masonry was corrupted by them. He fell out with Fraxinus, and everywhere proclaimed the machinations of the Rosicrucians. Fraxinus expelled him as a perjured brother.

Another Rosicrucian who obtained notoriety at about the same time was Brother Gordianus, who resided at Tübingen. He was supposed to be a Rosicrucian and an alchemist, since he lived well without having any visible means of subsistence. A schoolmaster, known by the initial L. only, had long desired to become a Rosicrucian; he consequently paid Gordianus a visit, who informed him, amongst other matters, that the object of the Order was to carry out the intentions of Valentine Andrea; that certain conditions were imposed on every member, viz., eternal silence on all concerning the Order, the introduction within six weeks of another member, to show that he was capable of winning the confidence of his fellowmen, and the payment of an initiation fee of fifty dollars. The poor schoolmaster after a time raised the money, and received the subjoined receipt, on a small blue card

SUB RATIFICATIONE VENERAND

SUPERIOR

TETTArA Receptionis in minum Gradum

Ordinis Philosophorum icogritorum, Fratr.

A. LL et R.C. Systematis antiquioris

A 4077.s. 8

I. GORDINAUS

M.L.3 - + -C.

Fr. Inspector

- l - g. - + -b

Circuli II

On the back of the card was the following :

+

Prævia sancta promissionne religiosæ

Ad impletionis Articuli fundamentalis.

I. et II. et rite ad impleto

Articulo III

Gorianus then proposed to L. that he should translate hermetical and magical writings from Latin into German, which L. did. Gordianus published these translations in a periodical he was then the editor of, without, however, remunerating L., but keeping his faith alive by repeated promises shortly to introduce him to the heads of the Order, who would communicate to him great and valuable secrets. But it seems L. became impatient. He and friends of his made inquiries, and ascertained that Gordianus had boasted that he intended to form a society of cheats and dupes. One of L.'s friends charged Gordianus with it. The latter, in 1785, in writing to L. tried to justify himself, but eventually disappeared from Tübingen, when L. made known the above facts as a warning to others.

288. Theoretical Brethren.—According to the book, “The Theoretical Brethren, or Second Degree of Rosicrucians,” published in 1785, the Rosicrucian ritual was as follows:— The candidate must have been initiated into the Scotch rite; he is led into a large room lighted with candelabra; at the upper end is a square with a black cloth, on which lie an open Bible, the Laws of the Order, and a black embroidered apron. On the carpet there is a globe, surrounded by two rings; from the outer one rays proceed into a circle of cloud, in which are seen the seven planets. A cubical stone is placed above Mars, and the Blazing Star above the globe. An unhewn stone stands opposite to Saturn. The planets promote the growth of the seven metals; the Blazing Star represents Nature; the two circles typify the agents and patients, the male and female principles. The unhewn stone is the materia prima philosophorum; the cubical stone, the patients philosophorum. The globe signifies the lodge. The oath is confined to promising fidelity to the Order, secrecy and devotion to the study of nature. The apron is white lined with black, and embroidered. The jewel is of gilt brass, and consists of two triangles with rays issuing therefrom, the name of Jehovah in Hebrew letters, and on the reverse the signs . It is attached to a black ribbon.

Sign: raising the right hand, with the thumb and two fore-fingers extended, which is answered by placing the thumb and two fore-fingers on the heart. The grip is given by taking the brother with the right hand round the waist. The word is Chaos. In Hamburg the initiation fee was forty gold marks, about £23; monthly contributions amounted to about eighteen shillings. There are nine degrees. We need not go through the whole of them; a few may suffice.

The third degree is called Bracheus, in which the word is Majim, the answer to which is Brocha. The next degree is that of Philosophus; the word, Ruachhiber; initiation

fee of about twenty dollars. There is a ninth degree, the initiation fee to which is ninety-nine gold marks, for which the member becomes a true Magus, knowing all the secrets of nature, with power over all angels, devils, and men; the philosopher's stone is the least of his possessions.

289. Spread of Rosicrucianism.— These Rosicrucians assert that they had lodges in various countries. Vienna, according to their statements, was the seat of the Grand Master of the eighth degree(2); Königsberg, Stettin, Berlin, and Danzig, meeting places of the Brethren of the fifth degree; at Breslau and Leipzig the Brethren of the fourth degree assembled; at Hamburg the Brethren of the sixth degree had a lodge, which cost nine thousand marks. The Order, moreover, had lodges at Nuremberg, Augsburg, Innsbruck, Prague, Paris, Venice, Naples, Malta, Lisbon, Bergen-op-Zoom, Cracow, Warsaw, Basle, Zurich in Europe, and at Smyrna and Ispahan in Asia. The sect was also known in Sweden and Scotland, where it had its own traditions, claiming to be descended from the Alexandrian priesthood of Ormuzd, who embraced Christianity in consequence of the preaching of St. Mark, founding the society of Ormuzd, or of the "Sages of Light." This tradition is founded on the Manichæism preserved among the Coptic priests, and explains the seal impressed on the ancient parchments of the Order, representing a lion placing his paw on a paper, on which is written the famous sentence, "Pax tibi, Marce Evangelista meus," from which we might infer that Venice had some connection with the spreading of that tradition. In fact, Nicolai tells us that at Venice and Mantua there were Rosicrucians, connected with those of Erfurt, Leipzig, and Amsterdam. And we also know that at Venice congresses of Alchemists were held; and the connection between these latter and the Rosicrucians has already been pointed out. Nevertheless the Scotch and Swedish Rosicrucians called themselves the most ancient, and asserted Edward, the son of Henry III., to have been initiated into the Order in 1191, by Raymond Lully, the alchemist. The Fraternity of the Rosy Cross is still flourishing in England (see below).

290. Transitions to Freemasons.—From the Templars and Rosicrucians the transition to the Freemasons is easy. With these latter alchemy receives a wholly symbolical explanation; the philosopher's stone is a figure of human perfectibility. In the Masonic degree called the "Key of Masonry," or "Knight of the Sun," and the work "The Blazing Star," by Tshudi we discover the parallel aims of the two societies. From the "Blazing Star" I extract the following portion of the ritual: "When the hermetic philosophers speak of gold and silver, do they mean common gold and silver? —" "No, because common gold and silver are dead, whilst the gold and silver of the philosophers are full of life." "What is the object of Masonic inquiries?" —" The art of knowing how to render perfect what Nature has left imperfect in man." "What is the object of philosophic inquiry?" —" The art of knowing how to render perfect what Nature has left imperfect in minerals, and to increase the power of the philosopher's stone." "Is it the same stone whose symbol distinguishes our first degrees?" —" Yes, it is the same stone which the Freemasons seek to polish." So also the Phoenix is common to Hermetic and Masonic initiation, and the emblem of the new birth of the neophyte. Now, we have already seen the meaning of this figure, and its connection with the sun. We might multiply comparisons to strengthen the parallelism between hidden arts and

secret societies, and trace back the hermetic art to the mysteries of Mithras, where man is said to ascend to heaven through seven steps or gates of lead, brass, copper, iron, bronze, silver, and gold.

291. Progress and Extinction of Rosicrucians.— After having excited much attention throughout Germany, the Rosicrucians endeavoured to spread their doctrines in France, but with little success. In order to attract attention, they in 1623 secretly posted certain notices in the streets of Paris to this effect: “We, the deputies of the College of the Rosy Cross, visibly and invisibly dwell in the city. We teach without books or signs every language that can draw men from mortal error,” &c. &c. A work by Gabriel Naudé gave them the final blow. Peter Mormio, not having succeeded in reviving the society in Holland, where it existed in 1622, published at Leyden in 1630, a work entitled “*Arcana Naturæ Secretissima*,” wherein he reduced the secrets of the brethren to three—viz., perpetual motion, the transmutation of metals, and the universal medicine.

292. Rosicrucians in the Mauritius.—I am indebted to Mr. Waite’s “Real History of the Rosicrucians” (published by George Redway, 1888) for the following particulars:— It appears that a society of Rosicrucians existed in 1794 in the island of Mauritius. “My authority,” says Mr. Waite, gives at length a copy of ‘the admission of Dr. Bacstrom’ into that society by Le Comte de Chazal. In that document Dr. Bacstrom promises, among other things, ‘never to reveal the secret knowledge he receives,’ ‘to initiate such persons as he may deem worthy,’ including women, seeing that ‘Leona Constantia, Abbess of Clermont, was actually received as a practical member and master into the Society in 1736 as a Soror Crucis;’ that he will ‘commence the great work as soon as circumstances permit,’ that he ‘will give nothing to the Church,’ that he will ‘never give the fermented metallic medicine for transmutation to any person living, unless he be a member of the Rosy Cross.’” To this document is appended the philosophic seal of the society, representing a man standing in a triangle, enclosed in a square, and surrounded by a circle. At the head and feet of the man are various cabalistic signs. The whole resembles some of the diagrams which may be found in the *Magical Works of Cornelius Agrippa*,” in the chapter treating of the proportions, measures, and harmony of the human body.

293. Modern English Rosicrucians.— Mr. Waite further states that a pseudo-society existed in England before the year 1836, because Godfrey Higgins says that “He had joined neither the Templars nor the Rosicrucians.” The present Rosicrucian Society was remodelled about thirty years ago. A previous initiation into Masonry is an indispensable qualification of candidates “the officers of the society shall consist of three Magi, a Master-General, a Treasurer-General, a Secretary-General, and seven Ancients. There is also an Organist, a Torchbearer, a herald, a Guardian of the Temple and a Medallist. The members are to meet four times a year, and dine together once a year. Every novice on admission shall adopt a Latin motto, to be appended to his signature in all communications with the Order. The jewel of the Supreme Magus is an ebony cross, with golden roses at its extremities, and the jewel of the Rosie Cross in the centre. It is

surmounted by a crown of gold for the Supreme Magus alone, and is worn round the neck, suspended by a crimson velvet ribbon. The jewel of the general officers is a Lozenge-shaped plate of gold, enamelled white, with the Rosie Cross in the centre, surmounted by a golden mitre, on the rim of which is enamelled in rose-coloured characters LUX, and in its centre a small cross of the same colour. The jewel is worn suspended from a button-hole by a green ribbon an inch wide, and with a cross also embroidered on it in rose-coloured silk. The jewel of the fraternity is the lozenge-shaped jewel Of the Rosie Cross, without the mitre, suspended by a green ribbon an inch in width, and without the embroidered cross. Mr. Waite derived this information from a secret record of the association entitled The Rosicrucian, a very small quarterly of twelve pages, first published in 1863, which ceased in 1879. In 1871 the society informed its members that their objects were purely literary and antiquarian; that it consisted of 134 fratres, ruled over by three Supreme Magi. Seventy-two members composed the London colleges, the others formed the Bristol and Manchester colleges. A Yorkshire college was consecrated in 1877; a college in Edinburgh had been established some time previously. The prime mover in the association was Robert Wentworth Little; the late Lord Lytton was Grand Patron. But as to Rosicrucian knowledge the Brethren were altogether destitute of it, as they themselves admitted.

(1) New arrangement: Venus, copper; Mercury, mixed metal; Mars, iron; Jupiter, tin.

(2) A somewhat curious fact may be mentioned here The Rosicrucians generally adopted sidereal or alchymistic pseudonyms. In the seventeenth century, under the Emperor Ferdinand III., one John Konrad Richthausen came to Vienna. He was a Rosicrucian, and as such bore the name of Chaos, and eventually was ennobled as Herr von Chaos. In 1663 he erected an institution for the sons of poor or deceased parents. When, three Years after, the Plague raged in Vienna and attacked some of the youths in the Institution, the executors of Richthausen's will — the testator having died—quickly erected in the district of Mariahilf, almost in the centre of Vienna, another building, to separate the youths attacked by the disease from the others. Gradually the building was enlarged, so that in 1773 it could receive 145 pupils. It was known as the Chaos Foundation (Chaoaische Stift). In 1752 the Empress Maria Theresa purchased the house for a military academy, which purpose it still serves but it continues to be called tile Stift, and the street facing it is still called the Stiflgasse.

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Extracts from
The Brotherhood of the Rosy Cross

CHAPTER XVI
THE ROSY AND GOLDEN CROSS
By Arthur Edward Waite

(Printed by William Rider & Son Limited, London, 1924)

Brotherhodd of the Rosy Cross

Chapter XVII - Saint-Germain and Cagliostro

Chapter XVIII - Fratres Lucis

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We have seen that according to the evidence of Sigmund Richter there existed in Germany prior to the year 1710 — as doubtless then and thereafter — a dual Rosicrucian Order, denominated respectively the Brotherhood of the Rosy and Brotherhood of the Golden Cross, that they flourished under one headship whether or not they worked for one end. It is to be wished that it were possible to suggest on the basis of this division that there was a dual understanding and pursuit of the Magnum Opus, respectively on the spiritual and physical side; but in the absence of all evidence such a hypothesis is likely to prove intolerable. In the simple nature of things it is more colourable to suppose that the dedication; or one branch were represented by Elixir Vitæ, the Medicine of Men, and of the other by the Medicine of Metals; but the Laws published by Richter offer no warrant for inference in this or any other direction. We have seen also that according to the same Laws there was a certain manner of acception — presumably into the joint Order — and it was so simple in character that it can be scarcely called ceremonial. It was comparable — as I have said — to the method of conferring the Liveries still prevalent in certain City Companies of London; it was probably not unlike the mode of making an Entered Apprentice and communicating the Mason's Word in Scotland; finally — *coeteris paribus* — it recalls exactly the

procedure indicated by some of the Old Charges of English origin. But Sigmund Richter wrote and his Rosicrucian Orders worked prior to the foundation of the first Grand Lodge of Freemasons in 1717, and it was subsequent to this date that the Speculative Art or Science developed in the mode of Ritual and raised up that great beacon of the Craft Degrees which has since filled the world with its speaking light of ceremonial.

After what manner it was propagated and to what additional Rites it gave rise I have shewn elsewhere and recently. The continent of Europe, but above all France and Germany, was like a garden planted everywhere with exotic flowers of Ritual. Between 1737 and 1777 the growth of Masonic Rites and Grades, and of Grades and Rites which passed under the name of Masonry, however little they belonged thereto in the facts of their purport and symbolism, is a thing without precedent in history. The Ancient Mysteries were numerous and widely spread, but in comparison herewith they were few and far between. During the sixty years which elapsed between Sigmund Richter's publication of the Laws of the Brotherhood in 1710 and the next epoch in the German Rosy Cross, which belong; to 1777, there is no evidence before us as to the nature of the secret workings in the Holy Houses,⁽¹⁾ but as regards that year there is the fullest material in print and rare manuscript to shew that the Rosicrucian Brotherhood had developed ceremonial forms and had passed, moreover, under the Masonic ægis. I shall give in the first place an account of the palmary Rite and its content, proceeding thence to a brief consideration of its historical aspects, so far as materials are available.

The Association still flourished as the Brotherhood of the Rosy and Golden Cross, but the denomination was generic and there is no evidence of division into two branches. It is termed otherwise the Most Laudable Order and the Sublime, Most Ancient, Genuine and Honourable Society of the Golden Rosy Cross, abiding in the Providence of God. In the documents on which I depend there is a traditional history, otherwise a Legend of Foundation, presented in various forms to authenticate the Rite, and it may be summarised thus : (1) That Adam received immediately from his Creator the Gift of Wisdom, in virtue of which he understood universal Nature. (2) That this is intimated by Genesis when it is said that he gave names to all creatures. (3) That such knowledge was transmitted by him to his children. (4) That it has descended through all generations to the Brotherhood of the Golden and Rosy Cross and will remain in their custody, seeing that they are the chosen Sons of Wisdom. (5) That many are called but few elected, for few only are inspired by a valid fear of God and enlightened by the science of Nature. (6) That the succession of Wise Masters included Noah, Isaac, Moses, Aaron, Joshua, David, Solomon. as well as Hiram Abiff and Hermes Trismegistus. (7) That the Keepers of the Secret Tradition separated themselves from the profane multitude and that a law of deepest silence established in Egypt and Arabia in the days of Moses . (8) That the secret association flourished in those of Solomon and Hermes. (9) That it continued to exist in Syria during the Babylonian captivity. (10) That in course of time the hidden science which it connoted was spread over the whole globe, (11) That this diffusion led, however, to its deterioration through the wickedness of mankind. (12) That on such account it was reformed in the sixth century, a.d., by Seven Wise Masters and was brought in fine to its present position and development.

(13) That the better to conceal their real purpose the Superiors of the Order established those lower Degrees which pass under the name of Freemasonry. (14) That they served, moreover, as a seminary or preparation for the higher curriculum of the Rosicrucian Order and as a kind of symbolical prolegomenon. (15) That at the same time Masonry has deteriorated on its own part and has passed almost beyond recognition, being profaned and adulterated by so many idle and useless additamenta. (16) That all this notwithstanding it remains the preparatory school of the Rosy Cross and from this source only can the Order itself be recruited.(2)

Those who are acquainted with the broad elements of the Secret Tradition, in Israel and what may be called its charter of transmission will see that this Legend of Foundation is varied but slightly therefrom. the Brotherhood of the Rosy Cross being substituted for other equally mythical keepers, such as the Sons of Doctrine in the Zohar. The Legend is notable otherwise as formulating for the first time, and on the authority of the Order itself, what may be called the once familiar and even popular thesis which represented Speculative Masonry as emerging from a Rosicrucian centre. Assuredly those writers of the early nineteenth century, such as Biihie and Nicolai, who put forward this view were unacquainted with these unprinted sources from which my account is drawn, and it is interesting that they were forestalled by the Brotherhood some twenty-five years at least. It should be added that the qualification required for Juniores of the Rosy Cross was that of Master Masons, who were termed Masters of the Appearance of Light, otherwise Masters of the Dawn of Light and of the Lost Word. At the beginning of his experience as a Novice the Candidate received a summary explanation of the Craft Grades in the light of Hermetic science. The Pillars J.. and B.. are significant of far more than simple Beauty and Strength: they connote eternity and time, the male and female principles, the two everlasting seeds, the active and passive which rule in all created Nature. The Sun, Moon and Stars represent the Three Philosophical Principles, being Salt, Sulphur and Mercury. These are clear issues at their value, but it is said also — and in a more strained, artificial manner — that the seven steps set forth the wisdom of Solomon in his recognition of the Trinity and the four active qualities. They are typical also of the seven planets and seven metals. As regards Masonic tools — the gavel, compasses, trowel, square and so forth—they do not refer to the building of any earthly temple but to the work of erecting furnaces and the making of vessels which are necessary to the science of physics. In the Third Degree the dead body of Hiram alludes to philosophical putrefaction; the three lights mean God, Christ and Man. the beginning, middle and end of all things, and finally, soul, spirit and body. As regards the Substituted Word in the Third Deg, the Novice is taught thereby that the inferior Brethren — who walks in parabolic darkness — have lost the Word, which is the Name applied to the true matter of the Stone, connoting also the valid understanding thereof and how it is to be sought and found, namely, through God and His wisdom, according to the blessing of Jacob(3) — that is, in the dew of heaven and the fat of the earth. The philosophical matter is said further to bear record of those who are three and one, yet not God, but the principle of the world and the end of all things. I conceive that this is an allusion to the three alchemical principles already mentioned, embroidered on Rosicrucian vestments.

The validity of these interpretations is not a question at issue, but the fact that they were communicated to neophytes as of faith in the Order, combined with the Masonic qualification and the claim that Speculative Masonry originated within the secret circle, are obvious warrants for affirming that whatever Grades were administered by the Golden and Rosy Cross can be regarded only as superposed on the Craft Degrees.(4) It was therefore within its own measures and subject to its distinctive characters a High Grade movement, comparable as such to the Rite of Perfection, the Scottish Philosophical Rite and others by scores. Like genuine Rose-Croix Masonry. it was also Christian and maintained the doctrine of the Blessed Trinity, as we have indeed seen otherwise. The Grades were nine in number, being (1) Fratres Zelatores vel Juniores, (2) Fratres Theoretici, (3) Fratres Practici, (4) Fratres Philosophici, (5) Adepti Minores, (6) Adepti Majores, (7) Adepti Exempti, (8) Magistri, (9) Magi. The authority for this sequence rests in part on the documents, to some of which I have alluded, and in part on that work under the name of Magister Pianco, entitled *The Rosicrucian Unveiled*, published at Hamburg in 1782, the content of which has been discussed in my previous note.

The Masonic qualification was not in itself a sole and sufficient warrant for reception into the Rosy and Golden Cross. The petitioner having made his formal application for admission, and this having been entertained by the Directorate of the Order, he was supplied with a list of questions designed to test his fitness, and put by some texts in the following terms: (1) What in your opinion are the ends of this Sacred Order and in virtue of what motives do you seek admission? (2) Are you acquainted with the aims and dedications of our laudable Brotherhood and what are those qualities by which. In your own expectation, you hope to be found worthy to share therein? (3) Have you diligently examined your own capacity? (4) Are you conscious of such courage and firmness as will enable you to withstand those trials by which the Superiors of the Order may search your heart and prove your strength of mind? (5) Do you commit yourself with confidence to the Venerable Superiors of the Order, putting trust in their wisdom and love, notwithstanding that they have the power of life and death over those who are under their obedience? (6) Do you confess that the Holy and Worshipful Order is endowed with knowledge and wisdom, that it possesses the highest secrets of Nature, including true cognition of the image of our Principle, and that it can communicate them to zealous disciples, according to their abilities and desert? (7) Do you believe that the elevation of base metals into gold and silver can be performed by the processes of the Order? (8) Have you made any study of the works which treat of true physics, the high science of chemistry founded thereupon, and Natural and Divine Magic? What books do you know—meaning obviously on Hermetic subjects — and what are your views concerning them? (9) Have you made any practical experiments in chemistry, in which case what was the object in view and what was the result attained ? (10) Do you enjoy any secret knowledge whatever, and if so in what does it consist? (11) Are you ready and willing to attain the truth and to learn the refinement of metals by operative practice? (12) Are you pure in your intentions? Are you solely in search of wisdom, knowledge and virtue, according to good pleasure of God and for the service of your neighbour? (13) Have you, in fine, resolved, of your own free will and apart from all

compulsion, to petition for admission to the Genuine, Most Ancient and Laudable Order of the Rosy and Golden Cross, submitting to its Laws and Bye-Laws, pledging yourself to inviolable secrecy and unconditional obedience, that you may become a true Son of Wisdom?

As regards the Form of Application which precede the communication of these test questions, it appears to have been brief and informal, the postulant being left to express it in his own terms. A typical example is as follows: "I, N..N.., being a Master of the Shadow of Light and of the Lost Word, do petition hereby and herein, and by the Holy Number of the Order, to be received into the most Ancient and Genuine Order of True Rosicrucians, according to the old System." In respect of the question themselves, supposing that the particular Order of the Rosy Cross, whether of the old or another system, were veridic Adepts, familiar with the secrets of transmutation, it is — as we have seen in the case of the Sigmund Richter foundation — an incredible hypothesis that they should have been anxious to receive members and should have devised an elaborate system for the initiation and advancement of Candidates. They had nothing to gain thereby and they ran a considerable risk in respect of the Great Secret, which all alchemists were supposed to guard so jealously, while it was obviously possible that their science could be transmitted in a simpler and safer manner, according to the old traditional method of communication from master to pupil, and could in this way be kept alive equally in the world. I am led therefore to conclude that as this particular branch of the Rosy Cross was at least concerned mainly with the physical work on metals, it was an association on the quest and not at the term of attainment. Its position, in other words, was similar to that of Sigmund Richter, whether or not it had made a certain progress during the intervening sixty years.(5)

I pass now to the Rituals of the several Grades, of which there are five codices within my own knowledge, premising that they present the earlier stages at full length, while they disclose nothing whatever as regards the status of the Magistri and Magi or the method of induction into these exalted positions. Concerning postulants for the Novitiate, otherwise the Grade of Zelator, it is laid down (1) that the special qualifications are intelligence, sincerity, a disposition towards peace, desire of knowledge and the virtue of willing obedience; (2) that each applicant must be warned against fostering false and illusory notions; (3) that there must be no thought of riches or greatness; (4) that the heart must be set on the path of quickening virtue, realising (5) that it is the duty of one and all to carry the doctrines of the Order by their own diligence into practical experience. On the day for reception, the Candidate was provided with Bread and Wine in a vestibule and was required to wash his hands. There also he was asked whether it was his sincere wish to become a humble Apprentice of the True Wisdom and a zealous Brother of the Rosy Cross. Having satisfied his conductor, he was led into a second room and was called upon to affirm (1) that he had no vain or evil purpose in view; (2) that he was not covetous of material wealth; (3) that he thirsted after wisdom, virtue and the secret art for the better fulfillment of Christian duty. He was then bound with cords about the hands and neck, a white veil being also placed over his head. In this condition he was led to the third and innermost apartment, where he was presented as one whose spiritual being was imprisoned by an earthly body, which

however could be rendered perfect and thus justified by the spirit. He was subject to further questioning and placed within a fourfold circle to take the pledge of the Grade. The circles were respectively coloured black, white, yellow and red, by allusion to the successive states and stages which appear in the Philosophical Work, being (1) Putrefaction; (2) Albation; (3) Gradation; (4) Rubification, or the achievement of the Highest Arcanum of Nature. But the fourfold circle as a whole is said also to be a symbol of eternity — compare the Masonic Grade of Rose Croix — and of the everlasting covenant into which the Candidate enters with God and the Brethren.

The Pledge was taken on the New Testament and — according to one of the codices—was couched in the following terms: "I, Brother X, Y, Z, in the Name of the Triune God, Omnipotent and Omnipresent, in the presence of this Illustrious Order, and before its Worshipful Masters, do hereby and hereon vow, promise and swear: (1) That I will work steadfastly in the fear of God and to His honour; (2) That I will never cause distress to my neighbour of my own will and intent; (3) That I will maintain inviolable secrecy in all that concerns the Brotherhood; (4) That I will always pay due obedience to my Superiors; (5) That I will act with perfect faith in respect of the Order; (6) That I will reserve no secret from the Honourable Fraternity which belongs to the business thereof; (7) And finally, that I will live for the Creator, His Divine Wisdom and for the Order. So help me God Almighty and His Holy Word."(6)

It is obvious that this undertaking lies within the general measures of simple piety and good faith, there being nothing — on the surface — of an occult and much less of a Hermetic character, except in so far as the latter is connoted by the reference to "business" of the Order. In respect of Ritual procedure the Golden and Rosy Cross has not made any signal advance upon the Laws published in 1710, for the matter of its First Grade is practically before the reader. That which remains is concerned with the communication of Official Secrets, the Symbolic Name, the Arms bestowed on the Novice, and the payment of fees.

Reception to the Grade of Theoreticus is even more like a shadow of procedure. The Candidate is led into the place of convocation, where he undertakes to maintain the Pledge of the Order and submit to all its Laws, after which he receives the Word and Token, together with a special Cipher, the necessity or reason of which does not appear in the text. The Grade of Practicus was important, at least, by its name; therein it was the duty of a Superior to instruct the lower Brethren and to prove all their mental powers, because the praxis of true philosophy must rest on a sound theory. On the day and in the place of his reception the Candidate certifies (1) that in his experience of the Order he has found nothing in opposition to the commands of God, the love of others or the welfare of the State; (2) that he will abide by the customs of the Fellowship; (3) that he desires to be numbered among the Practici; (4) that this is of his own free will and (5) that he covenants once more to maintain inviolably the Seven Points Major of his original Pledge. These undertakings are sealed by the threefold Grip of the Grade and the corresponding Secret Words. When the Grade of Philosophus is worked in ample form there is an elaborate arrangement of apartments and furniture therein, but the essential procedure in most versions lies within a moderate compass. The Candidate is

caused to partake of Bread and Wine, and is reminded that the medial or vegetable kingdom of Nature produces nothing more exalted than are these gifts of Heaven, by which also God made and confirmed an Eternal Covenant with the race of man. He is then directed to wash in pure water and to remember in so doing that the Portals leading to the Higher Wisdom are closed to the impure and open only to virtuous and spiritual men. He is asked in formal terms whether he will become a Philosophus, is instructed in that case to pay the fee of the Grade and is welcomed by the Philosophical Brethren, who pray that wisdom, peace and joy in God may be with him. He testifies that he has looked for promotion, as on the previous occasions, that he may attain Wisdom, Art and Virtue, for the service of God and his neighbour. He repeats the Pledge of the Grade, which is one of obedience to the particular Laws thereof, and is anointed with oil in confirmation of his covenant, made with God and with the Order. It is prayed that the Spirit of Wisdom may strengthen his senses, enlighten his mind and rule in all his heart. He is given a new Word and another manner of token, after which he offers incense to the glory of God and His wisdom and for the welfare of all Brethren. In fine he is declared a Philosophical Brother in the name of the whole Order and is embraced by all present.

The Candidate for Rosicrucian advancement passes from the Grade of Philosophus to that of Adeptus Minor. It is the taking of an important step and preparations in all cases are made with solemn care. The President or Superior of his district makes known to him the fact of his election, or a messenger, who is himself an Adept, may be sent to him from the general centre. On the eve of the day of advancement he devotes himself to pious meditations on the Divine Goodness, on the immortality of the soul and its royal race. When the day itself arrives he repairs to the place of assembly in his richest vestures. The Ceremony in most codices, but not throughout the series, recalls that of the Eighteenth Degree in the Scottish Rite, otherwise Rose-Croix of Heredom, and in the summary account which follows I shall omit all descriptions of interiors by reason of this resemblance. In the part which belongs to the Portal: (1) The Candidate certifies in the presence of chosen Philosophi that he has been called to the rank of Adeptus; (2) The Brethren give him God speed and bid him remember them, even in the Higher Wisdom. (3) The Spokesman of Adepts enters in full regalia and with his face veiled. (4) He wishes all present the blessed fruits alike of eternity and time. (5) He informs the Philosophi that they have been cited as witnesses of a great and holy event, being the transit of one of their number from the fourth to the fifth of the Grade. (6) He invites them to testify concerning him. (7) They give expression to their approval and bear good witness. (8) The spokesman of the Adepts places a gold circlet on the table, puts his right finger therein and directs them to do likewise. (9) They swear to keep secret all that has been performed so far and all that remains to be done. (10) He bids them close the Hall of Assembly in the Philosophical Grade. (11) Thereafter he says that they are about to be deprived of a beloved Brother, but he leaves them in the certain hope that each of them shall be called to advancement in his due turn. (12) The Philosophi are dismissed, and here ends the First Point. In the Second Point the Spokesman of Adepts is alone with the Candidate and what takes place is discourse between them. (1) The Spokesman dwells upon the symbolical contrasts of Darkness and Light, Death and Life, Corruption and Resurrection or Rebirth, Time and Eternity.

(2) He speaks of the righteous man and of the state in which all creation becomes an open book, revealing past, present and future. (3) He affirms that the Grade of Adeptus Minor gives increased knowledge of Nature. (4) There is also philosophical and theosophical contemplation, leading to the attainment of the Blessed Stone. (5) The Stone is triune. (6) It proves the existence of God and the Divine Transmutation of Souls in Christ by the regenerating illumination of the Holy Spirit. (7) The Candidate is asked whether he has sinned against the Order, its Holy Covenant and the Seven Points of Obligation. (8) In the event of him making acknowledgment, the free confession is taken as a sign of goodwill and he is asked whether he repents. (9) Supposing that he has nothing to confess he is invited to be sorry in respect of all human errors. (10) The required acknowledgment being made in either case, the Spokesman of the Adepti pronounces absolution in the name of the Order and seals the Candidate in a particular manner on forehead, mouth and breast, after which he is declared made pure and entitled to the Fifth Degree. Here ends the Second Point. The Third takes place in the presence of all the Adepti, amidst incense, lights and the offering of praises to the Glory of God in the Highest, all present being veiled, the Candidate only excepted. (1) The Spokesman of Adepti testifies concerning his charge. (2) The Master of the Temple welcomes him as one who has been created, called and chosen for the work of their Holy Assembly. (3) He is exhorted to manifest the Christian man within him and to unite with them in the praise of the Most High. (4) A curtain is drawn aside from a Representation of the Most Holy Trinity, before which they kneel and and worship. (5) The Candidate pledged in respect of the Fifth, Sixth and Seventh Degrees, which would seem to be a trinity in unity of Ritual. (6) He promises to esteem Divine Wisdom above all earthly treasures, applying the riches of this world to the Glory of God and the salvation of his soul. (7) All present unveil and the Candidate is clothed in the vestments of an Adept, which include an apron after the Masonic manner, to which a special explanation attaches. (8) He receives the Official Jewels. (9) He is told that during the present Decennium the High Superiors have suspended the Astral Works because of their great difficulty and that they abide in the Mineral Realm. (10) So far as the wording of this observation goes, it appears to apply only to the Grades of Adeptship. (11) Above these there is the eighth, which we know — on other authority than the MSS. from which I derive—to be that of Magistri. (12) It is said concerning this that the Eighth Degree can never be changed, for therein is the great and unique work which is called Treasure of Treasures, otherwise Lapis Philosophorum. (13) It is the magnalian Jewel of Nature, and as such it can be understood why the High Superiors have placed this Mysterium Magnum at the summit of so many steps? — a reference to the staircase of Degrees. (14) The last words addressed to the Candidate, now an adept of the Golden Rosy Cross, pray that he may be blessed, directed, ruled and crowned with the fear of God, love of humanity, long life, health and wisdom, to the Glory of the Eternal Name, for the salvation of his own soul and to the honour of the Order, through Christ his Lord and Saviour.

An Adeptus Minor had a right to petition for advancement to the Sixth Degree, in which there is no Ritual procedure that can be said to deserve the name. It is wanting in some codices. As a fact, he is pledged simply, receive; the Grip or Token and hears the Secret Word. There is a Cipher attached to the Grade of Adeptus Major and another to

that of Adeptus Exemptus. So far as records are concerned this and a New Word are the sole communications received on attaining these exalted positions. The mode of Opening and Closing the House or Hall of Assembly is identical in the Three Grades of Adeptship.(7) Ex hypothesi at least. the Eighth Degree is a Grade of the Mastery, and there is no other reference thereto than that which I have cited, either in manuscript or printed sources. The Ninth is the Grade of Magus, which by a colourable supposition may represent solely the status of the Headship and is therefore a Degree in numeration, but without procedure. It would be comparable in this case to the last and highest Grade the Swedish Masonic Rite, being that of Vicarius Salomonis held by one person only, who is the King of Sweden. It would appear, however, that there were several Superiors ruling the Rosicrucian Order in in that particular banch or obedience with which I am at present dealing. It will be remembered that that we hear of an Imperator as sole and supreme head in another and earlier school.

Were any reader at this point 10 intervene and advance that the " Sublime, Most Ancient, Genuine and Honourable Society of the Golden and Rosy Cross," as it is called in the extracts cited by the freimaurer zeitung, was alchemical on the evidence of its Rituals but that its alchemy was of a spiritual and moral kind, it must be admitted that so far as my analysis has proceeded the presumption may seem in this direction, notwithstanding some physical allusions, nor is it reduced by the reference to Lapis Philosophorum as the Summum Bonum reserved to the Eighth Degree, for we may compare at need all that has been cited on this subject from the testimony of Robert Fludd. But as it is important above all to reach a clear issue hereon the analysis has been arranged with this purpose in view, and we must now proceed further. The Ritual content of the Order is before us, with its references — few and far between — to the Three Alchemical Principles, the matter of the Stone and the stages through which it passes in the process of the Great Work. There are, however, certain documents connected with the earlier Grades, and there are certain things which were communicated to Adepts outside Rituals: the intimations concerning these and their analysis may perhaps afford us light. (1) The Zelatores received an instruction concerning the four elements and the familiar symbols by which they are represented in old physics. The origin of these characters is referred traditionally to Solomon in lectures attached to the the First Degree. According to the wise king and the Kabalists, the primal manifestation of God originated in a first movement of the Eternal Being. This movement is represented by \, and the Divine Name belonging thereto is ADONAI, held to signify Creator and Omnipotent. The next event was the fall of the rebellious angels, represented by >. The Divine Name ELOHIM is connected therewith, and is said to mean Judge and Just. The third epoch was the creation of Adam and the promise of a Deliverer to come, represented by . Hereunto is referred the Divine Name JEHOVAH. The Triangle signifies also Beginning, Middle and End. It was adopted afterwards as the Signum Magnum of creation and was taken by ethnic philosophy to denote celestial and earthly fire. The discourse goes on to affirm that fire produces smoke, steam and air; that air, if caught up, changes to water; and that water separates itself in earth. Air and fire lie occult in water and earth. If this is Rosicrucian physics in the year 1777, it must be characterised as raving mania. The reverie is developed on the cosmic side by affirming that the Lord God kindled a mighty fire, that a

dreadful steam went forth therefrom, and the same was changed into water. These opposing elements — meaning fire and water—were united by Omnipotence in a chaos, from which air and earth were separated. As regards the Hermetic side of the thesis, it is said that he who understands the four elements, who can bring forth therefrom Salt, Sulphur and Mercury, who can also recombine the three, he it is who stands on the seventh step — a reference to the Grade of Exempt Adept — but it is to be known that the Mastery is reserved to a higher Degree. (2) In a General Regulation which is attached to the First Degree, it is affirmed that the fundamental law of the Order is to seek the Kingdom of God and not Mammon, to strive after wisdom and virtue rather than to abide as mere Midas Brethren. This is to be impressed upon every Candidate, who shall be promised no more at reception than he may attain (a) by the mercy of God, (b) by the instruction of his Superiors, and (c) by his own industry. He shall above all and for ever be refused the sight of any other transmutation than that which is prepared by himself. (3) It is laid down otherwise that the cost of experiments undertaken in any House of Initiation shall be on a restricted and economical scale so that the material resources of members may not be imperilled, above all by extravagance on the part of individuals, working with others in the circle. The infringement of this rule is to be visited by heavy penalties, including suspension and expulsion.

So far in respect of Zelatores. The Fratres Theoretici, as the title of their Grade implies, were concerned with instruction, that they might formulate a theory of the work, but they were entrusted with no apparatus. Basil Valentine and his triumphal chariot, the rosarium magnum and other notable texts of Arnold de Villanova, the aurea catena homeri, and the works of the great master Raymund Lully were commended to their studious care. The convocation of assemblies apart from advancements took place in this Grade, when such authors as these were read and discussed, or there were conversations on the physical sciences, all being intended as preparations for the work awaiting members when they attained the status of Practici. The sole point of theosophical doctrine which emerges in connection with the Ars Theorica is that the fire of Divine Love prepared the Heavenly Quintessence and Eternal Tincture of Souls from the cosmic cross or the four elements, and that by this Medicina Catholica, the whole human race is liberated from the yoke of hell, delivered from death and transmuted by spiritual regeneration, so that the soul is clothed with the splendour of everlasting being. It will be seen that this is the doctrine of the radiant or resurrection body of adeptship, about which we have heard briefly in connection with Thomas Vaughan, but it is expressed here in language which is curiously reminiscent of Jacob Böhme in those moments when he reflects from Hermetic writers.

A Rosicrucian instruction concerning the seven planets and metals corresponding thereto in old physics is more particularly developed. (1) Quicksilver is in familiar analogy with the planet Mercury, but as it is not to be identified with the star shining in heaven, so it is to be distinguished most carefully from Philosophical Mercury, the true Mercurius vivus. Common quicksilver is called the Flying Slave, and this ignis fatuus has led sophists and unlettered amateurs into every kind of marsh and pitfall. Its true

nature is well indicated by the character which represents it in chemical formulas.

The crescent denotes its lunar part, which is feminine and volatile in nature : this is the Spiritus Mercurii. The medial circle has no point in the centre, signifying the immature state of mercurial Sulphur Solis : this is the Anima. Mundi of quicksilver. The cross at the base represents the volatile body of this metallic substance. It is the Water of Quicksilver, otherwise Aqua Permanens; it is also the Sal Centrale and Menstruum Naturale.(8) In a word, quicksilver is an immature metal, an extremely volatile ens. separated from a fixed state as pole from pole. As regards Mercurius Philosophicus, it is not described in the text, but the fact emerging from a cloud of Hermetic verbiage is that the so-called work of the wise is really a work in quicksilver, which must be separated from its Humidum Superfluum and must be animated by its Homogenium. It is said further that whosoever can prepare its medium, so that it becomes Mercurius Duplicatus and Mercurius Animatus shall be able to combine therewith that which is Res Perfectissima and will so produce Lapis Mineralis, the end of all research, otherwise Aurum plusquam perfectum. Chemical sign of Mercurius Currens stands also for Mercurius Astralis meaning on the surface the planet Mercury, but there is an intimation behind this, the key to which must be sought in the astral workings followed by the Brothers of the Golden and Rosy Cross in the decennium or period which preceded 1777. Finally, there are Mercurius Animalis and Mercurius Vegetabilis, because there is its own Mercury in every genus and species. There is, moreover, an attainable adeptship in the three Kingdoms of Nature, and those who wear its triple crown can produce in all Mercurius Duplicatus, Mercurius Triplicatus and Mercurius Philosophicus. This is physical alchemy in excelsis, and it must be acknowledged that the Fratres Theoretici received a rare instruction, whether or not they proved able, at a later stage, to proceed thereby to the practice. It is missing in several versions.

(2) Mars is in correspondence with iron and the chemical sign of this metal shewing an arrow emerging sideways from a circle, signifies that the Sal Martis is celestial rather than terrestrial, while its cross — or sign of corrosion — has been broken up into an open angle, and this is a symbol of fire. On such basis it is affirmed that the inward nature of iron is fiery, active and magnetically attractive, all which appears to indicate that Hermetic operations can be performed thereon with at least comparative facility. Now in the work of wisdom the task before the Adept is to purify the externally adherent Celestial Salt from the Terrestrial Sulphur and locate it within the circle. There will appear a great star which is said in the confused imagery to devour all its brethren, transforming their shapes into its own, then raising them — as it were — from death and crowning them with highest honour. For the Mars of the philosophers has earned such rank on its own part by the spiritual power resident in its sword of fire. This process is like a chaos magnum informatum, but an undertaking is given that it will be demonstrated manipulando modo in the Grade of Practicus.

(3) The character of Venus, to which copper corresponds, is explained in la grande

maniere and is shewn to exhibit the supreme operation which must be performed thereon in alchemy. The sign indicates that copper is an imperfect metal, for the point of perfection within the circle from which gold cannot err has been removed from the circle of Venus and has changed into the cross which appears in the lower part of the symbol. This cross signifies the corrosive salts which render copper of a perishable nature. Whosoever can purify these salts will reduce the cross to a point and if he can place that point again within the circle, he will see the sun at its meridian, instead of the Morning Star, and possess a treasure of gold instead of Venusian copper. One text speaks of Divine attainments.

(4) The chemical sign of Jupiter bears witness to the great immaturity of the metal tin, which is in correspondence with this planet. The crescent or half circle indicates that it is essentially of lunar nature, while the cross attached thereto, which is the invariable sign of the *sal centrale et fundamentum subjecti*, points out that the earth of this metal is mercurial and lunar, the salt arsenical and the sulphur volatile. It follows that the *corpus totum* can be brought with considerable facility to a state of liquefaction.

(5) Lead is in correspondence with the planet Saturn and is described in the text as an odd and morose fellow, whose disposition is exhibited by his symbol. We learn in this manner that the salt of lead is mercurial and lunar, as also pure and celestial, while the sulphur is terrestrial and solar. It is said further (a) that the *pars salis* liquifies all bodies, but can neither fix nor render them volatile; (b) that the *pars sulphuris* devours all metal — gold and silver excepted — penetrating them by the help of vulcan-like lightning, purifying and imparting the highest splendour, but again leaving them; (c) that Mercury is coagulated by the *fumus Saturni*, while *vitrum Saturni* renders it fixed and fire-proof. The *corpus Saturni* is actually a conglomerated and exsiccated Mercury and can be easily changed back thereto. The Hermetic Secret of Saturn is formulated in the following terms: (a) Salt, Sulphur and Mercury; (b) Separate these Three Principles in *Subjectum Saturni*; (c) Make out of the Salt a *menstruum*; (d) Dissolve the Mercury therein; (e) Fix it by the principium of Sulphur. Whosoever can perform this operation conjoins the two crescents or half-circles in the character of Saturn, inserts the cross therein, concentrates the cross into a point within the circle and transmutes into — i.e., lead into gold.

(6) The point within a circle denotes the state of perfection. In the character of the Moon and silver the circle is broken, and as the text says confusedly the missing half is put inward but the point is still in the vicinity. The explanation is that silver is like unto gold, as woman is like unto man ; but gold as the male part is hot and dry, while silver, the female part, is moist and cold. The imperfection of silver is indicated by the ease with which it blackens, but gold is free from this failing. It is, moreover, the Child of the Sun. while silver is the Daughter of the Moon, the light of which is borrowed from the solar orb. The Hermetic Arcanum is this: Communicate the male *Sperma Solis* to the female matrix of the Moon, or in other words, turn the light inward and draw out the inward half-circle. The artist who so does kindles an independent fire or light and transmutes into i.e., silver into gold. The true meaning of this emerges in one case.

(7) Gold is Principium Solis and the end of all metals is gold, the great intent of Nature in the work of mines. The character of the Sun and gold is also that of eternity. As the visible Sun in the heavens is the most splendid of all the luminaries, so is gold — otherwise the terrestrial sun — most noble among all metals. The point within the circle of eternity denotes Divinity ; but when this circle is used to signify the precious metal the connotation is imperishable and pure being. The Son of the Sun is the product also of profoundly concentrated fire.

The Rosicrucians were neither the first nor last among philosophers by fire to dismember the planetary signs or analyse them as they stand and discover mysteries of alchemy therein, but the work has never been performed so well and attractively as in this text. After such manner the Fratres Theoretici were prepared for the Grade of Practicus, but they were expected moreover to be well acquainted with the three kingdoms of Nature and the harmony which subsists between them. This is a clear issue, but when it is added that they must also have knowledge of manipulations, stones, vessels and so forth, we are reminded of the fact that, as recorded already, they were entrusted with no apparatus. Presumably they fared as they could, and when they became Fratres Practici they had the use of a Laboratorium in the particular House of the Order to which they were attached, making up a common purse for the costs of experiments, under the guidance of their Superior. They were instructed also in the following official processes: (1) Preparation of the Mineral Radical Menstruum; (2) Preparation of the Vegetable Radical Menstruum; (3) Preparation of the Animal Radical Menstruum; and (4) The preparation of an Universal Menstruum. By the hypothesis, each of these Menstrua contains its three principles, from which the Stone could be prepared, according to the nature of the kingdom. It was Lapis Mineralis, Lapis Vegetabilis, or Lapis Animalis, as the case might be. There was in fine Lapis Universalis; but as to their properties, uses and effects there is no indication whatever, except in respect of the first, which belongs to the transmutation of metals.

There were general and special instructions on the Hermetic Operations which took place in the Grade of Practicus, but I have met with mere vestiges, whether in printed or private sources. In the Fifth Degree, which is that of Adeptus Minor, the Candidate, at the end of his reception, is handed a process drawn up by the Most Worshipful Superiors at the last reformation of the Order. It is certified as true and concordant according to the agreed scheme of procedure adopted at that time. It enables those who possess it to discriminate respecting previous operations and to prepare under favourable circumstances for those which are designed to follow. There is no indication whatever concerning its character. In the Grade of Adeptus Major there is another process presented, and it is affirmed concerning it (1) that it is a secret which has never been obtained and much less examined or worked, except by a few exalted Brethren of the Order; (2) that it is an approved masterpiece discovered to Adepti Majores on account of utility and exactitude. It must be applied and dedicated to the glory of God, for the welfare of others and one's own benefit. It does not appear that Adepti Exempti received anything but the peculiar cipher attached to that Grade, and the general instructions on procedure in the in the alchemical experiments pursued therein. It may be presumed that from the lowest to the highest stage of his advancement a

Rosicrucian Brother was taught throughout in symbols and that it depended on his own perseverance, skill and ability whether he decoded the formulas. If he did a title was earned to the Eighth Grade, or that of Mastery: alternatively he remained where he was.(9)

When the message of these instructions is compared with that of the Rituals it emerges with considerable clearness that the concern of the Golden and Rosy Cross in the year 1777, notwithstanding the spiritual and religious atmosphere by which it was encompassed, had no other purpose than the physical medicine of men and metals. The archives of the Order fall after this manner into their proper place as a part integral of alchemical literature. To the alchemist in his laboratory, among alembics and Mary Baths, the work of chemistry was in consanguinity with the work of prayer. Laborare est orare. The quest was a divine quest; it called for a pure heart and a devout mind; success therein was peculiarly a gift of God, and good intention on the part of the operator was the first and an essential qualification. When therefore the Superior in the Grade of Adeptus Minor informed the Candidate that the astral workings of the preceding decennium had been suspended in favour of operations in the mineral realm for the advancement of metallurgical knowledge, it follows that this statement is to be taken in its literal construction, whatever we may elect to understand by astral processes, and however we may interpret that "highest secret of Nature," in virtue of which it is affirmed that the Master Grade can suffer no change. It was always alchemical and (or) always divine. In later days it became wholly spiritual.

This is probably my last word on the purely alchemical subject in the course of the present volume; and as it belongs hereto only in an incidental sense, it must be left unavoidably at a loose end. It may be possible barely at some later date and in yet another work that I can throw some light on the comparative problems of spiritual and physical alchemy, albeit in the natural order it might be said that the day is far spent for the planning of great undertakings. But He Who overwatches undertakings and is the Warden of those which are conceived and done in His service is the Judge in this respect and in spiritu humilitatis I commend it therefore to Him. There is but a word to add here. To the fact that there are two alchemies in Hermetic literature I have borne witness in many writings; but although they are sufficiently distinct from one another, alike as to path and term, their use or the same symbolism, in a varied sense, of necessity creates a difficulty in respect of their memorials. It is possible to discriminate broadly and to reach a grade of certitude about the comparative positions and intent of certain texts, but the difficulty in other cases is either insuperable or I have failed in my own endeavours, at least for the time being, to take it out of the way. Those who are entitled to speak on these branches of Hermetic literature know that the Latin Geber belongs to physical alchemy and that the Amphitheatrum of Heinrich Khunrath is concerned with the spiritual side; but at this present time I am acquainted with no canon of criticism which will enable us to speak with certainty as to Zosimus the Panopolire and the inward sense of his prolific contributions to the texts of Byzantine alchemy. So also in the Rituals of the Golden and Rosy Cross I confess to a sense of dissatisfaction over one point, and it remains in my mind as if the quest were yet unfinished. It abides in that solitary reference to the Eighth Degree which I have cited twice already and now

recur thereto. From decennium to decewnium the lower Grades might suffer a variation of concern, and there is nothing to assure us that the measure of change lay only between things astral and things metallurgical. But the Mastery of the Eighth Degree was without change or shadow of vicissitude, and the decades had no power thereon. To what did it belong therefore and in what medium did it work? Was it possible that the inferior ranks might be busy over that or this, and that they were like a series of sifting nets which brought a few only, chosen out of many, over a certain bridge built beyond the Grade of Adeptus Exemptus? Was it possible that this bridge gave upon the threshold of a Sanctuary where transmutation was wrought in souls, no longer in re metallic a, where res tingens was Art of the Spirit or God and the Medicine administered was drawn from no other Pierian Spring than that of Eternal Life ? There is nothing before us, not even a forlorn hope of light from the sifting or a false witness, and we may be never likely to know. Could it be said that there were chances they would be all against the view, so I leave this part of the debate concerning the Golden and Rosy Cross in that winter of discontent which comes from something remaining over and that something unknown.

The Grade of Adeptus Minor, according to the German Order of the Golden and Rosy Cross may be compared with an almost unknown French Ritual under the title of Brothers of the Rose-Cross, otherwise the Adepts. It is evidently part of a series, representing the same procession of Degrees, and is in fact termed the fifth. It is possible that it reflects the Rite prior to its reformation in 1777, or alternatively it may be a later variant. The following points are from sources outside the Ritual but attached thereto by way of annotation, and it will be seen that they are of considerable importance. (1) It is said that the renowned Order of Princes Chevaliers de Rose-Croix is classified in two distinct categories, corresponding to the two classes of Rosicrucian Science itself. (2) The Great Mystery is one, being the Stone of the Wise, which notwithstanding it is of two kinds, or Theological and Philosophical. (3) Theology — which calls to be understood here in the sense of Theosophia — has in view the transmutation of man from the state of sin and its corruption, according to the Law of Nature, into the state of perfect sanctity which qualifies for Eternal Life, according to the Law of Grace. (4) The Stone of the Philosophers gives health to diseased bodies — human, animal, vegetable and even mineral, thus procuring temporal felicity of being. (5) But the Stone of the Theosophists communicates eternal beatitude, to be preferred before all things else. (6) The Elementary Stone unfolds the greatest Mysteries of Nature. (7) The Theological or Theosophical Stone leads into the Most Sublime Mystery of Incarnate Divinity. (8) The majority of Frères Chevaliers de Rose-Croix are said to hold the temporal aspect of the work in disdain, while admitting its necessity, for which reason they belong to both branches of the Order. It is said finally (9) that the ancient salutation was Ave, Frater, the answer to which was Roses Crucis, on the part of those who were Rose-Croix Brethren only, but subjoining Aureæ Crucis in the case of those belonging to both classes. It will be seen that from this unexpected source we derive an intelligible explanation of the separation into two classes for which we looked in vain either in the account of Sigmund Richter or the Reformed Rite of 1777. My inference is that we might add substantially to our knowledge were the whole French series available.

It cannot be said that the Ritual procedure corresponds in any wise to the German Grade of Adeptship. The Candidate is counselled to lay aside all preconceived opinions, so that he may be free to receive the truth. Having- been veiled and hoodwinked, he is placed between two Pillars on the threshold of the Sanctuary and is admitted after a battery of five knocks. The Temple is in charge of a Grand Master, to whom he is brought in ceremonial form and by whom he is asked (1) whether he is resolved to sacrifice life itself rather than reveal the least of those Mysteries, whatsoever they may be, which are now about to be communicated ; (2) whether he will renounce cheerfully all his worldly possessions; or alternatively (3) whether he will accept with gratitude that which the Lord of Lords may permit him to retain thereof. Having assented, he is called upon to pray (1) for liberation from all sophistry; (2) for the kindling fire of Divine Love; (3) for the Gift of the Holy Spirit; (4) for knowledge of the true Mercury of Philosophers ; (5) for separation from all aims except the glory of God, desire of the soul's salvation, the splendour of holy religion and the relief of the poor.

The Obligation is taken in the Name of the Holy Trinity and includes the following clauses : (i) To preserve inviolate whatever may be made known in this Sublime Degree ; (2) To keep faith with the Sovereign and observe the laws of the realm; (3) To love all Brethren; And (4) to let them " share in the Great Work if God permits me to accomplish it." It follows that the adeptship of the Fifth Degree was nominal or symbolical in character and that its members were on the Great Quest but not in the Great Attainment. The Pledge is followed by that curious observance which has been met with in the Laws of the Golden and Rosy Cross, according to Sincerus Renatus. One of the officers cuts off seven locks from the hair of the Candidate, places them in separate sealed packets and the whole in a single packet, which is also sealed and handed to the Grand Master, the officer affirming that they are "seven branches from the head of that Tree which God planted in the Earthly Paradise." The Grand Master answers in taking them : " Every tree which bringeth not forth good fruit shall be cut down and cast into the fire."

It is now only that the hoodwink is removed, after which the Candidate is clothed with a linen ephod and girdle and is told that " these are symbols of that purity which gives entrance into the Sanctuary of God, for we are not only the elect but also priests of the Most High, even the priestly kingdom of Levi, into which we were adopted from the tribe of Judah." (10) It should be explained here that the Grand Master is himself clothed somewhat after the manner of a priest of the Old Law,(11) his Assistants representing Abiathar, son of Abimelech, " for the things which are of God," and Joab for those of the King.(12) The salutation offered to the new Adept Brother is: " God be with thee, on the faith of perpetual silence, according to the promise of God, in the bonds of our Holy Society." A discourse on the nature of man follows and insists on the necessity of his transformation into a New Adam. the old body being destroyed.(13) So only, it is said cryptically, shall God give him the power to contain all things. The text presents what is done in a shortened form, and it is difficult to codify the next event of the Ritual, being a solemn Prayer on the part of the Grand Master. The heads of its thesis are seemingly (1) that Man is the Temple of God;(14) (2) that three worlds are

within him, as they are also in God;(15) (3) that man moreover contains the true Matter from which the Stone is formed. It will be observed that this is important for the spiritual side of the Great Work. There is a final exhortation to the Brethren on the duties attached to the Grade, being the tenderness and charity of the Pelican towards all men but especially those who are within the sacred circle, and the uttermost secrecy not only in respect of the "profane" but also towards Masons who are not of Rosicrucian Grades. It is affirmed specifically that "we look upon Master Masons of the first three Degrees as but little above the profane." If they are "found worthy to search for the Truth at its source, which is God Himself," they are to be led into the light, but this failing the very name of Adepts must be concealed, the reason being that otherwise "we should be in danger of our lives." As regards the furniture of the Temple, I need say only that the Tracing-Board — as we should call it in Craft Masonry — represents the Sanctuary and Sanctum Sanctorum of the first Temple, with the things contained therein.

The Ritual concludes with a Catechism, according to the prevailing custom of Masonic and Super-Masonic

Grades in France. Like the Lectures attached to the Craft Degrees, most of them covered the Ritual procedure for a second time, with occasional explanatory developments. In the case of the Freres Chevaliers there is another manner of instruction which is not only exceedingly curious, but so unlike anything amidst all the cloud of Rituals that I propose to append it in full. (1) Are you of the number of the Reformed?(16) — That is my belief, because I know the Truth. (2) What is Truth? — It is the Great Architect of the Universe. (3) What has declared it unto you ? — His works, and the work of my hands. (4) How in His works? — All His creatures testify concerning Him. (5) How by the work of your hands? — Because I have seen the likeness of His creation.(17) (6) Who taught you this work? — Our Excellent Master. (7) What did he teach you? — That in Salt and Sol we have all things. (8) What is this Sun? — It is the Work or the Philosophers. (9) How many Principles do you recognise? — Three, that is to say, Salt, Sulphur and Mercury. (10) In what are they contained? — In one only thing. (11) What is this one thing? — It is that Matter out of which all things, Man included, are formed. (12) What is its name? — Apha-Min Adama.(18) (13) How can this be the First Matter? — If it be not, it at least contains it. (14) It is not then the First Matter? — It is the Second, which contains it. (15) How do you describe it? — As a Circle encompassed by a Square.(19) (16) What does the Circle symbolise ? — Unity, from which the Quaternary Number results. (17) What does this enigma signify? — That from One there were made Four. (18) What are these Four? — They are the Four Elements. (19) What do these become? — A Triangle, and this must be enclosed in a Circle. (20) What does this become in its turn? — It suffers no further change, for this is all. (21) Have you any other Mystic Figures? — We have the Blazing Star and the Interlaced Equilateral Triangles. (22) What is symbolised by the Blazing Star? — That subtle Quintessence which penetrates all things in a moment by its moist and temperate fire, and so communicates its virtues. (23) What is signified by the Interlaced Triangles? — Our Alkahest. (24) What is your Alkahest ? — It is our Fire. (25) And what is this Fire? — It is our Water and very powerful Dissolvent. (26) What is this Water? — It is our Salt. (27) What is this Salt? — It is our Sulphur. (28) What is this Sulphur? — It is our Mercury. (29) You are speaking to me of incredible things. — I could tell you more if

you were older. (30) What is your age? — It is like that of Methuselah. (31) Yet you appear to be very young. — It is the effect of the King crowned with glory, even of Him Who died and rose again perfect. (32) Do you know the Root? — I know its Bath, being that of its Spouse, and I have seen him naked therein, bathing with his Wife. (33) Why do you speak so obscurely? — So that only the Sons of God may understand me. (34) Who are these ? — They are those who do His will. (35) How long have you been born? — From the moment that I died. (36) What is the hour? — It is a great day which knows no darkness. (37) Why do you answer my question indirectly? — How can I determine the hour of a perpetual day? (38) Where did you find the Light? — In Darkness. (39) When do you work? — When I take my rest. (40) What is your Wage? — The perfection of my work. (41) What ambition do you cherish in view of all this wealth? — The joy of supplying the needs of men of good report. (42) Have you no further wishes? — Only to be ignored by the world, only to live for God, Who is the sole aim of our true Brethren.

It will be seen that this Catechism combines the symbolical language of Alchemy with the geometrical emblems of Craft and Arch Masonry, but that it abandons both in the end and passes to the terms which veil a purely mystical research, pursued in the experience of mystical death and the illumination which follows thereon. The work that is performed in rest is 'an intimation of the activity at the centre, and it is known that the realisation therein is the plenary reward thereof.

It remains only to say that whether the Grade of Frères Chevaliers derived approximately or remotely from Rosicrucian sources prior to 1777 or whether it represented a variant in Ritual from that epoch of reform, it was subsequent to the Rite of Perfection and to that Eighteenth Degree which developed out of Rosicrucian elements a Grade of princely knighthood.

In the year 1785 there began to appear at Altona a work of extraordinary interest under the title of *Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries*.⁽¹⁹⁾ The text included *Aureum Seculum Redivivum* — otherwise the *Golden Age Restored* of Henricus Madathanus — and the *Tractatus Aureus* of an anonymous German Adept. Both had been translated into Latin and published previously in *Museum Hermeticum Reformatum et Amplificatum* at Frankfurt so far back as 1678, and prior to this in the original edition of the same work, which belongs to 1625, and contains nine tracts against twenty-two of the enlarged collection. Both also had appeared originally in German. They were reissued under the Rosicrucian auspices as if made public for the first time, but adding a reference to the Brethren of the Golden Cross in the sub-title of *The Golden Treatise*, and describing Madathanus as Theosophus, Medicus et tandem Dei Gratia Aureæ Crucis Frater. Whereas also he subscribed his preface "to the worthy and Christian reader" as "written at Taunenberg, March 23, 1622, it is represented in the *Secret Symbols* as datum in Monte Abiegno, die 25 Martii, anno 1621, as if put forward by authority from the Holy House of the Brotherhood. The original text of Madathanus had certain Order references,⁽²¹⁾ and it is the subject of allusion in the preface of the anonymous German. It points out rather cryptically that he "could more easily have composed this treatise" and made himself "

known to the Brethren of the Golden Cross," if he had not verified his references for the convenience of his readers. His address concludes with an appeal to "the Beloved Brethren of the Golden Cross, who are about to learn how to enjoy and use this most precious gift of God in secret"—presumably owing to his instruction. The appeal is : "Do not remain unknown to me," adding: " If ye know me not, be sure that the faithful will be approved and their faith become known through the Cross, while security and pleasure over-shadow it." These allusions are valuable as a further testimony to the fact that Rosicrucians had begun so early to be known no longer under their original title but under that of the Golden Cross. I need add only that the golden treatise is an interesting collated catena of alchemical authorities, with a parable placed at the end, while the golden age is an allegorical story to which is attached an Epilogue, wherein Madathanus beseeches "the Creator of this Art" that he may not " speak of this Mystery or make it known to the wicked" lest he be found "unmindful" of his vow, "a breaker of the Heavenly Seal, a perjured Brother of the Golden Cross, and guilty of the sin against the Holy Ghost.

It follows that this tract is important to our purpose from the standpoint of its own hypothesis, as speaking from the seat of authority on the subject of Hermetic Doctrine and Practice.(22) It is unfortunately by the hypothecs only, for the golden age restored is the story of a dream and a waking in which the matter of dream continues. It tells of a virgin in the court and harem of Solomon who is described in the terms of the song or canticle of canticles and is therefore all beautiful; but her garments — which lie at her feet — are "rancid, ill-savoured and full of venom." The virgin is "Nature bared and the most secret of all secrets that is found beneath the sky and earth. "The duty imposed on the dreamer was to cleanse the garments with a certain lye, the recompense of which would be the hand of the virgin, together with " a flowing salt, an incombustible oil and an inestimable treasure. "At this point the dreamer awakes and finds the foul garments in his chamber. As he does not know how to proceed he changes his room and leaves them untouched for five years, when he is on the point of burning them but is hindered by another dream, in which he is reproached bitterly as having caused the virgin's death. Having protested his innocence, he is told of a box beneath the garments and of great treasures therein. He discovers it in the waking state and after further failure as the fruit of ignorance he is able to open the casket and gaze upon " brilliant lunar diamonds and solar rubies." Thereafter the dawn breaks, which is that of the restored Golden Age ; all who see it rejoice in the Lord. while the dreamer kneels down and glorifies His Holy Name.

An Epilogue explains that this is the Great Mystery of the Sages, "the power and glory thereof and the Revelation of the Spirit." It is otherwise an exposition of "the Most Precious Philosophical Stone and the Arcanum of the Sages." On the surface at least it is concerned with the work on metals, and the Preface derides those who seek the Blessed Matter among animal or vegetable substances and anywhere indeed apparently except in the House of the Seven Metals. But it is difficult to say, for all the processes and apparatus of Alchemy are condemned as plausible impostures — the purgations, sublimations, putrefactions, solutions, coagulations and so also the athanors, alembics and retorts. Nature, it is affirmed, "delights in her own proper

substance" and "knows nothing of these futilities." The work is not therefore performed by processes comparable to those of chemistry and would not seem to be a material work. Yet an Epigram at the end of the Preface affirms as follows : "I have sought; I have found ; I have purified often ... I have matured it. Then has followed that Golden Tincture which is called the Centre of Nature. ... It is the Remedy . . . for all metals and for all sick persons." On this understanding it can be only a physical Elixir, and Madathanus testifies: that he has "seen with these eyes and handled with these hands." We are therefore in the usual medley of words and symbols which are all at issue with each other. I note only as regards " the Centre of Nature " that it was shewn to the dreamer " in the Triangle of the Centre " by Solomon, when accompanied by all his queens, concubines and virgins, while in the course of a later episode "his whole harem was stripped naked," expecting that in this manner some light on the Great Mystery would come to the dreamer. If therefore aureum seculum was issued as pretended from a House of the Rosy Cross, it would look as if that House were at work on a mystery of sex and that owing to its nature Madathanus may have been justified in saying that "the laws which obtain in the Republic of the Chemists forbade me to write more openly or plainly," the reason being that "many evils would arise from a profanation of the Arcanum" and that it "would be manifestly contrary to God's will." He intimates further that in the enjoyment of such "hidden fruits of philosophy" the "Brethren of the True Golden Cross and the lect Members of the Philosophical Communion are and remain joined together in a great Confederation."

So far as regards the main texts of the secret symbols, but the work opens with an untitled section concerning the Magistry of the Philosophical Stone, the Universal Tincture of all metals, the cryptic language and parables of the Art, the First Matter, the Three Principles, the putative Elements and the several processes which succeed one another in the course of the Great Work. Stress is laid upon the innate Sulphur of Mercury, by which the latter is stilled and fixed. It is said to be a secret and hidden fire which — according to Crebrerus — digests the cold and moisture of Mercury in the long procession of time. This preface, if it may be so called, is followed by eleven elaborate plates in colour, the majority of which are closely set about with German text. The next item is an octosyllabic poem on the Emerald Table of Hermes, after which comes the golden age restored, succeeded by thirteen further plates, coloured in like manner and also inscribed heavily within and without. They complete the first part, published at Altona in 1785. The second part followed at the same place in 1788 and it opens with the golden treatise, to which are appended twelve final plates. The entire work is said to have been found and translated by J. D. A. Eckhardt, about whom I can report nothing.

>As regards the scheme of colour there are certain broad lines less or more followed, but in several cases it is difficult to see that there is any real order at all or that the arrangement — if any — is not a matter of fantasy. The four elements, Fire, Air, Water and Earth are respectively red, yellow, green and blue, which obtains generally, but not without exceptions, for on one occasion Water is represented white. The Holy Trinity in Its relation to temporal things is referred to elemental colourings, the Father to the Red of Fire, the Son to terrestrial blue, the Holy Spirit to yellow and Air, while the circle which represents Jesus Christ as God and Man, Alpha and Omega, is coloured

green and is thus attributed to Water. The allocations in respect of the Son and the Son of Man are explicable only on very fantastic lines. Among other attributions there are some which are not explicable at all, as for example the Cross in one of its representations to a drab cinnamon-brown, minerals to blue and the Light of Nature to blue also. In fine there are some and many which call for no interpretation, being plain upon the face of their symbolism because it draws from the nature of things. All things which connect with the Sun and with gold, its metallic correspondence, are coloured golden yellow : so also are the Sun of Righteousness and other types of Christ. Salt, Sulphur and Mercury, the three Philosophical Principles, are Blue, Reddish and pale Yellow. So also there are traditional grounds for connecting Saturn with Indigo, Jupiter with Blue, Mars with Red, the Sun with Orange, Venus with Green, Mercury with Brown and the Moon with White. The subject and its variants could be pursued further but it would serve no purpose here. I am acquainted with other Rosicrucian schemes of colour which have been developed in a logical order, and there is one of them which I regard as important because of certain analogies with the modes and gifts of grace ; but they are not those of the Secret Symbols. However they are allocated and whether reflecting tradition or not, it must be said that they are all arbitrary in the last resource, and their eloquence — such as it is — is that of agreed signs.

I have dwelt at some length on the subject of the secret symbols, because of that which is intimated by their letterpress, apart from the text of the work. Whether it was issued by the same House or Temple which adopted the Reformation of 1777, it is impossible to say, but it may be observed that there is no trace of Emblematic Freemasonry. We are in the presence of a school or system which drew in part from Paracelsus, in part from Jacob Bohme, which did not despise the secret of Tinctura Philosophica, but regarded this evidently as the least of its accredited treasures. It may or may not have been acquainted with the eloquent memorials of Robert Fludd, but it was carrying on the tradition established or adopted by him. It has the aspect of a text produced by an occult and theosophical Church in Christendom, and it reflects so closely the mystical House of Election pictured by Eckhartshausen a few years later on that when we remember his dedications in Alchemy, the higher Magia and the mystery of numbers it seems by no means impossible either that he was the concealed author or alternatively that it emanated from a foundation to which he belonged and about which he wrote otherwise subsequently. However possible, it must be understood at the same time that there is nothing overt in his acknowledged writings to connect him with the Rosy Cross.(23)

It remains to be said that in 1888 and at Boston, U.S.A., Dr. Franz Hartmann produced an English edition of the secret symbols, stating that it was "copied and translated from an old German MS." Dr. Hartmann added material of his own, outside the original text, which represents the views and speculations of modern Theosophical schools, and which can hardly be held to accord with the Rosicrucianism of the eighteenth century. It is just, however, to add that the colour-printing is much better than was the case in the original work. About a third of the plates are omitted, and part of the German text is wanting in the translation.

NOTES

Particulars of any nature are few and far between. According to the German Spectator, Vol. VI, No. 17, p. 198, the Society of True and Ancient Rosicrucians became extinct in the Fatherland after the death of a leader named Abraham von Bruna or Brun in 1748. It is not to be supposed, however, that the Order was represented by a single group; the existence of several independent bodies is antecedently probable and there may be said to be vague traces. For example, the record which I have just quoted refers — at least on the surface—to another foundation than that of Sigmund Richter, while the Reformation of 1777, with which I am about to deal represents by its hypothesis a change in an organisation then in being, as it might be, that of Richter, the denomination of which was preserved.

See archives mythohermetiques. It will be observed that the twelfth clause of this traditional history passes over twelve hundred years in a sentence. It happens, however, that the work entitled *der rosenkreutzer in seiner blosse*, under the name of Magister Pianco, fills part of this great gap with supplementary legend which belongs to the same source, and these are the heads of its instruction : (1) That a time came when the Confederacy of Initiates — being those otherwise described in the text above — began to feel the need of a general unification, in which Christian teaching should be joined to the old wisdom of the Magi; (2) that a new alliance arose in this manner and framed its laws in accordance with the doctrine of Christ; (3) that under this form it suffered many changes and adopted many names; (4) that in 1115 it was known as the Magical Alliance of Magical Brothers and Associates; (5) that this was the period of the Crusades and that the Knights Templar were formed with the help of the Alliance; (6) that the Templars were associated with the Magical Brothers and shared their secrets; (7) that they stood, however, in the same rank as the last and youngest Grade of the Secret Knowledge, under the rule of the Alliance; (8) that when the Templars were practically exterminated in 1311 these Apprentices or Neophytes were "overlooked in the cruelties of the time" and escaped the evil days; (9) that they incorporated subsequently with the remnant of surviving Templars and founded a permanent Brotherhood, with definite rules for its maintenance; (10) that like the Magical Alliance at large — which recedes into the background and is said to have suffered a decline — this institution assumed different names at different epochs; (11) that it was called the Order of the Cross, the Brothers of the Cross, Noachites, and finally Freemasons; (12) that under the Masonic guise the headquarters were situated at Berlin ; (13) that in the capacity of a Head Lodge it promulgated the true and fundamental system of Masonry, but the statement is worded so vaguely that the significance of the affirmation escapes; (14.) that in addition to the three Craft Grades which were of universal recognition there were also High Grades subsisting from time immemorial and involving apparently many local differences of practice, claim and privilege ; (15) that the High Grade Masons included many earnest students of the Secret Knowledge, who knew that Freemasonry was rooted in the Ancient Mysteries; (16) that an incorporation was formed by these for the extension and application of knowledge derived from those sources and from the Magical Alliance of antiquity ; (17) that it was known as the Alliance of the Wise and

then as the Golden Alliance, in succession to the Templars and the fallen Magical Brotherhood; (18) that it received only the highest class of Master Masons or Masters of the Appearance of Light; (19) that the foundation of this Alliance belongs to the twelve century; (20) that by reflection on the Jewish and Christian Scriptures in conjunction with 72 MSS. and other writings of the Magi transmitted from the past of ancient wisdom; they produced a new book, "adorned with the halo of religion"; (21) that they assumed another title thereupon, to mark, as it were, a new epoch or dispensation, and became in this manner Brothers of the Golden and Rosy Cross, otherwise true Freemasons; (22) and that they have been known under this denomination since 1510. It must not be thought that this involved fable is the invention — so to speak — of a moment or of a single person: it grew up out of several reveries and, so far as Rosicrucianism is concerned, the roots of it go back to Michael Maier and his *Symbola AUREÆ MensÆ*. The work from which I have quoted appeared at Amsterdam in 1781, just prior to which Count Hans Heinrich Ecker und Eckhoffen is said to have been expelled from the Rosicrucian Order, but under circumstances which do not seem to affect his honour in any real sense. We shall see that in the same year he founded a new association called the Asiatic Brethren — as it is affirmed, by way of reprisals. He is credited also with the authorship of *The Rosicrucian Unveiled*, as part of his alleged policy of revenge, because it is a revelatory work. It is a difficult and very dubious question on several accounts and among them because he has been regarded alternatively as having written a reply to Magister Pianco. I suppose — in the absence of direct knowledge concerning it, as there is no copy available — that this is the work which appeared at Leipsic in 1782 under the title of *A Rosicrucian Shining Idas ganze alles geheimen ordensver-bindungen*, Leipzig, 1805 — otherwise a full account of all secret orders, which is said to contain particulars of Magister Pianco. It is alleged also alternatively that the *rosicruciam unveiled* — or literally, "in all his nakedness" — was the work of Friedrich Gottlieb Ephraim Weisse. According to Findel, this on the authority of Hans Heinrich, who also wrote a pamphlet denying his own connection with the work. By whomsoever written it is notable as a record of revelation, and I have drawn from it there and here. Among the qualifications of a Candidate for the Rosy and Golden Cross it is said that he must be a man of honour, of true spiritual power and considerable knowledge, because so only could he be of service to the Sacred Alliance — a clear indication, as it seems to me, that the Order was hoping to attain its objects by the help of its members. By the hypothesis it was the donor, but actually it hoped to receive.

Sec genesis XXVII. 28,.

At the Masonic Convention of Paris, held in 1785, Baron de Gleichen affirmed (1) that the Rosicrucians claim to be the Superiors and Founders of Freemasonry; (2) that they explain all its emblems Hermetically; (3) that it was brought in their hypothesis to England during the reign of King Arthur; (4) that Raymund Lully initiated Henry IV, King of England; (5) that the Grand Masters of the Order — then as now — were designated by the titles of John I, II, III and so onward; (6) that the jewel was a golden compass suspended on a white ribbon, as a symbol of purity and wisdom; (7) that the

emblems of the "floor-cloth," or Tracing Board in modern parlance, included Sun, Moon and Double Triangle, with an Aleph placed in the centre; (8) that the Grades at this period were three in number: and (9) that the Master-Grade, as practised now among us, is the shadow of something which was then of great significance.

Compare Thory's Acta Latomorum, which affirms that the Brotherhood of 1777 promised the Secret of the Great Work and the Universal Medicine. It would be the current report of the period.

One alternative version was as follows and was taken on the Gospel according to St. John : I, N. N., of my own free will and accord, after due and mature consideration, do vow hereby and hereon to worship the Eternal Jehovah from this day forward, even to my life's end, in spirit and in truth; so far as in me lies, to seek out the Wisdom of God Almighty in Nature; to forego the vanities of this world; to strive for the welfare of my Brethren ; to love them ; to aid them in their necessity with my counsel and consolation ; and finally, to maintain inviolable secrecy. As God is everlasting. See H. G. Albrecht : secret history of the rosicrucians, 1792, p. 103. We may compare also a Pledge which seems to have been written and signed by the Novice with his own hand after Reception : " I, A. B., of my own free will and accord, in sincerity and truth of heart. do obligate and dedicate myself, soul and body, to God and to the Most Ancient and Venerable Fraternity of the Golden and Rosy Cross, dwelling under Divine Protection. I acknowledge my integration therein by virtue of reception into the First Degree of Juniores and. that the same has been ratified, in the Supreme Degrees by the Secret Name and Coat of Arms conferred upon me. I submit myself cheerfully and with my whole heart to the ordinances and commands of my Superiors. I undertake to maintain the Seven Points of Obligation, as imposed already upon me, to the best of my ability; and to act as a true Son of Wisdom, deferring to my Director with all patience and obedience. I will keep inviolable the Laws and Regulations of the High Illustrious Brotherhood. I will love and be true thereupon. I will preserve everything concerning it in profound and eternal secrecy, in accordance with the third sworn Point of Obligation. So help me God and His Holy Word — See OSTERR. FREIMAURER ZEITUNG. It is probable that this lost-initiation Pledge was dedicated to the Novice, thus accounting for its correspondences and variations in several cases. It is on record that one new member was required to keep silence about certain aberrations and differences, referring presumably to those events which I have cited already as having caused a revolution in the Order circa 1777.

According to Clavel, the Reformation of 1777 was comprised in three Grades, the inexactitude of which statement is now evident and 10 characteristic of the Histoire Pittoresque in all its sections. Probably the author had heard a report concerning the Grades of Adeptship. He makes four statements otherwise, which must be left to stand at their value: (1) that the Golden and Rosy Cross spread into Sweden; (2) that it claimed to be under the direction of Unknown Superiors, thus recalling the Rite of the Strict Observance; (3) that these Superiors were said to be located at Cyprus, Naples,

Florence and Russia; and (4) that in 1784 one of the known chiefs was at Ratisbon and was in fact that Baron de Westerode of whom we have heard otherwise. He acted certainly as if in the capacity of an Envoy at the Convention of Wilhelmsbad. As regards the alleged abodes of Superiors, they may be compared with those published by Magister Pianco in the rosicrucian unveiled and reproduced in a folding plate facing p. 218, Vol. II, of my secret tradition in freemasonry. It should be added that according to Pianco the Brethren of the Nimh Degree — i.e., Magi or Wise Masters — gave instruction in Divine Things.

Compare Dee's monas hieroglyphica passim.

The question of good faith is assumed in this statement, and it is of course the point at issue. I am not affirming it, having no evidence before me on either side. The case is supposed for a moment. In the contrary event it is obvious that there would be no advancements. Hostile criticism is likely to suggest that the whole Ritual scheme was astutely arranged to lead its dupes onward, always left to their own devices, always failing of the desired term, and permanently ignorant that the ruling headship occupied no better position. I have indicated already my own view that it may have been a headship of ardent alchemists with generations of processes behind them, on the threshold — in their own opinion — of the great, unrealised secret and hoping that the activities in the lower Grades might bring the quest to its issue in the accident or providence of things. There is no need to add that I hold this view fluidically and that it is speculative, like its alternatives. But I am very certain that among the errors and enthusiasms of criticism there must be included that disposition which sees knavery or advanced mental delusion only in the highways and byways of all occult history. We have found that the early memorials of the Rosy Cross offer eloquent and valuable testimony to the frauds of alchemical literature, but their authors knew that there was another side of the subject, and I have certified to its existence on my own part there and here in these pages.

As if from the Kingdom of those who are chosen in this world to the spiritual Kingdom of everlasting Priesthood.

That is to say, with an ephod of white linen, but the Grand Master wore also an imperial crown, as one who is king and priest..

See, however, I KINGS ii, 26, 28.

It is difficult to see why the wisdom of solomon is quoted in this connection as follows ; Occultum faceat manifestum, et manifestum occultum.

Citing the testimony of St. Paul.

Presumably an allusion to the Holy Trinity.

This appears to connote the Reformation of circa. 1777, but there is no certitude

on the subject. There may have been an earlier development of Ritual under Masonic influence, and it would have constituted an earlier reform.

The progress of the Great Work in the crucible was often likened to the work of creation, and the generation of the spiritual man is in analogy with that of the natural man.

A parenthesis explains that this signifies Adamic Powder.

This part of the Questioning should be followed in comparison with some important symbolism of the Holy Royal Arch.

The fore-title of Part I reads geheime figuren der rosenkreutz aus dem 16ten und 17ten jahrhundert. The title itself is as follows die lehren der rosenkreutz aus dem 16ten und 17ten jahrhundert, Oder Einfaltig A B C Buchlein für Junge Schülerso sich taglich flesisig üben in der Schule des H. Geistes, etc. Part II which was not issued until 1788, has no fore-title and appears in the full title as gehEime fiGUren, etc.

It described the author, moreover, as Aureæ Crucis Frater.

According to Sedir, Madanthanus gives accounts of Rosicrucian statutes and jewels, but he has been misled by materials which he did not collect himself.

In the theosophist, Vols 1. 8 and 9, there appeared long ago certain rosicrucian letters, signed F.H. and H. in the case of the last. It is affirmed that No. 6 was addressed to Eckartshausen. They have been republished since in an American periodical, the initials suppressed and the whole series described as written to Eckartshausen between 1792 and 1801. It is claimed that they are translated from the Spanish. The initials suggest obviously the hand of Dr. Franz Hartmann.

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Extract from
The Brotherhood of the Rosy Cross
By Arthur Edward Waite

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CHAPTER XVII
SAINT-GERMAIN AND CAGLIOSTRO

Brotherhood of the Rosy Cross

Chapter XVI - The Rosy and Golden Cross

Chapter XVIII - Fratres Lucis

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The romance of the Rosy Cross has formed for generations, which have almost passed into centuries a prolific fund of suggestion in the fact that its early history obtained for the Brethren a title as mysterious as that which they had assumed on their own part. They were called—as we all know—the Invisibles. It mattered little to romance that the denomination was applied originally by way of derision, for those who manufactured and those who marketed in that creative world carried a hallowing wand. All the problematical personalities who emerged for periods or moments from the background of history, carrying a knapsack or wallet of strange pretensions, were sealed by imagination with the symbol of the Rosy Cross. The apparitions and occultations of the Comte de Saint-Germain would have earned him the title had he made only a small percentage of his imputed claims. It is interesting to note how the myth has grown concerning him, till at this day he has received his crown and nimbus in the form of a cultus. We shall see that there is no cultus which, is so utterly its own and no other as that of Saint-Germain. For the purpose, however, of this sketch, the most notable reports concerning him can be reduced within a small compass. It is by reason only of his growing importance from the cultus point of view that it is desirable to notice him at all.

I will make a beginning with unquestioned matters of fact, contained in certain

diplomatic correspondence preserved in the British Museum under the title of MITCHELL PAPERS, (1) On March 14, 1760, Major-General Joseph Yorke, English Envoy at the Hague, wrote to the Earl of Holderness, reminding him that he was acquainted with the history of an extraordinary man, known as the Comte de Saint-Germain, who had resided some time in England, where, however, he had done nothing. Since that period, and during a space of two or three years, he had been living in France, on the most familiar footing with the French King, Mme. de Pompadour, M. de Belleisle and others. He had been granted an apartment in the Castle of Chambord and had made a certain figure in the country. More recently he had been at Amsterdam, "where he was much caressed and talked of," and on the marriage of Princess Caroline he had arrived at the Hague, where he called on General Yorke, who returned his visit. Subsequently he desired to speak with the English Envoy, and the appointment was kept on the date of Yorke's letter. Saint-Germain produced two communications from Marshal Belleisle, by way of credentials, and proceeded to explain that the French King, the Dauphin, Mme. de Pompadour and practically all the Court, except the Duc de Choiseul, desired peace with England. They wished to know the real feeling of England and to adjust matters with some honour. Madame de Pompadour and Marshal Belleisle had sent this "political adventurer" with the King's knowledge. The conversation with Yorke lasted for three hours, but we are concerned neither with the generalities of the English Envoy nor with the needs of France.

(2) On March 21 the Earl of Holderness informed General Yorke that George II entirely approved the manner in which he had conducted the conversation with Comte de Saint-Germain. The King did not regard it as improbable that the latter was authorised to talk as he had done by persons of weight in the Councils of France, and even possibly with the King's knowledge. Yorke was directed, however, to inform Saint-Germain that he could not discuss further such "interesting subjects" unless Saint-Germain produced some authentic proof that he was "being really employed with the knowledge and consent of His Most Christian Majesty." On that understanding only King George II would be ready to "open himself " as to the conditions of peace.

(3) On April 4 General Yorke reported that Saint-Germain was still at the Hague but that the Duc de Choiseul had instructed the French Ambassador to forbid his interference with anything relating to the political affairs of France and to threaten him with the consequences if he did.

(4) On May 6 the Earl of Holderness wrote to Mr. Andrew Mitchell, the English Envoy in Prussia, referring to all that had passed between General Yorke and Comte Saint-Germain at the Hague; to the formal disavowal of Saint-Germain by the Duc de Choiseul; and to Saint-Germain's decision that he would pass over to England "in order to avoid the further resentment of the French minister." The Earl mentioned also the fact of his arrival; his immediate apprehension on the ground that he was not authorised, "even by that part of the French Ministry in whose name he pretended to talk"; his examination, which produced little, his conduct and language being "artful"; and the decision that he should not be allowed to remain in England, in accordance with which he had apparently been released and had set out "with an intention to take shelter in

some part of his Prussian Ministry's Dominions," which intention Mr. Andrew Mitchell was desired, on the King of England's part, to communicate to the King of Prussia.

The Mitchell papers by no means stand alone. There is also extant in the French Record Office of Foreign Affairs certain correspondence on the same subject at the same period between the Duc de Choiseul and Comte d'Affy, who will be distinguished in the following summary by the letters A and B. (1) The Hague: February 22nd 1760. From B to A. Saint-Germain is reported at Amsterdam, claiming to be entrusted with an important mission on the financial position of France. He is said to have spent a long time formerly in England and to affect many peculiarities. (2) March 7th. From B to A. It is said that Saint-Germain "continues to make the most extraordinary assertions in Amsterdam." (3) March 10th From B to A, stating that Saint-Germain had visited him at the Hague, using much the same language as he was said to have used at Amsterdam on the state of French finances and his intention to save the kingdom, in part by securing for France the credit of the principal bankers of Holland. (4) March 14th. From B to A, stating that he had seen the scheme of Saint-Germain and intends to tell him that affairs of the kind have nothing to do with the Ministry with which he—A—is honoured. (5) Versailles: March 19th. From A to B, enclosing a letter from Saint-Germain to the Marquise de Pompadour, which is described as sufficiently exposing "the absurdity of the personage." He is an adventurer of the first order and seems also to be exceedingly foolish. B is to warn Saint-Germain that if he chooses to meddle in politics" he shall be placed for the rest of his days in an underground dungeon." He is to be forbidden B's house, and all the foreign ministers as well as the Amsterdam bankers are to be informed. (6) April 3rd. From B to A, reporting that M. de Bentinck, "no longer seeing M. de Saint-Germain coming to my house, and knowing that I have openly discredited him, is ready to disavow him." (7) April 5th. From B to A. Reports a visit from Saint-Germain, to whom B communicated the instructions which he had received from A. Saint-Germain back to Harwich and warned to quit the English shores. He was now thought to be on his way to Berlin. (15) From B to A. March 23rd, 1762. Recalls the Comte de Saint-Germain, says that he is again in Holland under assumed names, that he has purchased an estate in Guelders and suggests that he is making dupes of people, with chemical secrets, in order to earn a living.

It will be seen that the papers in the French Record Office of Foreign Affairs give the inner significance of facts and proceedings to which the Mitchell papers bear witness. It remains to say concerning the French documents that my knowledge is derived from Appendix II of a work entitled THE COMTE DE SAINT-GERMAIN, published at Milan in 1912 by Mrs. Cooper-Oakley. It contains also some very full abstracts from the Mitchell papers, but these have been examined on my own part at the British Museum, as well as other important documents cited by her at various points of her monograph. It is obvious that their subject-matter lies far away from the concern of the present work; but in view of modern theosophical claims concerning Saint-Germain and his alleged place in the history of the Rosy Cross it is desirable to shew under what circumstances and in what environment we begin to meet with authentic particulars concerning him.

There is full documentary evidence for the fact that Louis XV assigned him the Castle of Chambord in 1758 as a place of abode and that he was actually installed thereat in the month of May. There is also extant a letter from Saint-Germain to the Marquise de Pompadour, dated March 11, 1760, which most certainly exhibits his relations with the Court of Versailles in no uncertain manner and justifies what is said upon this subject in the Mitchell correspondence. Furthermore, it presents the writer as anxious to act in the cause of peace apart from personal interest. It does not shew, however, that he was accredited by Versailles after any manner, however informal. This notwithstanding, at the value of such a tentative view, it seems to me quite possible that he had a private verbal commission to see if he could arrange anything in the matter of peace with England behind the back of the Duc de Choiseul, and that when his attempted intervention became known to that minister he was thrown over by the French King, after the best manner of Louis XV. Whether Saint-Germain shewed any considerable ability and tact on his own part is another question. Experience in these later days tells us that the role of the professional occultist is seldom set aside by those who have once adopted it, and it would appear that he had failed signally at an interview with Pitt's clerk. However this may be, Saint-Germain comes before us as an unsuccessful political emissary who was used at best as a cat's-paw, and it must be added that when he addressed the King's mistress it was not *ut adeptis appareat me illis parem et fratrem*, or

Lofty and passionless as date-palm's bride,
Set on the topmost summit of his soul.

He tells her that he has spoken to Bentinck of "the charming Marquise de Pompadour" from "the fullness of a heart" whose sentiments have been long known to herself, reminds her of the "loyalty" that he has sworn to her and alludes to Louis XV as "the best and worthiest of kings." It is not at such cost that adeptship repays the favour even of a palace at Chambord. Let us now glance briefly at some other records.

(1) December 9, 1745. Horace Walpole writes to Sir Horace Mann, stating that "the other day they seized an odd man who goes by the name of Comte St.-Germain." He is said to have been in England for two years and had confessed that he was not passing under his real name, while refusing all information as to his origin and identity. Walpole acknowledged Ills great musical abilities but testifies otherwise that he was mad.¹ We hear from a later source that he was arrested because some one who was "jealous of him with a lady slipt a letter in his pocket as from the Young Pretender . . . and immediately had him taken up." It is said that his innocence was proved and that he was discharged. See Read's WEEKLY JOURNAL OF BRITISH GAZETTEER, May 17, 1760, the reminiscence of 1745 arising out of Saint-Germain's second visit to England. (2) He is heard of next at Vienna, "from 1745 to 1746," with Prince Ferdinand von Lobkowitz, "first minister of the Emperor," as his intimate friend. He became acquainted with the Maréchal de Belle-Isle, who "persuaded him to accompany him on a visit to Paris." The authority is J. van Sypesteyn: HISTORISCHE ERINNERUNGEN, 1869. (3) On his own testimony at its value he was in India for a second time in 1755. (4) It would appear that he revisited Paris about 1757 and according to Madame de Genlis her

father was a great admirer of his skill in chemistry.² (5) April 15, 1758. Writing to Frederick the Great, Voltaire mentions Saint-Germain, "who will probably have the honour of seeing Your Majesty in the course of fifty years. He is a man who never dies and who knows everything."³ (6) Notwithstanding the events of 1760, Saint-Germain is said to have been in Paris in 1761, and when the Marquise d'Urfé mentioned the fact to the Duc de Choiseul the latter answered: *il a passé la nuit dans mon cabinet*.⁴ (7) Saint-Germain is reported at St. Petersburg, presumably circa 1761-2, and according to the Graf Gregor Orloff he "played a great part" in the Russian Revolution.⁵ (8) In 1763 he was at Brussels, as appears in a letter of Graf Karl Coblenz, who regarded him as the most singular man whom he had ever seen, affirms that he witnessed his transmutation of iron "into a metal as beautiful as gold," his preparation and dyeing of skins, silk, wool, etc., all carried to an extraordinary degree of perfection, as also his composition of colours for painting.⁶ There is no need to particularize further: considerable evidence exists for the fact that Saint-Germain had signal skill in chemistry. (9) If we can trust the MEMOIRES of Casanova, and research has placed them in a better position than criticism had assigned formerly, Saint-Germain was at Tournay at some later time in the same year and permitted the famous adventurer to visit him, when Casanova found him wearing a long beard and an Armenian dress. (10) Between 1763 and 1769 we have the authority of Dieudonné Thiébault for the fact that Saint-Germain spent a year in Berlin, where he became acquainted with Abbe Pernety, who was a considerable figure in Hermeticism and High Grade Masonry at that period and later.⁷ (11) The Graf Max von Lamberg met him in Venice under an assumed name, engaged in experiments on flax, and in July, 1770, they were staying together at Tunis.⁸ (12) He is said also to have been at Leghorn in the same year during a visit of the Russian fleet, when he wore a Russian uniform "and was called Graf Saltikoff by the Graf Alexis Orloff." I have not met with confirmation of this story.⁹ (13) According to Von Sypesteyn, 1770 is another year in which the Count revisited Paris, being after the fall of the Due de Choiseul.¹⁰ (14) The same writer states that Saint-Germain was again at the Hague in 1774, after the death of Louis XV, and proceeded thence to Schwalbach, where he carried on alchemical experiments with the Markgraf, but their nature and results do not appear. (15) In 1776 it is certain that he was at Leipzig and at Dresden in the following year, when Graf Marcolini offered him an important post in that city, which, however, Saint-Germain refused. According to a letter of Baron von Wurmb, written on May 19, 1777, the Count was at that date between sixty and seventy years old. There is also extant a communication in his own hand which shews that he was acquainted with Baron de Bischoffswerder,¹¹ whom we shall meet with again as an active member of the Rosicrucian Order at the Court of Frederick William II of Prussia. (16) In or about 1777 Saint-Germain was at Hamburg and afterwards on a visit to Prince Karl of Hesse, with whom he engaged in experiments, presumably on various herbs, but the particulars are vague. (17) The last authentic record is that of the Church Register of Eckrenforde, which has this entry: "Deceased on February 27th, buried on March 2nd, 1784, the so-called Comte de St. Germain and Weldon — further information not known—privately deposited in this Church." On April 3rd the Mayor and Council of the town certified that "his effects have been legally sealed," that nothing had been ascertained as to the existence of a will, and that his creditors were called upon to come forward, "with their claim," on October 14th. The result of this notice is unknown.¹²

There are foolish persons who challenge the truth of these later records, because, according to the protestant Anti-Mason Eckert, Saint-Germain was invited to attend the Masonic Congress at Paris in 1785 and that of Wilhelmsbad in February of the same year, according to another account. It has not occurred to them that such invitations could be issued without knowledge that a mysterious and unaccountable individual, ever traveling under assumed names, and ever vanishing out of view with great suddenness, had at last departed this life in a private manner.¹³ There are other uncritical persons, and Mrs. Cooper-Oakley is among them, who take the Comtesse d'Adhemar's *SOUVENIRS SUR MARIE-ANTOINETTE* ¹⁴ seriously, instead of as an exaggerated and largely fictitious narrative, no important statement in which can be accepted, unless it has been checked independently. They certify among other marvels innumerable to the appearance of Saint-Germain and to the fact that she saw him with her own eyes (1) at the execution of Marie Antoinette; (2) "at the coming of the 18th Brumaire "; (3) on the day after the death of the Duc d'Enghien; (4) in the month of January, 1813; and (5) "on the eve of the murder of the Duc de Berri," in 1820. According to his alleged promise, she was to see him yet once more and was not to wish for the meeting, meaning evidently on the eve of her own death. In any case, on the basis of these statements Saint-Germain survived his recorded burial in Germany by at least thirty-six years, and by as many more as we may choose to imagine after 1820. He may have even attended his own funeral in 1784. It is also on Madame d'Adhémar's unsupported authority that we hear of Saint-Germain being present at the Court of Versailles long before herself—that is to say, in 1743. Notwithstanding her absence she is able to give an almost microscopical account of his appearance and especially of his apparel.

We may compare the *CHRONIQUES DE L'ŒIL DE BŒUF*, ¹⁵ which is equally explicit on appearances and not less mendacious after its own manner.

We hear of a Countess von Gergy, who met him at Venice in 1710, looking about forty-five years, and fifty years later she talked to him at the Court of Louis XV, no older to outward seeming by a single day. When she said that he must be a devil he was " seized with a cramp-like trembling in every limb, and left the room immediately."¹⁶ The Baron de Gleichen bears witness also to the Count's presence in Venice at the date in question but makes it clear in his sincerity that he has derived it at second hand.¹⁷

There are other fables besides those which have been quoted, and when all have been set aside as accretions which, accumulate invariably about occult and mysterious personalities, the facts which remain are (1) that Saint-Germain was a wanderer for a considerable period over the face of Europe; (2) that he had the entrée to most courts in the countries which he visited, and this could not have been the case apart from personal and other high credentials; (3) that although there are no occult sciences there are secret arts, and there is very full evidence that he was versed in these; (4) that for twenty-six years he was an occasional figure on the stage of public affairs and that this period was closed by his death. Here is the plain story, which invention has coloured to its liking. The inventions are much more interesting than the plain facts, and I should be

very glad if there were evidence of their truth. There is none, however, and their rejection is inevitable on this ground, quite apart from a priori considerations of the possible and probable, in which I have no concern when I write as an historian.

I am of opinion otherwise that Saint-Germain was not an adventurer in the ordinary sense of the term, that he was not living by his wits, that during the whole period of his known activities there is no evidence of dishonourable conduct and that he was a gentleman of his time who acted throughout as such. Those who represent him as making preposterous claims on his own behalf are those precisely whose accounts in particular and in general cannot be accepted on their own warrants and no others are forthcoming. At the same time it is well within possibility that he may have claimed considerable occult powers and may perhaps have possessed some, seeing that such powers exist. Voltaire's scoffing allusion indicates the kind of rumours that were abroad, and whatever they owed to invention their opportunity could have been provided only by Saint-Germain himself. His chemical and herbal knowledge is vouched for fairly well, but does not enter into the consideration. On the other hand, there is also no evidence that he was a man of spiritual experience and much less a mystic in the sense, let us say, of Saint-Martin. He was an occult personality of his period, and whatever his faculties of this kind—if indeed he had such faculties—they could count for nothing on the mystic path of adeptship. For these reasons and on these grounds I do not accept the judgment of his personal friend, the Landgrave Charles, Prince of Hesse, when he affirms that Saint-Germain "was perhaps one of the greatest philosophers who ever lived";¹⁸ it is open to question whether the deponent had any valid canon of distinction on such a subject. But as nothing can be found to the contrary in authentic records of the past, and as it postulates nothing that is in the least unlikely or the least uncommon, I accept and welcome the judgment when the Prince of Hesse affirms otherwise (1) that Saint-Germain was "the friend of humanity," desiring money only that he might give to the poor; (2) that he was a friend to animals; and (3) that "his heart was concerned only with the happiness of others." For the rest, it seems to me that his own account of himself, which is not wholly unsupported and has reasonable inferences in its favour, may be accepted provisionally, and according to this he was a son of Prince Rákóczy of Transylvania. It seems fairly certain also that in his earlier life he was under the powerful protection of the Duc de Medici. He adopted innumerable aliases during his life-long travels, and some of them may have been dictated by prudence, but others are more readily explicable by the love of mystery for its own sake. It is inalienable from the professional occultist, especially of that period, and if its connotation is a passion for pose, it must be said that Saint-Germain had dispositions of this kind. They are significant of folly, but I have followed the tracks of occult adeptship through all the Christian centuries and I have not found wisdom.

Saint-Germain was a man of his period and a figure in the great world. As such in the eighteenth century he was of course a Freemason. I have quoted elsewhere Casanova's shrewd advice to those who in his time — being that time — had an ambition to make their way: if they were not Masons already, they must become such; it was a condition of future prosperity. Saint-Germain had obviously no way to make, but he had a position to maintain, being that of a great occult virtuoso and master of his

period, and all sorts and conditions of occultism were gathered in that day under one or other of the Masonic banners. He is described as an "eager" Freemason by the Landgraf von Hessen-Phillips-Barchfeld, but I find no record of activities, except in suspicious sources. There is nothing to shew that Cadet de Gassicourt was speaking from first-hand knowledge when he describes Saint-Germain as travelling for the Knights Templar, to establish communication between their various Chapters or Preceptories — a reference either to the Rite of Perfection or the Strict Observance. On the other hand, the great vogue of the Strict Observance makes it not antecedently improbable that he belonged to it as part of his concern, though I cannot regard as genuine a letter which he is supposed to have written to Count Gortz and in which there is reference to this Rite. If, however, Saint-Germain was drawn into Masonry as part of his business, it must be confessed that he would be attracted still more strongly by the Rosicrucian Order, and there is evidence that on one occasion he appeals to Bischoffswerder, a militant member of the fraternity, as one who knew and would speak for him. There is nothing to be inferred from this except a precarious possibility, and otherwise there is a complete blank in all the records, which never mention the Rosy Cross, in connection with Saint-Germain or otherwise.

The lacuna thus created has been filled, however, to the brim by occult speculation, expressed as usual in terms of more or less complete certitude. We know too well already that whensoever it has proved convenient every one who practised alchemy was *ipso facto* a Rosicrucian, every one who wrote about elementary spirits or was supposed to have commerce with these belonged to the Order. The

flagitious rule obtained naturally enough in the case of Saint-Germain, but the myth of his membership has been the subject of special effort in the forcing-house of modern theosophy. Out of a casual and unsupported affirmation of Madame Blavatsky, who says that Saint-Germain was in possession of a Rosicrucian cipher-manuscript, Mrs. Cooper-Oakley leaps to the conclusion that he occupied a high position in the Brotherhood and talks vaguely of his connection with alleged branches of the Order or developments therefrom in Bohemia, Austria and Hungary. She maintains that these things are proven, but how or by whom does not appear in the statement. It is presumably the kind of proof which she met with in a German occult periodical, according to which Vienna at that period was swarming with Rosicrucians, Illuminati, Alchemists and Templars, whence it follows that during his visits to that city he could not fail to come in touch with many "mystagogues," especially in a certain Rosicrucian laboratory, where he is said to have instructed his Brethren "in the science of Solomon." She may have remembered also that *LE LOTUS BLEU* (1895), a French Theosophical Review, described the Rosicrucians as "perhaps the most mysterious Fraternity ever established on western soil," and obviously therefore a fitting asylum for a professional man of mystery.

It would serve little purpose to quote the fantastic memorials at large, but they have grown from more to more with the effluxion of time, and so it comes about that in the foolish account of the Order published as No. 2 of the *Golden Rule Manuals*¹⁹ we hear of the hand of Saint-Germain being traceable in the formation or guidance not only of Mystic and Masonic, but of many Rosicrucian bodies, as it would seem, anywhere and

everywhere at the end of the eighteenth century. The source of these inventions is not in the records of the past which are known to history but rather in those Akasic Records to which I have referred in my first chapter. They must be left or taken as such, remembering the kind of deponent who skries in that psychic sea. If the Graf Rákóczy is known to certain theosophists at this day in a physical body; if he testifies that he is the Comte de Saint-Germain; if Saint-Germain was Francis, Lord Verulam; and if Verulam was Christian Rosy Cross; it is obvious that the French occult personality of the eighteenth century knew better and more about the mysterious Order than any one else in the world and must have come into his own in every Lodge and House of Initiation that he happened to visit. But outside the Akasic Records there are those of German Rosicrucianism at the close of the eighteenth century, and they have not one word to tell us on the presence or activities of the Comte de Saint-Germain. In this dilemma I am content to leave the issue.

I have now to consider for a moment the case of Count Cagliostro. Whether he is to be identified with Joseph Balsamo — that cheerful Sicilian rogue — as affirmed by the Holy Inquisition, or whether he appeared suddenly in France and London in the role of an occult personality, his antecedents and identity unknown, as Mr. Trowbridge has tried earnestly to prove,²⁰ are not alternatives which call for discussion in this place. The question is whether he also, like Saint-Germain, came out of the hiddenness as a Master of the Rosy Cross, for this is the story concerning him, and though it has been in no wise invented by modern occultists it is cherished near to their hearts. The original of the mythos is to be found in a sensational romance. published anonymously but attributed to the Marquis de Luchet.²¹ It belongs to the year 1785, and the scene of the episode is Holstein, where Cagliostro and Lorenza, his wife, are represented as visiting Saint-Germain and being received by him into the "sect" of the Rosy Cross. That which they learned, however, was (1) that the Great Art is the government of men; (2) that its secret is never to tell them the truth; (3) that they must get wealth but dupes above all. In a word the account is a comedy, but it set in motion a belief that Cagliostro claimed connection with the Order. There is no particle of evidence that he did. On the contrary the Rosy Cross would have dissolved for him in the higher and more ancient light of Egyptian Mysteries, and what lie actually pretended was that he had been initiated at the foot of the Pyramids into the secret wisdom of Osiris, Isis and Anubis. His Rite of Masonry drew, by its hypothesis, from these sources and owes nothing to the later institution. When a catechism attached to its Second

Degree describes the Sacred Rose as a symbol of the First Matter of Alchemy we are far removed from the field of Rosicrucian symbolism.

Having disposed in this manner of the chief occult personalities who figured in France during the second half of the eighteenth century there remains only Martines de Pasqually, whose Rite of the Elected Priesthood had at least one Rosicrucian Grade high up to the ritual sequence. We know practically nothing concerning it, though John Yarker in one of his most confused moments seems to suggest that he has seen it.²² In such case, the procedure included a baptism and apparently a rank in chivalry, for the candidate became in his reception a Knight Rose-Croix, as in the Eighteenth Degree. There was also an Historical Discourse in which it was affirmed (I) that natural

philosophy was the object of research in the Order; (2) that its origin was lost in remote time; (3) that the Rose and other symbols, displayed in the Lodge or Temple, represented the vivifying light which renews itself incessantly, but also the everlasting benevolence of the Divine Source; (4) that the Rose in union with the Cross signified the mixed joys and pains of life, "indicating that our pleasures, to be lasting, should have delicacy, and that they are of short duration when delivered over to excess." I think better of Pasqually than to believe that these puerilities entered into the highest Grade of his Rite. They have the flavour of Memphis or Mizraim in the annals of Masonic folly. I should add that Pasqually claimed to derive from Unknown Superiors and at the beginning of his Masonic career he carried a hieroglyphical charter. It may be mere speculation to suggest that it had a Rosicrucian source, but it does not offend probability, and at need I should take this view rather than conclude that a man of his blameless life sought to make capital out of a forged document. Otherwise he drew from elsewhere, and in such case his Rose-croix Grade may have been one more item added to the long lists of developments from the Eighteenth Degree. It would doubtless owe much also to himself, a suggestion which obtains in respect of his Rite at large.

It follows from my whole consideration that France on the eve of Revolution knew little of the Rosy cross except by filtration through Masonic channels.

NOTES

1 LETTERS OF HORACE WALPOLE EARL OF ORFORD, TO SIR HORACE MANN, 1833, Vol. II, pp. 108, 109.

2 Comtesse de Genlis: MEMOIRES INEDITS POUR SERVIR A L'HISTOIRE DES XVIII ET- XIX SIECLES, 1825, p. 88.

3 See Beuchot's edition of Voltaire: Œuvres, Vol. LVIII, p. 360. The letter is numbered cxviii.

4 F. W. Barthold: DIE GESCHICHTLICHEN PERSONLICHKEITEN IN CASANOVA'S MEMOIREN, 1846, Vol. II, p. 94. The Marquise d'Urfé story seems evidently mythical.

5 C.A.Vulpius . CURIOSITÄTEN DER LITERARISCH HISTORISCHEN VOR UND MITWELT, 1818, pp. 285, 286

6 A. Ritter von Arneth: GRAF PHILIPP COBLENZ UND SEINE MEMOIREN, 1889. See annotation to p. 9.

7 See Thiébault's SOUVENIR DE VINCT ANS DE SÉJOUR À BERLIN, 1813.

8 See von Lamberg's, MÉMORIAL D'UN MONDAIN, 1775.

9 There is no authority in this case beyond that of Mrs. Cooper-Oakley op. cit., p. 60. It is one of the few instances in which she fails to provide a reference.

10 Cornelius Ascanius von Sypesteyn : VOLTAIRE, SAINT-GERMAIN, etc., 1869.

11 Karl von Weber : Aus VIER JAHRHUNDERTEN, 1857, pp. 317 et seq.

12 Louis Bobé: JOHAN CASPAR LAVATER'S REISE TIL DENMARK I SOMMEREN, 1793, published at Copenhagen in 1898, Vol. III, p. 156, cited, by Mrs. Cooper-Oakley, who refers also to BERLINISCHE MONATSSCHRIFT for June, 1785. It may be added that no less a friend than Prince Karl of Hesse is said to have been not only acquainted with the fact of Saint-Germain's death at Eckrenförde but that his illness began while pursuing experiments in colours, his own apothecary preparing innumerable medicaments for his cure in vain.—See THE THEOSOPHIST, May, 1881, reproducing an article from ALL YEAR AROUND.

13 It may be mentioned that Louis Claude de Saint-Martin was certainly invited to these Conventions and as certainly did not attend, though many unequipped writers have said that he did.

14 Published in 1836.

15 Published in 1845 under the name of G. Touchard-Lafosse.

16 Loc. cit. RÈGNE DE Louis XV, chap. XXII, tome III, pp. 407 et seq. Much as the supposed authoress of these memoirs, La Comtesse Douairière de B is acquainted with the Court of Louis XV, she has heard nothing of Saint-Germain's residence at Chambord or of his political mission. In her story of the Règne de Louis XVI, cap. 4, pp. 450, 451, there is an account of his death, with fabulous details, especially regarding the terrors of his last moments.

17 MÉMOIRES, published at Paris in 1868

18 MÉMOIRES DE MON temps, 1861.

19 THE ROSICRUCIAN already cited on several occasions.

20 This apologist for Cagliostro weaves a thin romance of his own about the Rosicrucians and has scarcely a vestige of evidence for anything that he says, as, e.g., concerning their far-reaching influence. He explains that "contentment" was the Philosophical Stone of the Order, which is taking Addison's rather dubious story literally.

21 MÉMOIRES AUTHENTIQUES POUR SERVIR À L'HISTOIRE DU COMTE CAGLIOSTRO.

22 This at least is the inference to be drawn from an account of the Rite which

appeared in THE KNEPH, No. 45.

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Extracts from
The Brotherhood of the Rosy Cross
By Arthur Edward Waite

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CHAPTER XVIII
FRATRES LUCIS

Brotherhood of the Rosy Cross

Chapter XVI - The Rosy and Golden Cross

Chapter XVII - Saint-Germain and Cagliostro

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I have met with no first-hand memorials of the Golden and Rosy Cross in the

second half of the eighteenth century, excepting the Rituals which arose out of the Reformation of or about 1777¹. We do not know certainly whether that reform came about in the course of a natural development, as for example in exchanging the astral workings for those of alchemical experiment, or whether it was the result of disruption. It was a stormy period, and the history of Secret Societies—Masonic or otherwise—indicates that titles of adeptship may have had many claims on the good pleasure of Divine favour and recognition but they had few upon the peace of God. I conclude that the Golden and Rosy Cross underwent a revolution which it characterised by a different name. There is another point of uncertainty. We have no means of determining whether the circle about which we have learned so much owing to the survival of its Rituals was the only one of its kind in Germany and elsewhere on the Continent of that period. There may have been several branches admitting no allegiance to one another, but following their own path. In any case the Order survived, and there came a time when two of its important members—who were not, however, Supreme Superiors within the initiated circle—were the chief advisers of Frederick William II, with their hands on the helm of the Prussian ship of state. I refer to Johann Rudolf Bischoffswerder and Johann Christoph Wöllner². The King himself had been received within the ranks, and for a period of eleven years there was the strange spectacle of a Rosicrucian triad ruling over the destinies of an European kingdom. But this period began in 1786 and the initiation of Bischoffswerder must have taken place—under whatever Obedience of the Order—prior to 1773; that of Wöllner is altogether uncertain; it may have been subsequent to the King's reception, which is referable to circa 1780. I do not propose to pursue this subject because it offers nothing to my purpose and information concerning it is available in many quarters³. We are told that the King was a tool in the hands of his brother-adepts and that Wöllner in particular must be called his evil genius. In both cases, however, they were working for their own ends and not for those of the Order. This point seems perfectly clear from all that we know of their history. I set aside, of course, the bare possibility that the King's treasury might at need have furnished money to the heads of the Rosy Cross through the influence of his two advisors, but no suggestion of the kind has been made from any direction. On the contrary, it would seem that the advantage of a royal patron and member was regarded in another light, for—at the value of such records—it is in evidence that the Master of a House or Temple at Hamburg, speaking in the name of the Highest Superiors, welcomed in absentia a Brother, then newly joined, under the name of Ormesus Magnus, as one who might be able to advance the Kingdom of Christ and the spread of the Order—presumably as a herald of His reign to come. Now Ormesus Magnus was the mystic name of Frederick William II as a Brother of the Rosy Cross⁴.

Meanwhile the Reformation of 1777 had by no means eliminated undesirables or malcontents⁵. The impostor Schrepfer is an example of the first class his pretended evocations made him the comet of a season and there must be some ground on which he called himself a Rosicrucian, for he seems to have been acknowledged by Bischoffswerder, who ought to have known a fellow-initiate. The malcontents also were in evidence, and this fact led to the establishment of other Rites and Orders by what may be called a process of segregation. They were made in the likeness of their original and advanced corresponding claims, e.g., to hold the key of Masonic Symbolism,

possessing therefore all its secrets, or to represent the true and original Order of the Rosy Cross. We have seen that there were similar pretensions in France, but they owed nothing to each other and in all probability knew nothing of each other's existence. Three years after the Reformation, or circa 1780, Clavel says that a last schism in the Order produced the Initiated Brothers of Asia in Austria and Italy, but coincidentally therewith or proceeding immediately therefrom was an association of *Fratres Lucis*, otherwise Knights of Light, and this shall be the subject of investigation in the first place as considerable consequence has been attached to it in some modern occult circles. It has been named by a few continental historians of Freemasonry and has figured in a few lists, like those of Ragon, but there was no knowledge concerning it till the late Mrs. Isabel Cooper-Oakley took up the subject with that earnestness which always characterised her excursions in research. She had unfortunately no critical faculty and her sense of evidential values made her judgments worthless, but she was to be trusted implicitly about facts within her first-hand knowledge, and if she said that a document was in her hands, it was most certainly there. The point is of vital importance in the present connection.

Her study of the *Fratres Lucis* was based by Mrs. Oakley on one of many rare MSS. which were once in the library of the late Count Wilkoroki of Warsaw. In connection with the Rosy Cross in Russia, we shall see that this library was looted by Catherine II, but Mrs. Oakley found access to the collection, which is or was in the Imperial Library at Petrograd. It would seem also that she was permitted or found it possible to make extracts or a transcript in full, for she states that the documents belonging to the *Fratres Lucis* passed — apparently from herself — into the charge of a member of the Theosophical Society, "having been committed to his care for possible future use. Many years have elapsed, however, and it does not appear that any result has followed. The original MS. claimed to comprise or embody the system of the Wise, Mighty and Reverend Order of the Knights or Brothers of Light, working five Degrees, the titles and content of which will appear immediately⁶. It was either divided formally or falls naturally for purposes of consideration into two main sections — otherwise the Laws of the Order and the Rituals worked thereby.

The second division of the manuscript contains the Ceremonies of the Order in what is presumably a rough outline or at least summary form. Preliminary to the whole appear the general conditions on which reception is possible and may become actual. They may be enumerated in the following order: (1) As in the Brotherhood of the Golden and Rosy Cross, Candidates must be Master Masons, raised in a regular Lodge; (2) they must be free from physical defects, thus recalling the whole manhood required by the Craft itself, but the stipulation in the present case connotes something more than perfect limbs, this being insured already by the first condition: it is possible that there is a sex-implicit; (3) they must not be initiates of any other Secret Order: alternatively they must resign therefrom, but it is unlikely that this undertaking was fulfilled by the Heads of the *Fratres Lucis*; (4) they must be at least twenty-seven years of age or otherwise Master Masons of seven years' standing, thus intimating that minors were eligible for Masonic initiations at the place and time; (5) they must not be oppressors of the poor;

(6) they must not be disputatious and quarrelsome, or must have repented sincerely, as the banal clause adds; (7) they must submit to a probation of seven months, five of which would be occupied by the Superiors of the Order with inquiries into their Masonic conduct and reputation. The significance of these rules is to be sought in all that is omitted rather than anything that is expressed: it will be seen that they turn upon questions of moral fitness, Craft status and tolerably good citizenship. There is no word as to spiritual qualifications, religious aims or attainments, although — by the hypothesis of its Grades — the Rite was one of priesthood. Supposing that the Intelligence Department reported favourably the seven-months' child of its concern might then be born into the Order

On the day fixed for his reception the Candidate was placed in a vestibule, where he was proved in the Three Craft Degrees, after which he was passed to the Chamber of Reception, otherwise the Chapter House, and there signed the following preliminary Pledge: "I, N. N., Master Mason, do promise in the Name of the one God, and by the duty of an honest man, that I will respect all the Mysteries and will observe all the Statutes which shall be imposed upon me by the Reverend, Wise and Worthy Chapter of Knights and Brothers of Light, Novices of the third year, and will hold them as a revelation of the ultimate forces of Nature, even if they seem difficult to follow and dealing with unheard of things." The execution of this undertaking entitled the Candidate to be acquainted with the Laws under which he must abide as a Novice. These may be summarised as follows : (1) He was required to abstain from any action which might militate against the Order itself, its Chapters or its Grades; (2) to exhibit dutiful submission — as pledged — in respect of all its Laws; (3) to prosecute its Mysteries throughout the days of his life, because they emanate from the True Light; (4) to ask nothing respecting their source or those by whom they have been delivered; (5) to maintain, so far as may be possible, the Three Degrees of Freemasonry, seeing that they are the Elementary School of the Sublime Order; (6) to guard and shield the Reverend, Mighty and Wise Order itself.

Having signified his adhesion to these undertakings in writing, the Novice was then escorted into the Chapter itself, where he was questioned as to when and by whom he had been made a Mason, and as to his age in the Master Grade. The Headship being familiar already with these points of his career, the testimony was exacted presumably for the information of those who were auditors. Having been given and approved, an Officer denominated the Corrector of Novices called the Chapter to prayer by sounding a bell. The Invocation which follows has, however, been mangled in translation or is represented badly by the original⁷. "Thy Name, O God our Creator, is known throughout the earth⁸, and we give Thee thanks in Heaven. Out of the mouth of babes Thou hast established Thy strength against Thine enemies, that Thou mightest put to silence the accuser and the avenger.⁹ I behold the heavens, the work of Thine hands, the moon and the stars which Thou hast made.¹⁰ They that have ears let them hear what the Spirit saith unto the Churches To him that overcometh I will give to eat of the Tree of Life which is in the Paradise of God.¹¹ And to the Angel of the Church of Smyrna write, saying: This is the first and the last, He that was dead and shall live again.¹² They that have ears, etc. (repeated). To him that overcometh I will give of the hidden manna, and

I will give him a good testimony written in his name (sic), but none shall know it save he that owneth it¹³. For all this hath the Lord spoken, and the word of the Lord is pure, even as pure silver, purged seven times."¹⁴

The Corrector of Novices then exhorted the Candidate, bidding him pray to "the good elements of all creatures that the One and the Three and the Five and * * * * * may be with us and that they may direct thee on the path which thou hast entered." Robing and unrobing followed, with the recitation of a Psalm, which is not otherwise specified. The Candidate was then warned that he had been brought within the secret circle in order that he might study the Laws of Divine Wisdom, Justice, Mercy and Power. He was called upon to abide among his Brethren in sincerity of heart, with the spirit of goodwill and submission, with love and devotion to the true ends of the Order. In the fulfilment of these conditions it was said that he would be taught "our Mysteries" fully and would be directed to that point when he himself should enter the light. On the faith of this prospect he ratified another Pledge as follows: "I, N. N., do swear by the one law of the True and Unknown Being that I will continue through all my life in fidelity to the duties of Knights and Brothers of Light. If I violate even one of them, may my Superiors, by the miraculous power of Magic, render me the most pitiable of all creatures. May the powers of evil rise up against me for ever, the cruel spirits which hide themselves from the light. May the powerful Princes of Darkness assemble about me all terrors of darkness, to encompass me as with a cloud. May they expel all light from my spirit, my soul and my body, and may the Source of Good, which is One and Three, shut me out for ever from its mercy."¹⁵

The Signs and Passwords are communicated in the next place, after which another Master of Novices delivers the Historical Discourse. It affirms the existence of various occult Societies from past times immemorial and under various names. In all cases their knowledge and objects were concealed in hieroglyphics, and thus reserved to the elect. The centre was always in Asia, and there on a day it came about that certain Knights were admitted who took part in the war against Saracens under the Banner of the Cross. They learned after this manner many mysteries in Asia, but the time came when part of them perished under a thousand tortures. The reference is of course to the suppression of the Knights Templar, whose story is told in brief. It is added that out of this ruin there arose what is called the Radiz, otherwise Knights of St John, as also "the German Order" — presumably Teutonic Knights — and the Golden Fleece.¹⁶ The wreckage of the Templar Mysteries was inherited by these Associations. Apparently, however, they were not the only heirs, for it is said that the Order of Freemasons, more ancient than any of the above, is that which has best preserved the hieroglyphics of Templar Knights. The Temple of Solomon was their most catholic symbol of all, yet it was used by the Chivalry itself, the Sanctuary of Israel being divided apparently into symbolic portions corresponding to the Grades of the Knighthood. The discourse is confused at this point and it is scarcely possible to understand what is intended. We hear of moral interpretations applied by Templars to sacraments and picture-symbols. It recurs then to Masonry and affirms without further preface that its real objects have been invariably those of Alchemy, Theosophy and Magia, but they have not been pursued owing to the ignorance of Brethren. The Fratres Lucis were, however, in a

position to intervene and atone for this deficiency, by means of clear instructions, which would be given to deserving Novices.

In this manner the claim of the Order itself begins to emerge distinctly for the first time, and thereafter the Discourse proceeds to explain the Entered Apprentice Degree of Craft Masonry. The dark room used prior to reception signifies that the First Matter of the Great Work is found in a black earth. It is an earth which contains no metals, and these are removed from the Candidate prior to his reception for this reason. When he is divested of various garments the reason is that "Our Matter is stripped of the veil that Nature has given it." It is said also that it can be "drawn as from the breast of a mother." When the shoe also is removed the reference is to a certain mystical severance and is "one of the most ancient hieroglyphics known to the Israelites," being connected with the refusal to take the wife of a deceased brother, the renunciation of an inheritance, and so forth. The battery which is made upon the floor as a token of affirmation or consent to the reception of Candidates "signifies that we procure our Matter from its habitation in a volcano and that the Order has for its chief objects the physical mysteries wrought by fire." The hoodwink indicates that although the First Matter is luminous, shining and clear in itself, yet it can be found only in a most darksome abode—meaning the black earth already mentioned. The three circumambulations which are made in the course of reception are called "laborious journeys " and with their connected discourses and procedure are not interpreted alchemically: they signify' the obedience, fidelity and silence which must be shown towards Chiefs, as well as "the toils, reflections, upright heart and open soul," by which only the Novice can hope to rise towards them. But it is obvious that this is a blundering digression which has forgotten that its business of interpretation is at work on a Craft Grade. The confusion persists throughout the following clauses. The point of the sword making contact with the breast is a reminder that "no two-edged weapon must ever be used to slay our Hiram and obtain his precious blood, which is shown afterwards by a 'weak' Brother and his blood-stained handkerchief." It is affirmed that this unintelligible reference — which has no Masonic application in our own day — is explained to the Knight-Novice of the seventh year. The silence preserved in. the Lodge intimates that our Matter," after its due preparation, operates the dissolution of all metals in stillness. The compasses brought forward on a plate of blood and afterwards applied to the Candidate, with the subsequent elevation of the plate, intimate that " we have another poniard," being that which "we thrust into the bosom of our matter" and cause it to pour forth blood." Whatsoever is repeated thrice indicates that the Matter is animal, vegetable and mineral. Finally, the name of Thooelkam (sic), conferred on the Candidate in virtue of his admission, is another reference to the fact that "our Matter lies where the volcano has its fire and its dwelling."

The Tracing-Board offers an opportunity for further confusion between Masonic symbolism and that of the Fratres Lucis. The four cardinal points or quarters intimate that God has endowed the Chiefs of the Order with such wisdom that they are raised above all mortality, and that to them nothing is unknown. The four principal winds, considered as symbols, offer the same lesson. When the Smaragdine Tablet testifies that "the wind bears it in its belly," the meaning is "carry the Matter, for it is the source and end of all things." The border and the pointing finger are said to denote "our

unchangeableness,” but this seems pure nonsense. The Masonic flooring reveals the well-known magic squares.

The Sign of the Hexagram appeared on the Tracing-Board and is connected with the words Aesh Mazor, whence it is said to signify the watery-flame or flaming water which belongs to the Hermetic work. The Sun and Moon typify the male and female elements, active and passive, corresponding to Jakin and Boaz. But it is affirmed that these have also their meaning in the operations of Divine Magic, to which statement is appended an unintelligible sentence, referring presumably to the Pillars of the Sephirothic Tree, the Mystery of MERCABA, being the Symbolic Chariot of Kabalism. The last episode of the Grade was a further historical recitation, dealing more especially with the Order of Fratres Lucis and including a sketch of the Theosophia, Magia and Chemia belonging to the First Degree.

It seems that according to the ridiculous nomenclature of the Rite the Mason admitted to the First Degree became a Knight-Novice of the Third Year and that having been proved as such for a period of three years he was entitled to the Second Degree, which is Knight-Novice of the Fifth Year. It is difficult to believe that such a contradictory symbolical scheme of times could have obtained in any sane Ritual, and my inference is that Mrs. Cooper-Oakley, who was always a confused writer, has mismanaged her material. The ceremonial of the Second Degree is said to be substantially the same as the first, and it comes about for this reason that she presents some selections only from certain addresses delivered in the Chapter. They would appear to be explanations of Fellow-Craft Symbolism, though this is little better than speculation in the state of the summaries given. We hear of the “entrance” — whether of the Chapter or the Candidate it is impossible to say — and that it signifies an approaching union of those principles that are separate in themselves. The letter F, placed in the centre of a Blazing Star, signifies the active principle of the Creative Elohim. There is also an allusion to “the Seven Degrees,” which are not specified by name and it is impossible therefore to identify the Masonic Rite they correspond, however, to the seven metals which have to be perfected in the Hermetic Work and to the least number of “the true Jewish name of our Matter.” The following cryptic sentence is appended to this statement “Thus Zechariah saw one stone with seven eyes and finally seven wheels, which are our last workmen, by means of whom we raise ourselves to perfection.”¹⁸ The degrees, moreover, signify seven stars, the power of which is explained in our Kabalistic science, for Natural Magic is very useful and indeed necessary to our Chiefs in their work.”

The time of probation for the Third Degree is not specified, but its title is Knight-Novice of the Seventh Year, and it is either in analogy with the Craft Master Grade or the latter is expounded as to its inner meaning therein. (1) The Temple of Solomon is declared to be the general synthesis of the Hermetic Art. (2) It is affirmed to be clear from Ezekiel that Hiram has an universal meaning — namely, NEPHESH, URIM, THUMMIM — and also that he was slain.¹⁹ (3) He signifies “our Matter, killed by three workmen in order that they may obtain the Word,” which Word is Jehovah, otherwise the Central Fire.²⁰ (4) He was buried and the murderers secured his caput mortuum: it is said to appear “as if the spirit were excited by rage” and that the Acacia

is an illustration of the fact. (5) As to the nature of the Matter, this is shewn in the Master Grade: it comprises three kingdoms, and these are symbolised in that Grade by (a) the touchstone,²¹ corresponding to the mineral kingdom; (b) the “dead-head,” corresponding to the animal; and (c) by the Acacia, which represents the vegetable kingdom. (6) The Name or Symbol of Jehovah, which appears in the centre of a triangle, denotes the fulfilment of the Work, and this itself is called the Central Fire, otherwise “the greatest light.” After these explanations, however they may happen to have been communicated in the course of addresses, the Candidate is told as follows: “This Matter, Reverend Brother, is our book, which is here exhibited before thee, and after close study thou shalt find that it is adorned with all these qualities.” Mrs. Cooper-Oakley makes tiresome omissions and at points which seem to be vital, but I conceive it possible that some of them were actuated by a desire to reserve what she might regard as Masonic Secrets. If the Philosophical Matter of the Fratres Lucis was literally a book, it is obvious that the work was not physical—in the sense of metallic transmutation — and if the qualities which it is said to contain are a reference to the three kingdoms specified above, then the latter must be understood in an allegorical or mystical sense. One is inclined to speculate whether the Knight-Novice of the Seventh Year had the Bible held up before him and was told that this was the touchstone — otherwise a key to all things — a “dead-head” or caput mortuum in respect of the cortex or external meaning, and the Acacia or sign of life and resurrection, a gage of immortality in respect of its inner meaning. As regards the Third Degree of the Order, I may add that there is one reference to Hiram, King of Tyre, of whom it is said that according to the Chaldaean book JALKOT he gained inexhaustible riches by his wisdom and was eight hundred years old. But a time came when he thought himself equal with God, and this led to his destruction. He fashioned two “beams” by his art and raised seven heavens upon them, in which he caused an altar to be erected, after the fashion of the Altar of God. The purpose of this adventure in emblematic building does not transpire, nor why it was counted against him as an evil work ; but the story says that God sent Ezekiel to pronounce judgment upon him, that he fell from the height which he had raised and was slain subsequently by men.

In the Fourth Degree the Candidate passes from Grades of supposed Knighthood into offices of priesthood, but as no one can see why his previous experiences should connect with the idea of chivalry, so now there is no reason on the surface, or perhaps beneath it, to account for him becoming a Levite. There may be, however, an explanation in the procedure which does not appear in the extracts. A Catechism contains the following unconnected and mostly inexplicable points. (1) Perfection is 1, 2, 3 and 4, but the sum of these numbers is 10, and the meaning may be that perfection is in the keeping of the whole Law alternatively the allusion may be to the denary scale of the Sephiroth and the emblematic mystery of their ascent. (2) The Perfect Flame is that which illuminates, blazes and destroys not. (3) The word Majim must not be pronounced while proving pure stones of marble. (4) Elohim is Eli and Ki, the light without will and the light with will, otherwise colourless and coloured, will being the source of colour. (5) The serpent which flies through the air and burns is represented by the ant found within its scale — referring, I think, to some rabbinical myth. (6) Moses was forty days with Scharnajim and brought back the natural laws, inscribed on a stone. Mrs. Oakley says

that there are many more questions and answers, after which the officiating Brother offers the following Prayer "I beseech Thee, O Lord, to grant me two graces, and may they abide with me through all my life. Take away my idolatry and falsehood ; give me neither poverty nor riches, but only my daily bread. Vouchsafe unto me reason and wisdom, that I may learn both good and evil." It may be added that the whole Ceremony is much shorter than those of the previous Degrees. Considerable stress is laid upon the ethical side of the Candidate's life.

In the Fifth Degree and last the Levite becomes a Priest and is told that he has reached the end of the Secret Mysteries of a Royal and Sacerdotal Order. It is said also that he is approaching a barrier, through which he may pass, if God wills, being "enlightened by the light." He is caused to perform certain ceremonial acts before a Sacred Fire which has been kindled with religious observances. Thereafter the Closing is taken. After making every allowance for a piecemeal translation which may be also indifferently done, it will be seen that on the surface at least the Candidate has learned little enough throughout and that there is practically nothing in the Degrees to deserve calling Ritual. In view of the references to light Mrs. Oakley cherished an opinion that the teaching of the Fratres Lucis was designed to lead members from the darkness of sense-life into that illumination of spiritual being which is our heritage. Her opinion on any subject having debatable elements cannot be said to count, and there is nothing apparently in her original to support the view. The barrier referred to in the Ritual most probably means the guarded threshold of the Fifth Degree, or alternatively the threshold of that secret knowledge which would have been held to lie behind the whole Rite. The intimations concerning it point to a medley of doctrine in combination with a medley of occult practices. As such the Order of Fratres Lucis does not stand alone there are other Rites in its likeness, though there is nothing to indicate that they have drawn therefrom. The characteristic, I am afraid, of all is that they lead nowhere. The highest Orders and Degrees of Masonry are shadows of things which have never passed into plenary expression, but they can open great vistas of symbolism beyond their own measures this is the distinction between them and a thousand others which were dead before they were born, which contain nothing and impart nothing in themselves, and have no windows from which we can look beyond.

Having exhibited the general Ritual-horizon of the Fratres Lucis, I will complete the available information concerning them by reference to the same source. The Order was divided into Provinces, particulars of which are wanting. If the scheme, as it may have been, was laid out on an elaborate scale, it will be understood that most of them were in a state of potential subsistence only, awaiting a day to come when Fratres Lucis would have acquired the Masonic world. Actually or hypothetically, each Province was governed by a Head elected by the Brethren over whom he was subsequently to rule. The Chapter on such occasion was in the hands of a Provincial Administrator, who sounded a bell seven times. The process of election began, the votes were taken, the result was announced in due course and the Head-Elect was installed immediately after. Psalm ii: "Why do the heathen rage?" was recited, after which the Chancellor-Assessor and Sword-Bearer uncovered the breast and head of the elected Knight. The questions of the time were then put, namely, (1) Whether he promised to

have faith in the Good Author of all creatures to the end of his life; (2) whether he would observe the Statutes of the Order and maintain the same inviolate; (3) whether he would love the Brethren more than he loved himself. When the Assembly had been satisfied on these points, the Chancellor took a golden cup containing oil and anointed the head of the Knight-Elect crosswise on the crown, saying "God chooses thee as the Chief of His Elect." Afterwards the left hand and breast were anointed, with the words: "David said unto the Philistines,²² etc. He was also and finally anointed on the right hand, but seemingly with no verbal formula. He was invested thereafter with the robes of his Office and with the Cap, the Chancellor saying "He who is the Chief Priest among his Brethren, on whose head has been poured the holy chrism and whose hands have been anointed, shall be clothed with this sacerdotal garment, and let him not uncover his head or rend his robe." There were other exhortations, ending with this Prayer: "They who have ears to hear let them hear: he that overcometh shall have the first Tree of Life [sic] in the Paradise of God. And to the Angel of the Church [sic, meaning the Church in Smyrna] he shall write This is the First and the Last, Who shall die and live again [sic]. To him that overcometh I will give of the Hidden Manna, and I will give him a good certificate²³ [sic], and this certificate he alone that hath shall know it [sic]. The lightning shall arise from the Altar, and also the Thunder and the Voice. And seven lighted candle-sticks shall be before the Altar which represent the Seven Spirits of God. May God bless thee and keep thee: may God teach thee and be gracious unto thee: may God turn His countenance and give unto thee peace there-from."²⁴

As regards the Laws of the Order they may be extracted thus: (1) The Grades comprised by the Rite, as already given; (2) Regulations concerning voting, election and so forth; (3) The decorations of the Temple, in the centre of which there was to be a seven-branched candlestick of gold; (4) Offences against the Order and complaints; (5) Rules for the preservation of right and order; (6) The vestments used in the Rite, but they are omitted by the translator; (7) Concerning alms; (8) Dues payable in the Order; (9) The Chronology of the Order, and this is given as follows: The Chronology begins with the year of the reform which was inaugurated by John the Evangelist, Founder and Head of the Seven Unknown Churches of Asia, seven years after the death of Christ. By subtracting from A.D. 1781, the year in which the Order was founded, the 33 years of Christ's life on earth and the seven which elapsed before St. John began his work, making 40 years, we arrive at the symbolical or rather mythical year which was arrogated to itself by the Order, namely, 1741. Were it revived at this day on the same basis it would assume the age of 1883 years. The subsequent Laws are devoted to questions of correspondence and business details.

It remains to be said that the manuscript on which Mrs. Cooper-Oakley depended was addressed to the Seven Wise Fathers, Heads of the Seven Churches of Asia, wishing peace in the Holy Number "—presumably the number seven. The Order comes therefore before us as that of a hidden Church or Holy Assembly, *ex hypothesi* like that of Eckartshausen, but passing into substituted manifestation by virtue of its ceremonial workings. The analogy ends at this point; but the reference to the Seven Churches opens a further question. We are taken back to the Asiatic Brethren or Initiated Brothers of Asia, otherwise the Knights and Brethren of St. John the Evangelist for Asia in

Europe, which claimed to possess and to propagate the only true Freemasonry. According to Findel, the system consisted of two probationary Degrees of seeking and suffering,²⁵ which were followed by (1) Consecrated Knight and Brother, (2) Wise Master, (3) Royal Priest or Perfect Rosicrucian, called otherwise the Degree of Melchisedek. It should be understood as regards the last that it was neither the Eighteenth Degree of the Rite of Perfection nor any variant thereof but that it drew from the Golden and Rosy Cross of circa 1777 and from Rosicrucian things antecedent thereto in Ritual, so far as served its purpose.²⁶ The proof is that the Initiated Brothers of Asia were almost beyond question a foundation of the Brothers Ecker und Eckhoffen prior to the Knights of Light. Findel seems to be the only writer who has thrown any doubt upon the point, but he has created uncertainty solely by contradicting himself. He says in one place that Baron Hans Heinrich was propagator rather than founder and that he was helped by an Israelite named Hirschmann in recasting the Rituals; but in another place we are told that because he had failed in "obedience, trust and peaceful behaviour" he had been expelled from the Rosy Cross and that in revenge he founded the Asiatic Order. It is possible that this is a correct version of the matter and it seems certain also that the only Rituals to remodel were those of the Rosy Cross.

There is no trace of the Initiated Brothers prior to 1780,²⁷ and by Findel's own shewing the expulsion of Hans Heinrich could not have taken place till very late in the previous year, for in 1779 he is said to have been editing for the Rosicrucians a "collection of Masonic [sic] speeches," delivered in the "ancient system," that is, prior to the Reformation of 1777. But the Fratres Lucis based their symbolic chronology, as we have seen, on 1781. It is clear therefore that they arose concurrently with the Initiated Brothers, or alternatively that they were different branches or names of one thing. In support of the latter possibility we find that the heads of the Initiated Brothers claimed to have been Directors of the Seven Invisible Churches of Asia, or in other words that they are the very persons to whom the Wilkoroki manuscript was addressed. Moreover, the chief stipulation with Candidates was the same in both cases, or "not to inquire by whom the secrets were communicated, whence they came now or might emanate in the future." Finally, the Initiated Brothers dated by their hypothesis from the year A.D. 40, when the Fratres Lucis originated under the auspices of St. John the Evangelist. There could be no two emblematical peas more like unto each other in one pod of the Mysteries. It ought not to need adding that nothing attaches to the identity or distinction between the two groups. In modern occult circles of the theosophical type a considerable rumour of importance has grown up about the Fratres Lucis, but — against all intention on her part — it has been dispersed by the publication of Mrs. Cooper-Oakley's analysis of the Warsaw document. The two Orders concern us only as derivatives of the Rosy Cross in the eighteenth century under the Masonic aegis. They are serviceable as illustrating the circumstances under which new branches of the Order or things made in its likeness came suddenly into being, making great claims on present possession of knowledge and on an immemorial past, but with very little behind them and, as it happened in both these cases, with no horizon in front. According to Clavel, the Initiated Brothers were in trouble with the police in 1785 — where, however, being omitted — and in 1787 a writer named Rollig put an end to them by revealing their secrets. My experience of Secret Orders, Masonic and otherwise, shews that they do

not suffer death in this manner more often they undergo change.

It is reported also that the *Fratres Lucis* were broken up in 1795, but the fact is exceedingly doubtful on other considerations than are adduced by Mrs. Cooper-Oakley. She refers to a publication entitled *DER SIGNATSTERN*, and terms it an official organ of the Order. It began to appear in small volumes about 1804 and continued for several years, but was not a periodical publication in numbers or in any way corresponding to *Transactions*. It is in reality a collection of archives, and according to these and the general title of the work there were Seven Grades of Mystical Freemasonry, otherwise of the Order of Knights of Light. I can speak with certainty only of the ninth part or division, comprised in a duodecimo volume of three hundred pages and containing (1) a long disquisition on the Mysteries of Egypt and their alleged analogies with those of Freemasonry; (2) the Constitution and Laws or Statutes of the St. John's Lodge Ferdinand zum Felsen at the Orient of Hamburg, dated in 1790 and signed by Hans Karl Freyherr von Ecker und Eckhoffen; (3) a sheaf of orations emanating from the Grand Lodge Royal York of Friendship. If the archives as a whole are to be judged by these examples, they offer no evidence on the perpetuation of the *Fratres Lucis*. I have no doubt that the Asiatic Brethren survived the revelations of Rollig, and I should regard it as exceedingly doubtful that the concordant or identical association was actually broken up in 1795. It is probable that both lapsed gradually and that the second had passed out of sight at the beginning of the nineteenth century.

As regards the fraudulent antiquity claimed by both Orders, it is alleged concerning the Asiatic Brethren (1) that it underwent some kind of reform in 1541; (2) that it was working at Prague in 1608; (3) that it was closely connected with the Rosicrucians and had been helped by Christian Rosencreutz from time to time — a reference to its supposed activities, in the early fifteenth century; (4) that according to one of its traditions it was to continue till the Head should return — presumably C :. R :. C :.. The Jew Hirschmann is said to have supplied Kabalistic and Talmudic elements, including instructions on the four worlds of Atziluth, Briah, Yetzirah and Assiah. According to Mrs. Oakley the *Fratres Lucis* were incorporated originally at Berlin, but were first made public as an Order at Vienna in 1780, or immediately after the death of the Empress Maria Theresa. The evidence does not appear, and we have seen that their own chronology points to the year 1781. It appears from the Warsaw manuscript that few Rosicrucians were admitted, it being alleged that they had fallen away from their original ideal, were tainted with the thirst for gold and the search after power.

It remains to say that Hans Heinrich von Ecker und Eckhoffen — who seems to have worked always in conjunction with Karl his brother — was a gentleman of the bedchamber and counsellor of the Duke of Coburg-Saalfeld. According to his own statements, he became a Freemason in his sixteenth year and a Rosicrucian at no long date after. We have seen that he was expelled from the latter Order, or such is the recurring allegation, whatever its value.

NOTES

My reference is to official documents, actual or assumed. An important memorial belonging to the period itself, although at the last end, is H. C. Albrecht's *GEHEIME GESCHICHTE EINES ROSENKREUZERS*, from their own documents, published at Hamburg in 1792. It is concerned entirely with the post 1777 period and in particular with (1) the revelations of a certain Cedrinus; (2) the history of Freemasonry; (3) the Order of the Temple; (4) the Convention of Wilhelmsbad; (5) a Rosicrucian romance called *DON SYLVIO*; (6) an *ADDRESS* to the Rosicrucians of the Old System, belonging to the year 1781 and connected with an attempt by Fraxinus to establish or revive the Rosy Cross in Vienna, the nature of which experiment was exposed by Cedrinus; (7) the activities of Theoretical Brethren ; and (8) the *PHYSICA MYSTICA* and *PHYSICA SACRA SANCTISSIMA* of Johann Gottfried Jugel.

Bischoffswerder was a native of Saxony, and was born on Nov. 23, 1741. He had been in the service of the Duke of Courland prior to that of the King, and before he became a Rosicrucian he belonged to the Strict Observance and many of the Secret Rites. He died in 1803. Wöllner was born at Dobritz in 1732 and belonged to the Lutheran ministry. He entered the service of the Prussian King in 1786 as Privy Councillor of Finance. He died on September 11, 1800.

Mr. Gilbert Stanhope's *MYSTIC ON THE PRUSSIAN THRONE*, 1912, gives an excellent general account, with a long list of authorities but it should be understood that the writer neither has nor claims acquaintance with Rosicrucian history, outside the place and period with which he is concerned. As regards these the following summary particulars will clear up the chief issues, and those who are concerned further may be referred to Mr. Stanhope's work. (1) Bischoffswerder had served during the Seven Years' War and again in the Bavarian campaign, at the end of which he was attached to the suite of Frederick William, then Prince of Prussia. (2) He had attained already a high position in the Rosicrucian Fraternity and was a firm believer in the healing power of an elixir known to the Order. (3) It was used in an illness which befell the Prince, and his recovery was attributed to its virtues. (4) Bischoffswerder thereupon induced him to join the Order, concerning which it is said that the real leaders worked in secrecy, exacting implicit obedience: in a word, they were Unknown Superiors. (5) Delighted as they were—this is of course speculation—at the advent of a royal recruit, they imposed on him a year's probation—as it is said, “to impress him more deeply with the sanctity and seriousness of their authority.” (6) On their own part, as stated at an Order-Convocation and mentioned in the text above, they looked upon his advent from the standpoint of its possible spiritual profit, in view of his exalted position. (7) Bischoffswerder is regarded as sincere, at least at that time; but Wollner, the son of a pastor, had belonged to the rationalistic party which flourished under Frederick the Great, and is thought to have entered the Order for the furtherance of his own schemes. (8) When Frederick William ascended the throne in 1786 he desired a return to the “orthodox religion,” and Wöllner co-operated. (9) The number of Rosicrucians and mystics multiplied about the new King, and their influence was resented by many of the German princes, including Duke Frederick of Brunswick and Prince Eugene of Württemberg. (10) Such was the entourage of Frederick William II, so far as occult circles were concerned ; but if the Rosy Cross in Prussia does not shine in any favourable light, there is nothing to shew

that its representatives at the German Court were doing anything but play for their own hands. Mr. Stanhope says that the reactionary tendency of Austria made it sympathetic to Bischoffswerder, who regarded it as “a bulwark of monarchical and ecclesiastical authority against the approaching tide of liberalism in religion and politics.” But this at least exhibits a Rosicrucian on the less intolerable of two sides when neither made for goodness. Moreover, the case against Wöllner may call for amendment. It is possible for a rationalist to be sincere when he turns to things represented by the religious side of the Rosy Cross. When he said in a Circle of the Order “O my Brethren, the time is not far off when we may hope that the long-expected Wise Ones will teach us and bring us into communion with High and invisible Beings”—it is scarcely fair to suggest that this was a mere pose. In any case the statement is valuable for my own purpose, as it shews that he was addressing a Lodge of Expectation, a Lodge of Quest, not one of attainment.

That of Bischoffswerder was Farferus Phocus Vibron de Hudlohn, while Wöllner was known as Chrysophiron in outer circles and Helioconus at the ruling centre. The King’s sacramental title, having regard to its claim on fabulous inventions of the past was most certainly provided or conferred and not chosen by himself. It indicates the hope of the Order in his respect.

Though Findel knew little of the Rosicrucian subject, and in view of his Masonic hypotheses found little reason for knowing, he has drawn facts belonging to the period under review from various quarters and aids in the extension of our knowledge. (1) We hear of Dr. Schluss of Löwenfeld, Sulzbach, Bavaria, called Phocon in the Order, and Dr. Doppelmayer of Hof as “stars of the first magnitude” in what is denominated “the new Order”—otherwise in “the latter half of the eighteenth century.” (2) As regards Shrepfer, who was a native of Nürnberg, it is said that he was the first who became a public apostle of the “Golden Rosicrucian Order,” but this was before the Reformation—an event with which Findel seems unacquainted—and before it is possible to speak, even incorrectly, of a new Order. (3) Schrepfer shot himself on October 8, 1774, at the age of thirty-five. 4.) He is said to have confessed previously that he was an emissary of the Jesuits, Findel having a mania in this direction, and almost anything served as evidence. (5) There is a story of Schröder—but I know not which as intended of the two Masonic celebrities who bore the name—and according to this he became acquainted with the Rosicrucians and “their first three Degrees” through an unknown alchemist. (6) He is said to have propagated the Order zealously till he lost the address of the person with whom he was directed to communicate. (7) This is on the authority of Lenning, and if the story is not a myth, the Schroder in question can hardly be he whom we shall meet with in the next chapter. (8) The activities of the Brotherhood caused the Order to take root in Lower Germany—especially Hamburg; it appeared in Silesia circa 1773, at Berlin in 1777, and soon after at Potsdam, which became its headquarters. (9) The members claimed direct derivation from the old establishment, and the inheritance of all its secrets, including the only solution of Masonic symbols. (10) About 1782 it is stated that Wöllner placed himself at the head of the new Order,” using three different names in the three different Degrees this is exceedingly doubtful and Findel has admitted previously that the

Degrees were nine. (11) According to certain MSS. in the possession of a Dr. Puhlmann, Wöllner corresponded with members at a distance and promoted greatly the extension of the Order. (12) But the BERLINER MONATSCHRIFT exposed the propaganda and declared the whole thing an invention of the jesuits. (13) In addition to attacks like this, the Order is affirmed to have carried within it the seeds of its own destruction—of what kind does not appear. (14) But when it became evident that the subjection of German Masonic Lodges to its yoke was beyond all expectation, a command went forth in 1787 from Southern Germany, enjoining the suspension of activities. (15) The event coincided with the time when “the credulous were anticipating the last and most important disclosures of that new and general plan which had been promised them.” (16) In the North the Rosicrucians survived till the Prussian crown “changed hands,” dying out in 1797-98. (17) I can see no reason for reliance upon these statements, which indicate a Rosicrucian headship in the South apart from that of the North, after placing Wöllner in charge of the whole Order. (18) As a fact, there seems no evidence for regarding Potsdam as the Rosicrucian headquarters or Wöllner as more than the chief of a single province.

Each Degree was called a Chapter and membership was graded on reducing multiples of the number 27. That of the First Degree was $27 \times 5 = 135$; of the Second $27 \times 4 = 108$ of the Third $27 \times 3 = 81$; of the Fourth $27 \times 2 = 54$ of the Fifth $27 \times 1 = 27$. It will be seen that according to so-called theosophical addition the number 9 ruled throughout, e.g., $27 = 2 + 7 = 9$, and so forward. According to Eliphas Levi, the number 9 is that of initiation, while in Martinism it is of evil import; but there is neither harmony nor analogy between the numerous competitive systems of occult numerology, except in the sense that they appear to be at once arbitrary and worthless.

I speak under certain reserves: there is no end to the follies and confusions of minor Masonic Rituals, as there is no end to the common-places and ineptitudes of those which rank as major. The Invocation above is, in any case, a mere chaos of Scripture-quotations.

Cf. Ps. viii, 1: How excellent is Thy Name in all the earth.”

Ibid., 2 : Out of the mouths of babes and sucklings hast Thou ordained strength because of thine enemies, that Thou mightest still the enemy and the avenger.”

Cf. ibid., 3

APOCALYPSE i, 7.

Ibid, 8, but read “which was dead and is alive.”

APOCALYPSE, 17, but read: “will give him a white stone, and in the Stone a new name written, which no man knoweth saving he that receiveth it.”

Cf. Ps. xvii, 6.

In the imposition of such a Pledge the Order of Fratres Lucis is condemned out of its own mouth, for it is certain that nothing true and of good report would require a Candidate to invoke an eternal judgment on himself. The Masonic Rites and Degrees are content with penal clauses which threaten the destruction or maiming of the body.

We have seen that the Order of the Golden Fleece originated in 1429 in connection with an event belonging to that date and to nothing else ; the Knights of St. John were founded in 1124; and the Teutonic Knights in 1191. It follows that none of these institutions “arose” out of the suppression of the Templars in 1307.

It is said alternatively that the path, according to its affirmed significance, can be found only in secrecy, after great trials, and by firm and fearless constancy.

For the stone with seven eyes see ZECHARIAH iii, 9, but the prophecy has no reference to wheels. In the Vision of Ezekiel the wheels are four in number.

There is no reference to Hiram in Ezekiel, whether the king or the builder and artificer. It is impossible therefore to speculate on the meaning of this statement. Hiram the worker in brass is mentioned only in 1 KINGS, vii, and 2 CHRONICLES iv.

I conclude that this is an attempt to allegorise in a Hermetic sense for the purpose of saving the Masonic situation when it communicates familiar Divine Names and, other formulae as great secrets protected by solemn pledges and Words or Names of power.

I conclude from this interpretation that German Craft Masonry must have incorporated stone-symbolism into the Third Degree ; but it may be mentioned for the benefit of non-Masons that it is not to be found in any English working, wheresoever practised.

The use of the plural notwithstanding it is not unlikely that reference is intended to 1 SAMUEL, xviii, 45—47: “Then said David to the Philistine, i.e. to Goliath. Compare *ibid.*, xxix, 8 “and David said unto Achish,” i.e. the King of Gath, who was a Philistine; but this is without application.

Cf. the “testimony” of the previous prayer.

Cf. Ps. iv, 6: “Lift up the light of Thy countenance upon us.”

There were three, according to Mrs. Cooper-Oakley, namely, (1) Seekers, (2) Endurers, (3) Probationers, all classed under the general denomination of Sufferers. She does not cite her authority. See THEOSOPHICAL REVIEW, Vol. XXIV, 1899.

A Grade of Melchisedek connotes Eucharistic procedure and symbolism, but, according to Findel, Hans Heinrich established a Melchisedek Lodge at Hamburg into

which non-Christians were admitted, as they were also in Berlin. He promised to unfold the meaning of all Masonic "hieroglyphics."

This is the date of organisation given by Mackey, an American historian of Masonry. He terms the Asiatic Brothers a Rosicrucian schism.

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Saint-Martin,
The French Mystic and the Story of Modern Martinism
By Arthur Edward Waite

CHAPTER I THE GREAT DAY OF SAINT-MARTIN

DURING the second half of the eighteenth century it may be said without exaggeration that the intellectual, historical and political centre of all things was in the kingdom of France. The statement obtains not only because of the great upheaval of revolution which was to close the epoch, but because of the activities which prepared thereto. I know not what gulfs dispart us from the scheme and order of things signified by the name of Voltaire, by Diderot and the Encyclopaedists at large, or what are the points of contact between the human understanding at this day and that which was conceived by Condorcet in his memorable treatise. But about the import and consequence of their place and time I suppose that no one can question. The same land and the same period were the centre also of occult activities and occult interests, which I mention at once because they belong to my subject, at least on the external side, since it happens quite often that where occultism is about on the surface there is mysticism somewhere behind. We may remember in this connection that a Christian mystical influence had been carried over in France from the last years of the seventeenth century through certain decades which followed: it was that of Port Royal, Fenelon and Madame Guyon, owing something - almost unawares - to the Spanish school of Quietism, as this in its turn reflected, without being aware of the fact, from preReformation sources.

As regards occult activities, if I say that their seeds were sown prior to 1750, it will be understood that I am speaking of developments which were characteristic in a particular manner of the years that followed thereon. Occultism is always in the world, and among the French people especially there has been always some disposition to be drawn in this direction. In the eighteenth century, however, the sources for the most part are not to be found in France. The persuasive illuminations of Swedenborg the deep

searchings of Jacob Bohme into God, man and the universe, the combined theosophy and magic represented by earlier and later kabalism, and a strange new sense of the Mysteries coming out from a sleep of the centuries with the advent of Symbolical Freemasonry these and some others with a root of general likeness were foreign in respect of their origins, but they found their homes in France. So also were certain splendid historical adventurers who travelled in the occult sciences, as other merchants travel in the wares of the normal commercial world. I refer of course to Saint-Germain and Cagliostro, but they are signal examples or types, for they did not stand alone. There were men with new gospels and revelations of all kinds; there were alchemists and magi in the byways, as well as on the public roads and in the King's palaces. Perhaps above all there were those who travelled in Rites, meaning Masonic Rites, carrying strange charters and making claims which had never been heard of previously in the age-long chronicle of occult things.

When one comes to reflect upon it, the great, many-sided Masonic adventure may be said to stand for the whole, to express it in the world of signs, as actually and historically speaking there came a day, before the French Revolution, when it seemed about to absorb the whole. All the occult sciences, all the ready-made evangels, all philosophies, the ever-transpiring new births in time ceased to be schemes on paper and came to be embodied in Grades.

So also the past, though it may be thought to have buried its dead, began to give them back to the Rites, and not as sheeted ghosts, but as things so truly risen and so much affirming life that they denied their own death and even that they had fallen asleep. Of such was the Rosy Cross. It came about in this manner that our Emblematical Institution, which was born, so to speak, at an Apple- Tree Tavern and nursed in its early days at the Rummer and Grapes or the Goose and Gridiron, may be said to have passed through a second birth in France. It underwent otherwise a great transformation, was clothed in gorgeous vestments and decorated with magnificent titles. It contracted in like manner the adornment of innumerable spiritual marriages, which were fruitful in spiritual progeny. I have pronounced its encomium elsewhere and that of the Rites and Grades, the memorable Orders and Chivalries which came thus into being. (1) More numerous still were the foster sons and daughters, being things connected with Masonry but not belonging thereto, even in the widest sense of its Emblematic Art. Of illegitimate children by scores, things of rank imposture or gross delusion, I do not need to speak. It is sufficient to say that Holy Houses of Masonry were everywhere in the land of France, and everywhere also were its royal standards unrolled. There is no question, from one point of view, that all the claims belonged to a world of dreams, that from old-world history they drew only its fables, from antique science its myths, that the dignities conferred in proceedings were delivered in a glass of faerie, and that the emblazoned programmes of high intent and purpose were apt to fade strangely and seem written in invisible ink under the cold light of fact. But the reality behind the dreams must be sought in the spirit of the dreamers, for whom something had happened which opened all the doors and unfolded amazing vistas of possibility on every side about them.

The man who held the keys and indeed had forged them was no other than Voltaire, who in this connection stands of course for an intellectual movement at large, which movement meant emancipation from the fetters of thought and action. To summarise the situation in a sentence, apart from the Church and its dogma, all things looked possible for a moment. The peculiar Masonic "system of morality, veiled in allegory and illustrated by symbols," might lead humanity either back to the perfection which it had lost or forward to that which it desired and could in mind descry dimly, however far away. The new prophets and their vaunted revelations might have God behind their gospels, and the darkness of the occult sciences might veil unknown Masters, rather than emissaries of perdition. Condemned practices, forbidden arts might lead through clouds of mystery into light of knowledge, and in this light history might call to be written out anew. We know at this day that Masonic legends are matters of fond invention, but some of them are old at the root, and we can understand in the eighteenth century how they came to pass as fact, more especially since the root of some was a Secret Tradition in Israel. When it came about, under circumstances which cannot be recited here, that Masonic attention was drawn to the old Order of Knights Templar, which had been brought to the rack and the faggot as possessors of a strange knowledge drawn from the East, a Rite or a budget of Rites which claimed that the Order had never passed out of being was like a fortune to those who devised.

It is from this point of view that we must survey the amazing growth of Masonry in all its multitude of forms. We shall conclude that it was pursued zealously, with a heart turned towards the truth, and as one who believes that he may not stand alone, I am not unprepared to think that some of the traditional histories, to us as monstrous growths, represented to the makers their views on the probability of things presented in the guise of myth. It was saved in this manner for them from the common charge of fraud. This is my judgment of the time, and there is one thing more on the wondrous side of the subject, the expectations and the vistas seen in front. As the time drew on for Voltaire to be called away and when the chief High Grades of Masonry connoted a reaction from much that is typified by his name, there rose up another personality holding one key only, but it looked like *clavis abeconditorum a constitutione mundi*. This was Anton Mesmer, prominent in Parisian circles, a Mason like the rest of them, and destined presently to have more than one Grade enshrining his discovery and designed for the spread of its tenets. Granting the fact of his unseen but vital fluid, there was a root of truth at least in the long past of Magia, in the entrancements of vestal and pythoness, above all in occult medicine. So opened some other doors, and when Puysegur discovered clairvoyance again as it might be for a moment - the mystery of all the hiddenness looked on the point of unveiling. But the doors shut suddenly, the dreams and the epoch closed in the carnage of the French Revolution, and thereafter rose the baleful cresset of Corsica.

I have dwelt upon French Freemasonry because it is impossible to pass over it in presenting a picture of the period, but more especially because the life of the mystic Saint-Martin is bound up therewith for a certain number of years. Among the Rites

which mattered at the moment his name connects with two, being the glory of the Strict Observance and the problematical Order of Elect Priesthood.(1) Behind the first there lies the mystery of its Unknown Superiors, but this, when reduced to its equivalent in simple fact, means the circumstances under which and the people by whom its root-matter was communicated in France to Baron von Hund, who returned with it to his German Fatherland and there formed it into a Rite, whose advent marked an epoch for evermore ill Masonry. But in respect of the second there lies behind it the claim of Pasqually's apostolate in that for which it stood and whence, if from anywhere, he derived on his own part - as, for example, the Rosy Cross. I cannot trace here the history of the Strict Observance: it claimed to represent a perpetuation in secret of the Knights Templar and to be ruled by a hidden headship appertaining to that source. It may almost be said that it took Masonic Germany by storm, and planted its banners triumphantly all over Europe, save only in those British Isles where the Art and Craft of Emblematic Freemasonry rose up in 1717 among the taverns of London. It fell to pieces ultimately because it was in no better position to prove its claims than was the Craft itself to justify its recurrent appeals to the hoary past. But the point which concerns us is that before its karma overtook it the Rite was domiciled in France and had headquarters at Lyons under the government of a Provincial Grand Prior of Auvergne. It was transformed under these auspices from a Holy House of the Temple into a Spiritual House of God, in the keeping of a sacred chivalry pledged to the work of His glory and the promotion of peace on earth among all men of goodwill. It is the Apex of Masonry or the diadem of this Daughter of the Mysteries.

As regards Martines de Pasqually and his Rite des Elus Coens, or Order of the Elect Priesthood, he would seem to have been of Spanish descent or extraction, though he was born in Grenoble, and he is said to have been a coach-builder by trade - a piece of information which comes, however, from a hostile source. It may stand at its value and in any case does not signify, for it must be admitted, I believe, that he was of comparatively humble origin, and has extant letters swarm with orthographical errors, all has intellectual gifts notwithstanding and also has spiritual dedications. Whatever has been said to the contrary, it is quite certain - so far as there is evidence before us that he emerged into the light of his Masonic career for the first time in 1760 and that the place was Toulouse, where he presented himself at a certain Lodge, bearing a hieroglyphic charter and laying claim to occult powers. A year later he emerged again at Bordeaux where he appears to have been recognized on his own terms by another Lodge, which he had satisfied in respect of his claims. In 1766 he proceeded to Paris and there laid the foundations of a Sovereign Tribunal, which included several prominent Masons. He was again at Bordeaux: in 1767, and three years later there are said to have been Lodges of his Rite not only at that city but at Montpellier, Avignon, La Rochelle and Metz, as well as at Paris and Versailles. The Temple at Lyons was founded a little later.

Such is the external story of the Rite in bare outline, up to the time when for my present purpose - it can be merged in that of Saint-Martin. And now as to that for which it stood. I have intimated that Martines de Pasqually pretended to occult powers, and that there was at least one Lodge which held that he had proved his claim. I shall show later on the extent of our present knowledge respecting the content of his Rite. It had a

certain ceremonial procedure, which - like all Ritual - must have been sacramental in character, or with a certain meaning implied by its modes and forms; but only to the least extent was it otherwise veiled in allegory and illustrated by symbols. On the contrary, it was concerned with the communication of a secret doctrine by way of direct instruction and with a practice which must be called secret in the ordinary sense which attaches to the idea of occult art or science. The kind of practice was that which endeavours to establish communication with unseen intelligence by the observances of Ceremonial Magic. There was procedure of this kind in the course of the Grades, or of some at least among them, and Pasqually, the Grand Sovereign, was also Grand Magus or Operator. It will be seen in a word that the Rite of Elect Priesthood had a very different undertaking in hand from anything embraced by the horizon of Craft Masonry or the rank and file of High Grades. The doctrine embodied a particular view concerning the Fall of Man and of all animated things belonging to the material order, it looked for the restoration of all, and on man as the divinely appointed agent of that great work to come.

CHAPTER II EARLY LIFE OF THE MYSTIC

LOUIS CLAUDE DE SAT MARTIN belonged to the French nobility, as indicated by his armorial bearings and the coronet superposed thereon, but I have not come across his genealogy in any extant memorial. He was described very often in the past, and even by early French biographers, as the Marquis de Saint-Martin, but this is a mistake and has been rectified some time since: it does not appear that there was any title in his branch of the family. Though he suffered little inconvenience when the French Revolution came, he was included among the proscribed, meaning the noble classes. He was of Touraine stock, and was born at Amboise in that district on January 18, 1743. It is said that his mother died soon after and that the father married again. We have his own evidence that filial respect was a sacred sentiment of his infancy; that all his happiness was perhaps due to his stepmother; that her teaching inspired him with love for God and man; and that the intercourse of their minds took place in perfect freedom. (1) There are various indications of his delicacy in early years, as when he tells us that he changed skins seven times in babyhood; that his body was a rough sketch; that he had very little "astral," meaning psychic force; that he could play passably on the violin, but that owing to physical weakness his fingers could not vibrate with sufficient power to make a cadence. (1) I mention these points to show that, albeit Saint-Martin attained a fair age, he seems to have been always physically frail, amidst great mental activities. For the rest, there is no need to dwell upon his youth, as regards external facts, nor have many transpired. He was educated at the college of Pont-Leroy, was designed for the career of the law and entered thereupon, but it proved so entirely distasteful that his father allowed him to exchange it for the profession of arms, he being then about twenty-two years of age.

On the inward side, or as regards his early dedications, we have the benefit of his own intimations, too brief and few as they are. There is a work of the past, by a writer named Abadie, on *The Art of Self-Knowledge*, and though on my own part I have not brought away from it any striking recollections, it had a certain repute in its day. Saint-Martin tells us that he read it with delight in his youth, though he recognized later that it was characterised by sentiment rather than depth of thought. It was instrumental probably ill disposing him towards the life of contemplation and the following of the mystic path. There was also Burlamaqui, to whom he says that he owed his love for the natural basis of reason and human justice. So far as regards books, but beyond these there were the promptings of his own spirit, and in respect of these he tells us (1) that at the age of eighteen, amidst all the confusions of philosophy, he had attained certitude as to God and his own soul; (2) that the seeker for wisdom had need of nothing more; (3) that the foundation of all his happiness must be in contentment only with the truth; (4) that absorption in material things was incomprehensible for those who knew the treasures of reason and the spirit; (5) that human science explained matter by matter, and that after its putative proofs there were other demonstrations needed; (6) that the inmost prayer of his soul was for God to abide therein to the exclusion of all else, in which manner he came to see, thus early, that Divine Union is the true end of man; for I find this further thought set down as belonging to his first spiritual years, namely, (7) that we are all widowed and that we are called to a second marriage.

The influence of the Duc de Choiseul secured a commission for Saint-Martin in the regiment of Foix. The next three years of his life, which are practically a blank, so far as memorials are concerned, have been filled up by biographers, following on obvious lines and those of least resistance. His occupations, in a word, were the duties of his profession and the study of religious philosophy. There is of course no question, and so far from the life of a soldier offering any barrier to his dedications, they opened a path before him which he followed with advantage for a certain distance and remembered his experience therein with unflinching affection and reverence. As we learn by his correspondence, Martines de Pasqually had married the niece of a retired major in the regiment of Foix, and he was known personally by the brother-officers of Saint-Martin, De Grainville among others, and in the end by Saint-Martin himself. De Grainville, De Balzac and Du Guers were initiates of the Elect Priesthood, and at some uncertain date between August 13 and October 2, 1768, Saint-Martin was received into the Order. According to his own testimony he had taken the first three Grades en bloc, apparently by verbal communication. They were conferred on him by M. de Balzac. (1) There is no record as to how they impressed him, but among several references to the Grand Sovereign of the Rite on the part of his disciple for a period there is one which appertains more especially to the initial stage of their connection. "It is to Martines de Pasqually," says Saint-Martin, "that I owe my introduction to the higher truths." (1a) This sentence was written either on the eve of the Revolution or soon after, and having regard to the spiritual distance travelled already by the witness it is pregnant testimony.

As regards the Ritual-content of the Elect Priesthood, we know certainly about seven Grades, being (1) Apprentice Elect Priest; (2) Companion Elect Priest; (3) Particular Master Elect Priest; (4) Master Elect Priest; (5) Grand Master Priests,

otherwise Grand Architects; (6) Grand Elects of Zerubbabel; and (7) a Grade of Rose Croix, not otherwise and more fully particularized, though it is a subject of frequent allusion in the correspondence of Martines de Pasqually and Saint-Martin. In the year 1895 Papus, otherwise Dr. Gerard Encausse, testified that the "Rituals of the Elect Priests," with other numerous and important archives, had been transmitted as follows: (1) To J.B. Willermoz, a merchant of Lyons, circa 1782. He was one of the successors of Pasqually and Grand Prior of Auvergne in the Strict Observance. (2) From Willermoz to his nephew. (3) From this nephew to his widow. (4) From her to M. Cavernier, an unattached student of occultism. There are other documents held by the descendants of M. Jacques Matter, one of the early and most competent biographers of Saint-Martin. By the mediation of M. Elie Steel, a bookseller of Lyons, Papers was placed in communication with Cavernier, and was enabled to copy "the principal documents." (1a) Whether these included the Rituals does not appear, nor is it possible to indicate the present locality of the originals. It is certain, however, that Papus transcribed the Catechisms attached to six out of the seven Grades, as he published them at the date mentioned, (2a) and I have full evidence also that he conferred the Grade of Rose Croix on at least one occasion, some years subsequently, as we shall see more particularly at the close of the present monograph.

In the absence of the Rituals, which have never been printed, while I have failed to find manuscript copies in England, either in private hands or in any Masonic or other library, our available knowledge of the Grades is confined to the Catechisms and to the correspondence mentioned above. I will take these sources separately, as the first is concerned with the doctrine and symbolism of the Rite, and the second with its peculiar practices. (1) Apprentice Elect Priest. - The instruction of this Grade imparted perfect knowledge - en hypothesi - on the existence of the Grand Architect of the Universe, on the principle of man's spiritual emanation and on his direct correspondence with his Master. It is obvious that the knowledge in question was conveyed dogmatically. As regards the origin of the Order, it derived from the Creator himself and had been perpetuated from the days of Adam, that is to say, from Adam to Noah, from Noah to Melchisedek, and afterwards to Abraham, Moses, Solomon, Zerubbabel and Christ. The meaning is that there has been always a Secret Tradition in the world, and its successive epochs are marked by successive custodians. It is in this sense also that the purpose of the Order is said to be the maintenance of man in his primeval virtue, his spiritual and divine powers. (2) Companion Elect Priest. - Having been told of our "first estate" in the previous Degree, the Candidate hears in the next concerning the Fall of Man and personifies it in his own case. He has passed from the perpendicular to the triangle, or from union with his First Principle to the triplicity of material things. The Grade of Companion typifies this transition. The Candidate is engaged to counteract the work of the Fall, in which his own spirit has been undone, and his whole world is in travail thereupon, to "acquire the age of perfection." The root of all is in a living realization of what is implied by the first estate of man, his ambition, his lapse and his punishment. There is one allusion to the pouring out of a more than human blood, but this subject is reserved to some later stage of advancement in the Order. (3) Particular Master Elect Priest. In the conventional symbolism, the Candidate passes from the triangle to the circles: he is at work in the circles of expiation, which are said to be six

and in correspondence with six conceptions employed by the Great Architect in constructing the Universal Temple. The symbolism of the Temple of Solomon is explained in this Degree, and its members are called to the practice of charity, good example and all duties of the Order, for the reintegration of their individual principles, their Mercury, Sulphur and Salt, in that unity of Divine Principles from which they first came forth. Here is the only distinct Hermetic reference found in the memorials of the Rite. (4) Elect Master. - The Candidate enters the circle of reconciliation, and in common with his peers is engaged henceforward in warfare with the enemies of Divine Law and of man at large on earth. We hear also, but vaguely, concerning One Who is the Elect of God, Who has reconciled earth with man and all with the Grand Architect of the Universe. It is to be noted that in references of this kind we are left to infer that the Reconciler is Christ, for He is not mentioned by name. The Resurrection of Easter morning is referred to in similarly unprecise terms, and so also the sacrifice on Calvary. It transpires, however, that the warfare of the Grade is against the enemies of the Christian Religion. The initiations and adornments of Craft Masonry have been stigmatised as apocryphal in the first Grade, and yet they were sufficiently essential to be conferred invariably in summary form on every Candidate for the Elect Priesthood - presumably in cases where they had not been taken previously. In the Grade of Elect Master he is warned to cut himself off from all clandestine secret societies, communicating apocryphal instructions, which are "contrary to Divine Law and to the Order." (5) Grand Master Priests, surnamed Grand Architects. - The Candidate was thirty-three years old in the fourth Grade and he has now attained the age of eighty. It would seem that he receives some kind of ordination. It is a Grade of light and the Temple is ablaze with light. There are four Wardens, who represent the four symbolical Angels of the four quarters of heaven, recalling the occult mystery of the Enochian Tablets, according to the memorials of Dr. John Dee in The Faithful Relation. The ordination whatever its form - is said to be operated by the thought and will of the Eternal, and by the power, word and intention of His deputies. The members of this Grade are occupied with the purification of their physical senses so that they may participate in the work of the spirit. They are engaged otherwise in constructing new Tabernacles and rebuilding old. There are said to be four kinds of Tabernacles in the Universal Temple, being (1) the body of man, (2) the body of woman, (3) the Tabernacle of Moses, and (4) that of the Sun, or the "temporal spiritual" Tabernacle which the Great Architect of the Universe "has destined to contain the sacred names and words of material and spiritual reaction, distinguished by wisdom as by a torch of universal temporal life." There is no further allusion to this Spiritual Sun. The Candidate now hears the Name of Christ, apparently for the first time in his progress through the Rite. It must be said that the Catechisms are rather obscure documents, and inferences drawn therefrom as to procedure in the Rituals are therefore precarious, but it would seem that the Candidate in this Degree begins to take part in those magical operations which are the chief concern of the Rite, as we shall see. (6) Grand Elect of Zerubbabel. - The Prince of the People is represented as a type of Christ and his work as typical of redemption. In the Masonic Grade known as the Royal Arch the Candidate testifies that he belongs to the tribe of Judah, but a Grand Elect on the contrary protests against such an imputation. He is of the tribe of Ephraim, described as (1) that which has always enjoyed freedom, and (2) the last of the tribes of Israel but the first of the Elect.

His earthly age is defined to be seventy years, while that of his spiritual election is seven. The seventy years of captivity are those of material life, or life apart from election and from the ordination of true priesthood. The election attained by the Candidate imposes on him the spiritualization of his material passions, the conquest of the enemies of truth and those also of liberty. His rank is friend of God, protector of virtue and professor of truth. It is to be noted that he has had no part in the building of the Second Temple, because it was a type only of that Temple of our humanity which none but the Spirit can rebuild. This being so, it is difficult to see why members of the Grade are called Grand Elects of Zerubbabel. (7) Grade of Rose Croix - particulars of which are wanting, as already seen, there being no Catechism extant. But the true Rose Croix is of Christ, and without it Pasqually's Rite would have been left at a loose end, for it looked through all its Grades to that Divine Event which ushered in the Christian Era.

In the above enumeration respecting the content of the Rite I have taken its Catechisms as my guide, but it remains to add that there is some confusion on the subject. A letter of the Grand Sovereign has been quoted under date of June 16, 1760, in which the Grades are set out according to the following list: (1) Apprentice, (2) Companion, (3) Particular Master, (4) Grand Elect Master, (5) Apprentice Priest, (6) Companion Priest, (7) Master Priest, (8) Grand Master Architect. (1a) To these Ragon added a Grade of Knight Commander, (2a) which Papus seeks to identify with that of Rose Croix. I find no trace of the letter in published Pasqually memorials, and the date is certainly wrong. As regards Ragon, his mammoth lists of Degrees, Rites and Orders are utterly uncritical, but the fact that in this case he produces an enumeration which is corroborated somewhere in the unpublished correspondence of the Grand Sovereign may justify us in thinking that there is authority for the ninth item and that the entire scheme may have represented an early state of Pasqually's Masonic plan. There is in any case the fullest evidence that his Rite was at work when several of its Ceremonies were only in an embryonic stage. I observe also that in a letter of SaintMartin dated May 20, 1771, (1a) there is reference to a Degree under the initials G.R., which corresponds to no title extant in either scheme, as it is certainly not Rose Croix, this being always represented by R (picture of Cross) in Saint-Martin's correspondence. Amidst variations and uncertainties, we are, I think, justified in regarding the Grade-Names at the head of the several Catechisms as those appertaining to the Rite in its completed form.

On the surface of these documents there is nothing to suggest that the Grades to which they are attributed were connected with Ceremonial Magic. They belong to the part of doctrine and the part also of symbolism, the latter including official secrets signs, tokens, words and similar accidents of purely Masonic convention. For the practical part we must have recourse to the correspondence of Pasqually (2a) and - as it may seem, perhaps curiously to that of Saint-Martin. The letters of both were addressed to Jean-Baptiste Willermoz, the merchant of Lyons, who appears to have held the rank of Inspector- General in 1767, though more than a year later he is denominated Apprentice Rose Croix: it would seem therefore that the jurisdiction implied by the broader title could have been exercised only over lower Grades of the Order. On August 13, 1768, the Grand Sovereign began to instruct Willermoz in occult or magical procedure, and continued to do so at long intervals until 1772, the communications in all

being ten in number, so far as they have become available in published works. The operations imposed were to be performed by Willermoz in the solitude of a private room, and have therefore nothing to do with ceremonial observance in Lodge or Temple. The practice in these - for it appears that there was a practice - seems to have been performed by Pasqually himself, looking forward presumably to that time when some of his disciples would have developed occult powers under his tuition and would be qualified to operate on their own part in public, so to speak, with some assurance of success.

The Ceremonial Magic was Christian and presupposed throughout the efficacy of religious formulae consecrated from time immemorial by the usage of the Latin Church. The instructions reduced into summary form may be presented thus: (1) The Novice was covenanted to abstain from flesh meat, apparently of all kinds, for the rest of his life. (2) As an Apprentice Rose Croix he was forbidden occult work except for three days in succession at the beginning of either equinox, meaning three days before the full moon of March and September. (3) As regards spiritual preparation, he must recite the Office of the Holy Spirit every Thursday at any hour of the day; the *Miserere mei*, standing in the centre of the room at night before retiring, facing East; and the *De Profundis* on both knees and with face bowed to the ground. (4) The clothing prescribed is elaborate, including all insignia of the Order that the Novice was entitled to wear, but here it will be sufficient to say that as he must be deprived of all metals, even pins, he removed his ordinary clothing except vest, drawers, socks and felt slippers. Over these he placed a white alb, with broad flame-coloured borders. (5) He described the segment of a circle on the East side of the room and a complete circle of retreat on the West side, placing the proper inscriptions at the proper points, with the symbols and wax tapers. (6) These arrangements completed, he prostrated himself at full length within the western circle in complete darkness, for a space of six minutes, after which he arose and lighted all the tapers belonging to that circle. (7) He then prostrated himself within the eastern segment, pronouncing one of the Names inscribed thereon and supplicating God, in virtue of the power given to His servants here reciting all the inscribed angelic names - to grant that which was desired by the Novice with humble and contrite - heart. (8) The Novice again rose up and performed other operations, including the use of a particular kind of incense and the recital of certain invocations which are not given in the text. (9) The operation was to last one hour and a half, onward from midnight, no food having been taken since noon. There are other directions, not always in harmony with those which preceded, but the instruction is left unfinished, and as regards these initial operations we do not know what purpose they served or what manifestations characterised success therein.

About two years later Pasqually supplied further directions of a more advanced or at least more elaborate kind, the circle of retreat being now located in the centre of the room; but again the procedure depends on particulars which have been sent previously and the nature of which is unknown. We hear also of visions, described as white, blue, clear ruddy white, and so forth; of visible sparks, of goose-flesh sensations, as of things seen and felt by mere novices of the Order. As to purpose, however, and result there is still nothing that transpires, except indeed the complete failure of Willermoz to obtain

any satisfaction. The letters of Saint-Martin to the same correspondent on the same subject may be said practically to begin as those of Pasqually ended, and they are models of clear exposition, compared with those of the Grand Sovereign. (1a) They endeavour in the first place to encourage Willermoz and dissuade him from supposing either that he is himself to blame or that the occult ceremonies are invalid. At an early stage one of them was accompanied by "the grand ceremonial" of the Grand Architects, a complete plan of this Grade and a prayer or invocation for daily use. We hear also of a "simple form of ordination" under the initials G.R., to which I have alluded previously; of extended and reduced versions of some Grades; of Elect and Priestly Grades. There are references to Latin originals of certain workings; to procedure with Candidates, on their reception as Grand Architects, evidently magical in character; forms of conjuration and exorcism of evil spirits which do not differ generically from those of historical Rituals; and much on the formation of circles, with their proper modes of inscription. These things do not extend our knowledge, except upon points of detail, and after midsummer, 1773, the character of the correspondence changes. Saint-Martin had supplied for a period the place, as it were, of a secretary to his occult Master, but Pasqually was called to St. Domingo in 1772 on "temporal business" of his own and was destined never to return.

It follows that the Ceremonial Magic of the Elect Priesthood is by no means fully available from published sources; but so far as the procedure is before us it does not differ, as I have intimated, from the common records of the art except as these records differ one from another. This being the case, and as most of us are acquainted with the preposterous concerns of Art Magic in the past, we have, in the next place, to account as we can for an opinion on has early school expressed by Saint-Martin long after he had abandoned it and all its ways: "I will not conceal from you that in the school through which I passed, now more than twenty-five years ago, communications of all kinds were numerous and frequent, that I had my share in these like all the others, and that every sign indicative of the Repairer was found therein." (1a) He said also: "There were precious things in our first school, and I am even disposed to believe that M. Pasqually, to whom you allude and who, since it must be said, was our Master, had the active key of all that our dear Bohme sets forth in his theories, but that he did not regard us as fitted for such high truths." (2a) In the peculiar terminology of Saint- Martin, the Repairer signified Christ, and what therefore were those "communications" obtained as the result of invocations recited in magical circles drawn with chalk on the floor and inscribed, as in the devices of old sorcery, with more or less unintelligible names? After what manner precisely did they manifest or at least indicate the presence of Christ? For an answer to these questions we depend on the accuracy of a single witness who was either in possession of many priceless unpublished documents or had access thereto as President of the Martinist Order - the late Gerard Encausse, otherwise Dr. Papus - to whom my notes have referred already. He presents us with further extracts from the letters of Martines de Pasqually, who affirms therein (1) that if the thing - *La chose* - were not as I have certified and had it not been manifested as it was, not only in my own presence but in that of so many others who desired to know it, I should have abandoned it myself and should have been in conscience bound to dissuade those who approached it in good faith; (2) that ill respect of the failure of Willermoz there was no ground for

surprise because "the Thing is sometimes severe towards those who desire it too ardently before the time." (1a) One would think that La chose signified simply the subject or matter in hand, but according to Papus it was the Intelligence or Mysterious Being which manifested in response to the invocations. We are to interpret the reference in this sense when Saint-Martin says, in his communication to Willermoz of March 25, 1771, that he was "convinced concerning the thing before having received the most efficacious of our ordinations." I do not know how Papus satisfied himself respecting this forced and arbitrary construction, but whether it is correct or not, there is no question as to the fact that a Mysterious Being manifested by the evidence of the archives or that it was called subsequently by other names, such as "the Unknown Agent charged with the work of initiation," an expression of Willermoz.

It follows that we have good ground for accepting the view of Abbe Fournie, another disciple of the Rite, when he said that Pasqually had the faculty of confirming his instructions by means of "external visions, at first vague and passing with the rapidity of lightning, but afterwards more and more distinct and prolonged." (1a) Having established this point of fact, which sufficiently distinguishes the Grand Sovereign from other purveyors of High Masonic Grades in France of the eighteenth century, and his Rite also from many scores of contemporary institutions, we have to ascertain - if we can - what characterized the manifestations, so that they justified Saint-Martin in the extraordinary view which he held concerning them, not in the first flush of occult experiences, but at a mature period of life.

Meanwhile I have sketched his position and environment at the beginning of his intellectual career. As a result of exchanging the profession of law for that of arms, he had entered a circle which brought him to the gates of certain Instituted Mysteries, then at work about him; he had been initiated, passed and raised in the parlance of Blue Masonry; he had received the ordination of the Elect Priesthood; and had attained its highest Grade, being that of Rose Croix. It remains to add that he had left the army and was now approaching a point where the road which he had travelled divided: he had therefore to choose a path.

CHAPTER III THE SEARCH AFTER TRUTH

THE correspondence between Saint-Martin and Willermoz had continued for two years and five months, but they had never seen one another. In the early part of September, 1773, Saint-Martin repaired to Lyons and was domiciled in that town for something approaching a year, during part of which he was apparently the guest of his rich Masonic brother. His own resources were small, and there are indications that he was not on the best terms with his father, no doubt owing to the fact that for the second time he had abandoned a career in life. We have seen that there was a Temple of the Elect Priesthood at Lyons, which was also an historically important centre of Freemasonry in France, and Willermoz was an active member and officer of all the Rites. Saint-Martin, on the other hand, cared little or less than nothing for ceremonial procedure, for Ritual which he found empty and for the hollow pomp of titles. By his own

evidence, the offices of Ceremonial Magic were only less distasteful, notwithstanding his high opinion of the influences at work among them in the circle to which he belonged. He affirms that he had no "virtuality" in activities of that kind; that he had little "talent" for its operations; that he "experienced at all times so strong an inclination to the intimate secret way that this external one never seduced me further, even in my youth"; and that he exclaimed more than once to his Master: "Can all this be needed to find God?" (1a) Such being the case, there need be no cause for surprise that Saint-Martin put on record long after his opinion that the "first sojourn at Lyons in 1773" was not much more "profitable" than others which he made later and especially in 1785. (2a) It was important, however, in another and very different way, for it marked the beginning of his literary life. "It was at Lyons," he tells us, "that I wrote the book *Des Erreurs et de la Verite*, partly by way of occupation and because I was indignant with the philosophers so called, having read in Boulanger that the origin of religions was to be sought in the terror occasioned by the catastrophes of Nature. I wrote some thirty pages at first, which I showed to a circle that I was instructing at the house of M. Willermoz, and they pledged me to continue. It was composed towards the end of 1773 and at the beginning of 1774, in the space of four months and by the kitchen-fire, for there was no other at which I could warm myself.

He was not therefore in residence during those months with his Masonic friend: he was probably en pension somewhere, and not too well situated because of his means. The task was executed with great expedition, having regard to its subject and the deep searching demanded throughout its length: indeed, his application must have been unremitting, the result comprising nearly five hundred pages. The next point which it is requisite to note, for reasons which will appear immediately, is that it is written in the first person, which indeed recurs continually, so that the *Philosophe Inconnu* whose name appears on the title is with the reader from beginning to end. The individual note was characteristic of Saint-Martin's writings throughout his literary life, but it is to be observed that though ever present it was never insistent and was never touched by egotism. He spoke from the fullness of the heart, as from an unfailing fountain, and has even put on record his feeling that there was not enough paper in the world to contain all that he had to deliver, could he only reduce it to writing. He had also a certain sacred tenderness towards the children of his mind, even when he dwelt on their imperfections. In a word, he was a typical literary man of the better kind, as well as a true mystic.

We are told elsewhere that his works, and especially the earliest in time, were the fruit of his affectionate attachment to man, and that as regards *Des Erreurs et de la Verite*, being concerned only with making war on materialistic philosophy, he could not permit the reader to see precisely where he was being led, because it would have set him at once in opposition, "the Scriptures having fallen into such discredit among men." (1a) It follows not only that they are not quoted in the work; but that Christ Himself is referred to in a veiled manner, as the Active and Intelligent Cause, the Agent, Guide of Man, etc. It would be easy to enumerate other points, showing that Saint-Martin's first work was schemed and excogitated and written from his own basis, under one reserve only, that the root-matter of its doctrine is presented as coming from a secret source, that he was under pledges concerning it and that owing to these a reservation was

imposed upon him, so that his elucidations could be carried only to a certain point. Here is a clear issue, and as regards the source itself we are not in doubt concerning it, since the year 1899, when Martmes de Pasqually's important *Traite de la Reintegration des Etres* was published for the first time in France. It is practically possible to check every point of reticence registered by Saint-Martin and to see what lies behind it by reference to this treatise, it being understood that Pasqually on his own part derived from other teachers, to us unknowns with whom he seems to have been in personal communication, but whether in the body or out of the body we cannot tell.

Having presented the literary history of *Des Erreurs* in this manner, I have now to contrast with it the counter-view put forward by Dr. Papus on the alleged authority of his Martinistic archives. He affirms, (1) that the book *Des Erreurs* was due almost entirely to an "invisible origin"; (2) that the being whom in 1895 he had certified as "always designated under the enigmatic name of La chose" was called the Unknown Philosopher; (3) that it was he who gave forth the work as regards the major part; (4) that he dictated 166 cahiers d'instruction; (5) that some of these were transcribed by Saint-Martin; (6) that the "Unknown Philosopher" gave orders for Saint-Martin to assume this name; and that (7) the said "Agent" himself destroyed about eighty cahiers in 1790 to prevent them falling into the hands of Robespierre's emissaries, "who were making unheard-of efforts to acquire them." It follows that Saint-Martin has given an altogether misleading account of his first book, and that in spite of its strong and prevailing personal note it cannot be called his work. I have, however, collated his statements, and those who know him are likely to prefer his version of the matter to archives largely unpublished and not available for inspection, as Dr. Papus refers expressly (1a) to documents reserved for the sole use of the directing Committee at the head of his Supreme Council. When, therefore, he states further that the archives include various sheets of instructions communicated by "the Unknown Agent" and annotated by the hand of Saint Martin we have to regard it in the light of later revelations supplied by the President of the Martinist Order, remembering that in 1899 he promised to produce proofs in a volume devoted to the mystic. That volume appeared in 1902 and contained fifty unpublished letters of Saint-Martin, to some of which I have referred. They are prefaced by a biographical summary written around the documents. In neither one nor the other is any ray of light cast upon the previous claims: they are indeed the subject of allusion only in a single sentence. But we obtain unexpected enlightenment in other respects. Whereas there is no evidence whatever of communications dictated by the Unknown Agent during the life of Pasqually or for over ten years after his death, we are told by Dr. Papus, though there is no allusion to the fact in Saint-Martz's letters, that in 1785, the Agent in question, who seems to have remained in abeyance since the death of the Grand Sovereign, began to manifest at Lyolls, where he dictated "nearly one hundred folios," being those precisely of which the majority were burned in 1790. The archives of the Order, it is added, include the bulk of those that were saved. In place, moreover, of leaving seen, transcribed and annotated a mass of written instructions prior to 1785, we are told only of teachings that are likely to have been "heard" and to have been incorporated into his work by the author of *Des Erreurs*.

It will be seen that the ground vs changed completely and that we are getting nearer to the probable facts of the case. I do not doubt that Willermoz and his circle received psychic communications in one or another psychic condition, induced by prolonged operations inspired by that intent, or with the aid of "lucids," the intervention of whom is admitted. (2a) I do not doubt that they were reduced into writing, and as the news of what was taking place brought Saint-Martin to Lyons with all possible speed, it is certain that he read, he may well have transcribed and annotated, but all this was years subsequently to the publication of *Des Erreurs et de la Verite*. I am preferring no charge whatever against Dr. Papus, who sealed a laborious life by a heroic death in the cause of the sick and wounded during the Great War. We were, moreover, personally acquainted, and our relations were always cordial. But he was unfortunately a most inaccurate writer, and the present monograph might be extended to twice its size if I analysed the errors which fill his three books dealing with Martinistic subjects. As regards the archives, he tells us in 1895 that he had been permitted to see those which were in the possession of a certain M. Cavernier and had transcribed some of them, devoting one week to the task. (1a) In 1899 it looks as if some originals had come into his possession, though he does not explain how. I conceive that in this year he was in confusion as to the dates, extent and precise nature of the psychic communications. By 1902 he had made better progress with them and modified his affirmations accordingly, but without overtly withdrawing anything. I conceive that in this manner the question may be permitted to rest, unless and until the present custodians of the archives may decide to proceed further with the work of their publication. It seems to me that I have adopted a reasonable and middle ground which accounts for the facts without accusing anyone. Under the aegis of Pasqually the Rite of the Elect Priesthood was one of occult instruction as well as occult practice and the pageant - such as it may have been - of cumulative Grades. The teaching was of course under pledges, and that part of it which Saint-Martin felt permitted to unfold was put forward in his first book. *La chose* may refer to Pasqually's Guide in the unseen, howsoever communication was established -supposing that Papus is correct in his understanding of this term. But the pledges may have covered also instruction from other sources, the "Predecessors" about whom Pasqually wrote to Willermoz on April 13, 1768. (1a) I take it that the sum of instruction received from all sources is enshrined in the Grand Sovereign's Treatise on Reintegration.

We have seen that it is reflected also into the first work of Saint-Martin, as through the alembic of an original mind, disposed already to the higher elections of the human soul. A work of collation would bear this fact in mind, but there is no opportunity to attempt it in the present place. Saint-Martin's theory of good and evil is based on the doctrine of two unequal principles, between which there is no co-operation and no analogy. Of these two the inferior became evil by the sole act of its own will, being one of opposition to the Eternal Will of Goodness, wherein is essential unity. Man in his primal estate is the most ancient of all beings in that which is understood as Nature, but he was the last which entered into its scheme. He came forth from the centre, that is to say, from the Divine Goodness, but abode in the presence thereof, and his function was intended to be that of leading all things back into unity. But he fell from this high estate, was deprived of all his ancient rights, while another Agent was commissioned to take

his place. This Agent is the Active and Intelligent Cause, and thereunto, as the Great Chief and Guide, is committed the order of the universe. The inference is that this order was intended originally to have been in the hands of man until ad that is in separation shall have been reconciled with its one and only source. It is to be inferred that He or That which has been called to rule in substitution for man has become the Leader into unity, otherwise the Reconciler and Repairer, while His most important charge since that which is termed the Fall is the reconciliation of our fallen race. We have passed from unity into separation by the work of our own will, have renounced our own vocation and forfeited all our titles; but He who repairs restores, in virtue of a capacity for restoration which has always remained with us. It follows that at the time of reintegration the estate of man will be in virtual unity smith that of the Repairer, Whose true name is Christ, whereas Saint-Martin says that in respect of our potencies we are all Christs. (1a) Saint-Martin's expositions are like Craft Freemasonry, "veiled in allegory and illustrated by symbols." The nature of the Fall is clouded in this manner, for it is said that man descended into the region of fathers and mothers, otherwise into the circle of physical generation, in place of those generations which are spiritual. It is a parable of original unity and subsequent divorce, of the separation between subject and object, or of the lover and beloved in another form of imagery. Now, the way of division is the way of errors, but that of truth is the way of union, or this at least is how I understand Saint-Martin in the testimonies which he bears to reality. In a sense his first work is de omnibus rebus, but here is the root of all. Having regard to its suggestive presentation, to its originality of thought and style, and - not least of all - to its studied reservations and allusions to a hidden source of knowledge, I can understand its extraordinary effect upon prepared minds of France in the year 1776.

CHAPTER IV A DOCTRINE OF CORRESPONDENCES

WE have seen that Saint-Martin completed his literary experiment in the early part of 1774, and in the autumn of that year he paid a short visit to Italy, in the company of a brother of Willermoz. They returned apparently to Lyons, where Saint-Martin must have been occupied for some time in seeing his work through the press. It appeared in 1775 under the pseudonym of "the Unknown Philosopher," and bearing the imprint of Edinburgh, which, however, must be understood as Lyons. We do not know when he left that city, but he was in Paris at the end of July, at Lyons again in the autumns at Tours on a flying visit, and then at Bordeaux in 1776. He had returned to Paris in March 1777. Pasqually had died at Port- au-Prince on September 20, 1774, having nominated Caignet de Lestere as his successor, he also being resident in the West Indies. The Temples of the Elect Priesthood were left to their own devices, and the mighty pageant of the Strict Observance drew several under that obedience. Willermoz becomes - as stated previously - Grand Prior of Auvergne, and having profited nothing in attempting to follow Pasqually's instructions concerning Ceremonial Magic, he was presumably more and more immersed in Masonry, especially its High Grades. Whatever sympathy may have existed originally between him and Saint-Martin when they were merely

correspondents - their paths were now dividing, and the born mystic was disposing of the occult yoke placed upon him by his early Master. There is evidence of strained relations when Saint- Martin wrote from Paris on July 30, 1775, to dissuade Willermoz from supposing that he was seeking the latter's conversion to his own views or was presuming to pronounce judgment upon him. At the same time certain matters, the nature of which does not emerge in the letter, made it necessary for the peace of both that he should no longer be a guest of his friend, though for the sake of the Order and its - members he must return to Lyons and remain there a given time. It should not appear, in other words, that there was estrangement between himself and Willermoz. When, therefore, he took a lodging in isolation, it would be explained that he was following up chemical experiments. Whether the device served its purpose we do not know, but after it reached a term the two correspondents do not seem to have met one another for ten years. They continued to write occasionally, and they remained friends.

It has been suggested that *Des Erreurs* filled the purse of Saint- Martin, but the evidence of his improved position cannot be accounted for by reference to that source its considerable measure of success notwithstanding. On the contrary, there are indications that he was on better terms with his father, and I infer that thenceforward he was not without modest means. It has been suggested also that the authorship of the book was kept a profound secret. This is unlikely in the nature of things, for it was obviously well known at Lyons prior to publication. It has been said by one of his biographers that he "became known widely and was in request everywhere." His own memorial notes bear witness to the distinguished circle of his acquaintance, and so also do his letters. It is unnecessary to labour the point, and as, for the rest, his life in social and intellectual circles during the seven years between 1775 and 1782 has left little trace behind it, I pass on to the latter date, to which his second book belongs. In one of those unconverted intimations which seem to open for a moment his whole heart of purpose, Saint-Martin says that his work has its fount and course in the Divine. (1a) He is alluding to work of life rather than books, but it is true of all that he wrote, and the *Tableau Naturel des Rapports qui existent entre Dieu, l'Homme et l'Univers* was assuredly undertaken for the justification by means of their unfoldment of the ways of God to man. It was written at Paris, as he tells us, partly in the Luxembourg at the house of the Marquise de Lusignan and partly in that of the Marquise de la Croix. (1a) Publication took place in two parts appearing, as previously, in one volume dated 1782 - at the symbolical Edinburgh, which on this occasion is more likely to mean Paris than Lyons though the latter place is understood by bibliographers. We have seen that *Des Erreurs* confessed to recurring reservations, and it has all the atmosphere of a truncated document issued from a Temple of the Mysteries, or at least a Secret College. The - Natural Scheme of Correspondences, on the surface, withholdi nothing, yet it adopts another air of mystery. The entirely anonymous publishers state in a prefatory note (1) that they received the MS. from an unknown person; (2) that it had numerous marginal additions in- a different hand; (3) that they seemed different from the rest of the work; and (4) that in printing they had been placed in quotation commas, to distinguish them from the rest of the text. When tased on the subs ject by Baron de Liebistorf, Saint-Martin admitted (1) that the passages referred to were his; (2) that the publisher regarded them as out of keeping with the rest of the work; (3) that he gave the

explanation which he did to prepare readers; and (4) that he was allowed to have his way. It happens that the paragraphs in quotations are the most enigmatical parts of the work, and suggest derivation from Pasqually's occult instructions; it happens also that Saint-Martin was replying to a correspondent who was not initiated; and if, therefore, what he says does not quite cover the facts, we may take it as the best that he could do without discovering his source. In any case, the paragraphs were written - i.e. expressed - by himself, and, for the rest, their consequence is not in proportion to their obscurity.

The Tableau compares the universe to a great temple: "the stars are its lights, the earth is its altar, all corporeal beings are its holocausts, and man, who is priest of the Eternal, offers the sacrifices." It follows from the logic of the symbolism that he himself is the chief holocaust, and this must be the sense in which it is said also that the universe is "like a great fire lighted since the beginning of things for the purification of all corrupted beings." Finally, it is "a great allegory or fable which must give place to a grand morality." When it is affirmed elsewhere that the external world is illusory, the reference presumably is to its surface sense, apart from the inward meaning. God is the meaning and God the grand morality; creation is not merely His visible sign, but a channel through which His thoughts are communicated to intelligent beings. Here is the only mode of communication for fallen man, namely, through signs and emblems. But these and the whole signifying universe are earnestness of God's love for corrupted creatures and evidence that He is at work unceasingly "to remove the separation so contrary to their felicity." As it is certain that He does not work in vain, it follows that a day will come when there shall be no separateness thenceforward. So does the end emerge with all true thought implying - when it does not express - the doctrine of unity, all true paths being paths that lead thereto, and God Himself - One, Immutable and Eternal - the Witness from everlasting to this our end of being. Here is the Great Work, and it is to be performed "by restoring in our faculties the same law, the same order, the same regularity by which all beings are directed in Nature," or, in other words, by acting no longer in our own name, but in that of the living God. It is a work of the will in its redirection, for this is "the agent bar which alone man and every free being can efface within them and round them the traces of error and crime. The revindication of the will is therefore the chief work of all fallen creatures.

The same lesson is conveyed in symbolical language when it is said that "the object of man on earth is to employ all rights and powers of his being in rarefying as far as possible the intervening media between himself and the true Sun, so that - the opposition being practically none there may be a free passage, and that the rays of light may reach him without refraction." It will be seen that, as in *Des Erreurs*, the instrument by which we fall is that-also by which we must rise: the evil in man originated in the will of man, and thereby it must be stamped out His "crime" is defined as "the abuse of the knowledge he possessed concerning the union of the principle of the universe with the universe." His penalty was the privation of this knowledge. The definition is dogmatic, and it is obvious that Saint-Martin can throw no light on the real nature of the alleged knowledge: otherwise he must have undone the crime in his own person. He is least convincing when discussing the legendary Fall, and most when conveying his own

thoughts apart from any formal system. When he tells us that truth is in God, that it is written in all about us, that its messages are meant for our reading, that the light within leads to the light without; that the principle of being and of life is within us, that it cannot perish, that the regeneration of our "virtues" is possible; and that we can ascend to a demonstration of the Active and Invisible Principle, from which the universe derives its existence and its laws: we are then in the presence of the mystic who is speaking on the warrants of his proper insight

CHAPTER V THE MAN OF DESIRE

AFTER the publication of *Le Tableau Naturel* Saint-Martin remained less or more at Pares, and his intermittent correspondence with Willermoz is at times scarcely intelligible in the absence of the latter's communications. Willermoz evidently was passing through a strenuous period, connected perhaps with embroilments consequent on the Masonic Convention of Wilhelmsbad, held in 1782, and the fate of the Strict Observance. There is one allusion which suggests vaguely the his torical transformation of that Rite at Lyons prior to 1778, and the creation thereby of the Knights Beneficent of the Holy City. But there is no certainty on the subject, and for the rest we learn only of Saint-Martin's brief interest in the discovery of Mesmer, hts con nection with a society instituted by that great comet of a season, and his presence at certain cures operated magnetically by Puysegur. A single remark informs us that he would take no part in the Convention of Paris, summoned by the Rite of the Philalethes. We reach in this manner the month of April, 1785, when Saint Martin had received such news from Willermoz that in his reply of the 29th (1) he expresses his rapture on learning that the sun has risen on Israel; (2) he affirms that the man so chosen is for him henceforward a man of God whom he will venerate as the anointed one of the Saviour; (3) he entreats him to pardon whatever wrongs he may be thought to have committed against him on his own part; (4) he ascribes all differences which have arisen between them to his own ignorance (5) he condemns himself for his temerity in having published anything; (6) he asks Willermoz to intercede for him with something which appears to be called *La chose*, whose place he has taken unasked; (7) he prays to be enlightened on the faults of his own heart the errors of his mind and of his works, (8) he places himself under his orders and terms him his master, holy friend, father in God and Christ Jesus.

It looks evident in a word that Saint-Martin stood ready to set aside all his previous views and inferentially those which had always disposed him towards the inward way of the mystics rather than that of his first Master. What, therefore, had occurred ? I have forestalled the event unavoidably in my third chapter. According to Dr. Papus, the archives in his possession show that after prolonged failure Willermoz reached the end of his labours, that he obtained "phenomena of the highest importance," which culminated in 1785, or "thirteen years after the death of his initiator Martines de Pasqually." More explicitly, the Being who is said to be described by Willermoz as "the Unknown Agent charged with the work of initiation" - otherwise, perhaps, *La chose* -

materialised at Lyons and gave instructions which - as we have seen were reduced to writing.

Occurrences of this kind being innumerable at the present day, I suppose that we are not in a position to sympathize with the raptures of Saint-Martin, his tears or his changing front. His next letter, dated May 13, indicates that he had been reassured and consoled by Willermoz, for which he praises God. He waits now on a summons to Lyons, that he may see and hear for himself. Meanwhile he and his correspondent will remain united through time and eternity. On June 30 he has made preparations for the journey and is looking to greet Willermoz soon after the letter under that date. Of what followed we know little and next to nothing, except that fifteen months later Saint-Martin is at Paris, bewailing his imprudence in having spoken too freely to certain brethren and thus prejudiced the "enjoyments" of his friend. (2a) In January, 1787, he is in London, where he remained for some six months, making the acquaintance of William Law and the astronomer Herschel, the Comte de Divonne, Dutens and the Russian Prince Galitzin, with whom he was domiciled. It was in London also, as he tells us, that he wrote his third book, *L'Homme de Desir*, though it was not published till 1790, and then at Lyons. It is important not only in itself, as one of Saint-Martin's most inspired writings, but as showing beyond debate that, whatever experiences had awaited him at Lyons, they cooled the ardour kindled by their first indications, and he had returned to his own path with an increased sense of dedication. I can say only that the hunger and thirst after God are in all its pages. This is not, however, to suggest that he is denuded of all interests in the Lyons phenomena: his only letter written to Willermoz while in England offers a contrary indication; but the interest appears detached.

In July, 1787, Saint-Martin passed through Paris on his way to Amboise, where his father had been stricken with paralysis. In September he was again at Lyons, but it was in the absence of Willermoz. Thereafter he paid a second visit to Italy, visiting Siena and Rome. In the early part of 1788 Papus reports that the apparitions of the Agent had ceased, according to a letter of Willermoz. (1a) In April of that year Saint-Martin is at Paris and about to visit his father, who is still alive, at the native place of both. In June he proceeded to Strasbourg, where he resided for three years, the happiest of all his life. As I said long ago: "It was here, under the auspices of Rodolphe Salzmann, also mystically disposed, and of Madame de Boecklin, his most intimate and cherished woman friend, that he made his first acquaintance with the writings of Jacob Bohme; here he became intimate with the Chevalier de Silferhielm, a nephew of Swedenborg; and all his horizon widened under the influence of the Teutonic theosopher. On December 16, 1789, he asked Willermoz whether he could participate in the "initiation" attached to the Regime Rectifie without belonging to its Symbolical Lodge. I do not think that Papus knew what this meant, and therefore wisely offered no word of comment. But the Regime Ecossais Ancien et Rectifie was the Strict Observance as transformed at Lyons and ratified at Wilhelmsbad; more especially it was the Craft Degrees of this Rite and their supplement the Grade of St. Andrew. Beyond it were the novitiate and chivalry of the Holy City, and these again beyond were two final Grades, which I do not propose to specify by name, as they were and are in the hiddenness. It is to these that Saint-Martin refers under the vague title of "initiations." He did not apparently get a

straight answer, and on July 4, 1790, he asked Willermoz to advise the proper quarter of his resignation from the Interior Order - i.e., the novitiate and chivalry - and from all lists and registers in which his name may have been inscribed since 1785. He points out that in the spirit he had never been integrated therein. His intention apparently was to remain among the Coens - i.e., the Elect Priesthood - but how nominally we call imagine from the utter detachment of his letter, (1a) the references to his simple mode of life, and above all his closing words, in which he registers a hope that he has separated for ever from those complicated paths which had always wearied him. It is an eloquent commentary on the manifestations of Lyons, the dictated instructions of La chose, the astral travellings of D'Hauterive, and the clairvoyances of the "lucids" who seem to have assisted at the operations. There are no further letters from Saint-Martin to Willermoz, and already during this year, in some early month, the Agent had received "on demand" and had destroyed "more than eighty folios" of his dictated instructions, the same not having been "published," as Willermos states in a letter quoted by Papus.

It follows that "the Unknown Agent charged with the work of initiation" had undone that work, and whether or not, as suggested- but Papus seems doubtful - the manifestations continued at intervals till 1796, it would seem that there is no record of proceedings, and the whole thing sagged out. The Elect Priesthood missed its mark; with all his ceremonial, all his occult powers, Pasqually scored a failure, and the Master who emerged from the unseen, carrying such high ascribed warrants, permitted himself, through sheer lack in resources, to be circumvented by as the emissaries of Robespierre." Meanwhile the star of Saint-Martin's influence grew from more to more. L'Homme de Desir was reprinted several times, and in the highest circles of society, at Strasbourg and Paris, in the palace of the Duchesse de Bourbon, amidst the convulsions of the revolutions he taught the way of the mystics.

CHAPTER VI LATER LIFE AND WRITINGS

IT was at Strasbourg and, I think, towards the end of his sojourn in this city of blessed memories that Saint-Martin wrote another of his most suggestive treatises, Le Nouvel Homme, "the aim of which," as he tells us, "is to describe what we should expect in regeneration." (1a) It presents three epochs of symbolism: the first corresponds to the history of Israel, regarded as that of universal election, man's own nature being the Promised Land, whence it is necessary to cast out the wicked and idolatrous nations that have ruled therein, after which the altars of the Lord must be set up instead and the Law proclaimed by the higher part of our nature. The second epoch is that of the Christ-Life, which must be conceived and born within us for the work of our redemption. All stages of the Divine Life in Palestine are marshalled to illustrate the story of the New Man from the moment of His birth within us to that of mystical death, and from the descent into the underworld to the last and greatest mystery on the Mountain of Ascension. To the Second Advent belongs the third epoch of symbolism, being that of the Apocalypse, the new heaven and the new earth declared within us, the tabernacle

of God with men, the Celestial Jerusalem built up into our spiritual being.

The sojourn at Strasbourg came to an end in 1791, and for perhaps a year Saint-Martin was chiefly at Paris, where he wrote his neat book, entitled *Ecce Homo*; "to forewarn people against the wonders and prophecies of the time," to indicate the "degree of abasement" into which man has fallen and of which the passion for lower marvels, like those of somnambulism, appears to be the prime example. The thesis in this sense is a strange but pregnant commentary respecting the transmutation of interests on the part of one who for a moment was integrated in a school of Mesmer and was a friend or fellow-worker of Puysegur. *Ecce Homo* was partly written as a counsel for the Duchesse de Bourbon and very likely in her own house. It appeared prior to *Le Nouvel Homme*, though composed subsequently: both worlds, however, were published in 1792, the Reign of Terror notwithstanding. Saint-Martin was still in Paris during that dread ordeal. "The streets near the house I was in were a field of battle; the house itself was a hospital where the wounded were brought and, moreover, was threatened every moment with invasion and pillage. In the midst of all this I had to go, at the risk of my life, to take care of my sister, half a league from my dwelling." (1a) It is to be inferred from a later record that the "dwelling" was that of the Duchesse.

There is no space here to speak of Saint-Martin's political theories, of his feelings towards the French Revolution, of certain things without importance or consequence which occurred to him therein. I am concerned only with the deeper issues of his life and thoughts. A writer on errors and truths had obviously something to say on the basis of governments, the authority of sovereigns and on jurisprudence, while a searcher of religion and theosophy, who had passed through the world-crisis at the end of the eighteenth century at its very heart and centre, could neither fail to have his part therein nor to leave us reflections thereon. We have *Philosophical and Religious Considerations on the French Revolution*, *Light on Human Association* and a few other pamphlets which do not call to be named.

Saint-Martin had also some activities of another kind imposed upon him, as, e.g., when he was called to the *Ecole Normale*, instituted to train teachers for public instruction. These things did not last and left no mark behind them. In September, 1792, the health of his father called him again to Amboise, where he remained for a year, or a considerable time after the father's death. We hear of him then at Petit Bourg, a country house of the Duchesse de Bourbon, and afterwards at Paris till the spring of 1794, when "a decree against the privileged and proscribed classes, amongst which it was his lot to be born, enforced his return to Amboise till it was cancelled in his respect in January, 1795, when the work of *L'Ecole Normale* brought him back to the capital for a period. His time appears to have been divided between Paris and his native town till the end of 1799, and I mention this year because on December 24 Saint-Martin lost so much by the death of the Baron Kirchberger de Liebistorf, a kindred spirit with whom he had maintained for five years what I described long ago as "the most memorable, the most beautiful, the most fascinating of all theosophical correspondences. (1a) It became available in English so far back as 1863, but the edition has been out of print for decades, and I question whether there could be a better gift than an annotated

translation at the present day by one who knows Saint-Martin, his work and his period. It contains the true marrow, spirit and quintessence of the French mystic, and has been referred to often in my notes.

His devotion to Jacob Bohme was the chief mental characteristic of his later life; it is ever present in his correspondences above described, but I have never been able to see that it changed his own views: it may be true to say that it deepened them, but he was on sure mystic ground already before the Teutonic theosopher gave him his own light.

I do not think that it would have helped him to alter for the better one line of *L'Homme de Desir*, though he has left it on record that in the light of Jacob Bohme he should have written *Le Nouvel Homme* differently, or perhaps not at all. In the year 1800 *L'Esprit des Choses* appeared at Paris in two volumes, with a Latin epigraph on the title in which it was affirmed that "man is the mirror of the totality of things." Concerning this suggestive work Saint-Martin has offered three points of information: (1) That it was projected originally under the title of *Natural Revelations*, collected from original notes, with additions thereunto; (2) that it embraces the whole circle of things physical and scientific, spiritual and Divine; (3) that it is a kind of introduction to the works of Jacob Bohme. The last in its final reduction must be called indicative of intention, and Saint-Martin, I do not doubt, was conscious that his own intimations were in bonds of spiritual espousals with his great German peer, but in their contributions to the higher literature of the soul there are no two mystics so utterly unlike each other in all their former and modes. It is a question, therefore, of penetrating below the surface, when that which we reach is the heart of union common to all who have followed the great quest of experience in God. It is certain that Saint-Martin grew daily in the consciousness of such union with Bohme, and when he continued in his own manner to deliver his own message it seemed to him doubtless that he was, following the message of his precursor. For *L'Esprit des Choses*, man is the organ of Divine Order, man is the mirror of all things. Nature is in somnambulism and we are involved therein, whence I suppose it may be inferred that she waits on our awaking and passes out of sleep in us. These things and many others are notions which were with Saint-Martin from the beginning. Occasionally there are higher and deeper things than those which we have heard previously, but they are not of Bohme nor of any other than the French mystic himself - as, e.g., that the soul becomes the Name of the Lord, and the Name is declared within it.

There are practically no materials for the external life of Saint-Martin after the year 1799; the *Portrait Historique* tells us practically nothing, and we know of him only by his books. In the closing years of his life he was working zealously at translations of Bohme, *Aurora*, *The Three Principles*, *Forty Questions* and *Threefold Life of Man*, but he had made a beginning much earlier. We are not concerned with these versions, but *Le Ministere de l'Homme-Esprit*, (1a) published in 1802, his last original work, is in some respects the most important of all and from his own point of view was written more clearly than the rest, though he felt its remoteness from common human notions and human interests. It has been held to illustrate his intention of marrying his "first school" to

the Teutonic theosopher, but again the kind of marriage is that of the amity at the root of all the great mystics and their great subjects. For the rest, the book is built on the basis of his own anterior writings, the substance of which he presents in the opening pages, as he gives also a summary of Bohme and indicates unawares certain salient points of doctrinal correspondence between the latter and Martines de Pasqually exhibited in *La Reintegration des Etres*. Apart from all systems and all authorities, the ministry is a book of innumerable detached lights, some of which belong to the order of first magnitude. It is possible to name only its "intimations of immortality," of death and the gate of life, of the path which is opened in regeneration, of spiritual life and its communication, of the Sabbath attained by Nature, the Sabbath of the soul and the Sabbath of the Word. There is also the doctrine of the Eternal Word, as it passed through the alembic of the French mystic's mind, its relation to the universe and man, how it is the measure of all things and is the very Word of Life, in opposition to that which Saint-Martin calls the Word of Death.

The Ministry has been termed his swan's song, but it is rather his last contemplation, in which he opened many wells of thought and looked across many paths of vision. On January 18, 1803, he recorded in his notes that this date completed his sixtieth year and that it had opened to him a new world. "My spiritual hopes proceed in growth continual. I advance, thanks be to God, towards those great beatitudes which were shown forth to me long ago, and shall crown all joys with which I have been encompassed continually in my, earthly life." (1a) A note added in the summer says that he had received certain warnings of a physical enemy and thought that it would carry him off as it had done with his father before him. He asked only the help of Providence, that he might hold himself prepared for the event. (2a) On October 13, 1803, at Aulnay, near Sceaux, in the house of a friend - Comte Lenoir La-Roche - after an apoplectic stroke, he passed painlessly away in a final act of prayer.

CHAPTER VII MODERN MARTINISM

IT will be seen that I have depended throughout on printed documents, no others being available to research in England, but that the sources of many which have been quoted are in the archives of the Martinist Order. They would appear to form, however, comparatively a small part of those which have been certified as extant at different periods. We are told (1a) (1) that the archives of the Elect Priesthood were deposited in 1781 with Savalette de Langes, who was the President of the Philalethes; (2) that after his death they were sold indiscriminately, together with those of the Philalethes and the Rite Ecossais Philosophique, and were purchased for next to nothing by three Masonic Brethren, who returned them to the proper quarters, two of them retaining these of the Elect Priesthood, as they had been members of the Rite; (3) that this restitution took place in 1806; (4) that the two custodians delivered them in 1809 to another member, named Destigny, on his return from St. Domingo, he being a legatee of Pasqually, and having otherwise a greater claim upon them; (5) that Destigny was already in

possession. of the surviving West Indian archives; (6) that in 1812 his collection was enriched by those of the Orient of Avignon, which had been taken into Italy prior to the Revolution; (7) that the whole remained in his keeping till 1868, when he transferred them to M. Villarial, a year before his death, in whose possession they continued at least till the end of 1899. They comprised the records of eleven Orients - otherwise Lodges - of the Order, those of Leogana in the West Indies having been lost in a fire, and those of Lyons having come into the hands of Papus otherwise of the Martinist Order.

As regards-the archives of Lyons we are told by Papus whence and how they or their transcripts were derived by him. His account has been summarised in my second chapter. I have specified also the documents in the hands of M. Matter's descendants, he being himself a descendant of Rodolphe de Salzmänn, whom I have mentioned previously as one of the Strasbourg circle. They are said to include the correspondence of Saint-Martin with Salzmänn himself, with Mme de Boecklin, the Comte de Divonne. and others, as also that of Salzmänn. But there are owners of other collections D'Effinger, Toumyer, Munier (1a) - who are not even names to us. Of each and all it has to be said that nothing has been heard of them for over twenty years and that the Great War has intervened. We have been promised for the same period a *Histoire Generale de l'Ordre des Elus Coens* and a study of Willermoz based on the archives of Lyons, but they have not appeared and we are not likely to see them. In view of the wealth of material it may well be that the definitive life of Saint-Martin and of his earlier if not later concerns still remains to be done. I have presented a mere outline, and in some sense a supplement to my former extended work.

It remains to speak briefly of L'Ordre Martiniste. We learn from Camille Flammarion that between 1860 and 1870 he was acquainted with a litterateur named Henri Delaage, who is mentioned also by Eliphas Levi; that he heard much from Delaage concerning M. de Chaptal, his grandfather, who knew Saint-Martin, apparently fairly well. (1a) These are the bare facts, to which it may be added that at the beginning of his occult life Papus seemingly got to know Delaage and received from him, some months before the latter's death, what is termed a *pauvre depot* (2a), *constitue par deux lettres et quelques points* in fact, the modern Martinist cipher S I which is rendered *Silencieux Inconnus*, otherwise the Unknown Silent Ones. Delaage had written in his time two or three occult books which were fantastic in matter and impossible in style. They do not suggest his connection with any society for the exposition of Saint-Martin's mystical teaching, either secretly or in public, and so far as Papus is concerned he fails to explain why the cipher was communicated or what it signified to the previous custodian. It led him, however, to believe and proclaim in terms of certitude that Saint-Martin had himself initiated M. de Chaptal and to establish or reconstitute L'Ordre Martiniste in 1884. (1a) Between 1887 and 1890 he produced *Rituals for the Order*, arranged in three Degrees, which I have praised on several occasions for their sincerity, simplicity and reserve in respect of claims. They were termed (1) Associate, (2) Initiated Martinist, and (3) Initiator, the lastes implied by its title - conveying a licence for the propagation of the Order by all who had attained this its highest rank. Every person who held the Third Degree could thus constitute a new centre. The mode adopted was usually that which is known

technically as "communication," that is to say, personally and not in Lodge or Temple. To my certain knowledge reception was arranged even by post. It is obvious that after this manner a vast membership could be secured in a very short space, assuming any reasonable zeal among the workers and something colourable or attractive on which they could act. Moreover, there were no fees of any kind. There is no question that L'Ordre Martiniste spread rapidly in France, and in addition to the delegates constituted automatically by the Third Degree there were Lodges in various towns. There was membership also in other countries, England itself not excepted, while the Order was specially successful in North and South America. We hear also of propagation in Egypt and even Asia.

In 1891 a Supreme Council was constituted at Paris and ruled the whole Order. It became a centre also for numerous collateral interests, all carefully organised, including esoteric groups and Faculties of Science and Philosophy, which held examinations apparently and granted degrees at their value. Papus was an indefatigable worker, and before the century was out it must be acknowledged that he was at the head of a movement which may be almost called colossal in respect of its magnitude. The reasons are not far to seek: it was a form of initiation and it made no claim on Masonry; it receded both sexes; it had a distinct religious side, apart from dogmata and - outside all sectarianism it was in some sense a Christian thing. As such, it must have appealed to multitudes in France who had lost faith in the Latin Church and yet had spiritual interests. Moreover, it carried the seals and talismans of occult sciences, which it claimed to teach and also to reconcile with the regnant science of the day. As such, its apparent justifications, if not its warrants, were in Spiritism, Psychical Research, the Schools of Nancy and Salpetriere not to speak of the less recognized though not less momentous school of Animal Magnetism. But having offered this appreciation I have virtually set L'Ordre Martiniste at the poles asunder from Saint- Martin the mystic. In late and early writings Papus affirmed continually that when the disciple of Pasqually followed his own path, having left that of his Master, he not only established a Masonic Rite, as others had said previously, but also an Order of his own which spread even into Russia. Now, has so-called evidences are out of court in every case. I have examined them long since and set them utterly aside: there is no need to retrace the ground. The Masonic historians were blundering over terms and titles when they foisted a Rite on Saint-Martin, and Papus was reading in a glass of vision whence saw the mystic at the head of an Order propagated like his own. I leave it at this, though it is difficult to understand how he could have deceived himself. He has not escaped criticism of a rougher kind, but to me it seems that he had a constitutional incapacity for pronouncing validly on questions of evidences and that anything passed for proof in respect of has own bias.

The fact remains that in 1899 or thereabouts L'Ordre Martiniste may be said to have reached its zenith, but it had sown, I think, already the seeds of its own destruction. It had begun to encroach on the Masonic field, and was approaching perilously the position of an unauthorised aspect of the Craft. Practically the entire branch of the Order in North America, extending to thousands, broke away from the Supreme Council at Paris and reincorporated independently on this account alone. A few only continued

under the old obedience, among others the novelist Margaret B. Peeke, who was rewarded by Papus with the Grade of Rose Crois. (1a) There are no statistics before me, but it seems certain that in France - where Freemasonry, such as it is, must be called exceedingly strong the course taken could have been scarcely less than disastrous; yet it was not amended in consequence. The years went on, and I think that L'Initiation, an official Martinist publication, came to an end before the War. But the Great War came, which broke up everything belonging to occult interests of the organised kind. The Grand Master Papus died in the course of it, in the heroism of a physician's service. The peace of Versailles was at last signed, and at no long time thereafter the old interests began to lift up their heads: it seemed also as if the relaxed tension itself gave birth automatically to new adventures by the score in thought and dream. Occultism in Paris was characterized by activities of every kind - new movements, new associations, new periodicals, including many official organs for one or another dedication, but most of them mushroom growths. We can imagine that L'Ordre Martiniste did not remain in abeyance, but it seems now a shadow of its former self, is split up by rival obediences and has entered into union with decried Masonic Rites. Whether it will emerge into clearer light no one remote from the centre can dare to say, but to all appearance at least its time is over. Once at the head of most French movements of the occult kind, it is now but one of a score; and I do not know in what sense the gracious spirit of Saint-Martin can be said to abide therein. If ever a time shall come when those who move in its circle and those who rule at its centre will have realized that he left for ever the occult and Masonic sanctuaries for the Church Mystic of Christian Theosophy, they may find his directing light shining towards the end of true Mysticism; but in the Orient of Memphis never, and never in those of Mizraim, or in any substituted form of Freemasonry which is without God in the world. Meanwhile I tend to believe that men and women of spiritual mind in France, who are not under the obedience of Rome, will remember Saint-Martin as one who after his own manner belongs to that great chain which began in the Christian world with Dionysius the Areopagite and added link to link through all the ages subsequent.

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The Martinist Order

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1891 SUPRÊME CONSEIL DE L'ORDRE MARTINISTE

The philosophy of the MARTINIST-ORDER is in fact based upon the work of three different men, Martinez De Pasqually, Louis Claude de Saint-Martin, and Jean Baptiste Willermoz. Therefore I'll start with a (brief) profile on these 18th century 'Illuminaries' ;

MARTINEZ DE PASQUALLY (1727 - 1774/09/20), born as (full name) Jacques de Livron Joachim de la Tour de la Casa Martinez de Pasqually . He had founded the ' Ordre des Chevaliers Maçons Elus Cohens de l'Univers' (Order of Knight Masons, Elect Priests of the Universe) a.k.a. the ' ELUS COHEN '. De Pasqually's doctrine is expounded in his only work, "the Reintegration of Beings". The book is a 'pseudo-commentary' on the 'Pentateuch' . De Pasqually's order was divided into three classes, with a total of "9, 10, or 11 Degrees" (dependant on which set of documents one studies), followed by a 'secret grade'. The 'Secret Grade' contained the 'Réau-Croix' -degree (not to be confused with 'Rose-Croix'), in which the initiate practised the art of Theurgy (magical invocation). After De Pasqually's death in 1774 the 'Elus Cohen'-temples soon became dormant. Sebastian de las Casas, the last Grand Master of the Elus Cohen, delivered the archives of the order to the 'Philalèthes' (see "1870 RITE ANCIEN ET PRIMITIF DE MEMPHIS-MISRAÏM"). De Pasqually's teachings and doctrine continued within the bosom of a small number of Kabbalistic 'Areopagoi' , composed of 9 Elus Cohens ('Elect Priests'). One of the last known direct representatives of the original Elus Cohen was a msr. Destigny, who died in 1868. The successors of the E.'.C.'. at the end of the 19th century were Bergeron, Bréban-Salomon, Carl Michelsen (Denmark) and Edouard Blitz (USA). Blitz was also an initiate of the 'Chévaliers Bienfaisants de la Cité Sainte' and the 'Memphis-Misraim Rite'. He was the direct successor of Antoine Pont. The immediate successors in France were Fugairon and Charles Détré (source-Fr.Roggemans). According to Dr.Edouard Blitz in his manual "Ritual and Monitor of the O.'.M.'. , the following rites were "entirely or partially derived from the Elus Cohen" : - ILLUMINATI OF AVIGNON (Hermetic) , Dom Pernety 1766 - ILLUM. THEOSOPHISTS (Mystic), Chantaniér 1767 - PHILALETHES (Occult) Savalette de Langes* 1773 - PRIMITIVE RITE OF NARBONNE (Rosicrucian), 1780

* Savalette de Langes was also co-founder of La Société Philantropique (1780), together with (amongst others) Louis Claude de Saint-Martin.

LOUIS CLAUDE DE SAINT-MARTIN (01/18/1743 - 1803/10/13). Saint-Martin was initiated into Pasqually's ELUS COHEN in october, 1768, and towards the end of 1770 he becomes Martinez De Pasqually's personal secretary. After De Pasqually's death Saint-Martin tries to convert the Elus Cohen to his personal blend of Christian mysticism (through the years, Saint-Martin gradually felt uneasy about the theurgical operations of the rite). He failt to convert the rite, and decides to leave the order. Meanwhile he publishes several works (his first book had been published in 1775, Des Erreurs et de la Vérité (' Of Errors and Truth' , a book that was recommended by "the Initiated Knights and Brothers of Asia" and used by the "Philalethes") "and assumes the role of mentor and teacher" (source: Sar Ignatius). It is not certain that Saint-Martin founded an order of any kind, however, there's some evidence, if slight, found in private correspondences, in which one finds references to the existence of a group called the

"Société des Initiées" (Society of Initiates, founded in 1785 by Willermoz). The 'group' is also referred to as the "Société des Intimes" (Society of Friends). Anyway, in both cases the group/society is represented by the initials "S.I." ("Supérieur Inconnu"). The followers of Saint-Martin (in various European countries, including Russia) met in small circles, which were based on 'personal initiation' (the initiator employs the biblical "laying on of hands" upon the initiate). According to Sar Ignatius (R+C Martinist Order) the ceremony comes directly from an order called THE ORDER OF UNKNOWN PHILOSOPHERS 1. Saint-Martin had used the ancient order, thus Sar I., as a "blueprint" to create his 'circles', sometimes referred to as the SOCIETY OF SAINT-MARTIN. The ceremony of the 'personal initiation' also included a ritual which was derived from the Elus Cohen. Saint-Martin's initiation conferred the quality of "Unknown Superior", S.'.I.'. Louis Claude de Saint-Martin died in 1803, " leaving many disciples in several European countries. After his death, his disciples carried on with the Transmission of the Initiation and with the diffusion of the doctrine of the "Unknown Philosopher", the pseudonym under which Louis-Claude de Saint-Martin published his books. They are particularly active in France, in Germany, in Denmark, and in Russia. In 1821, Initiations from person-to-person are known to have taken place. From that year to the 1880's, groups of Initiators carry the Transmission everywhere and particularly in Italy and Germany". (source: R+CMO, Sar Ignatius)

JEAN-BAPTISTE WILLERMOZ (1730/10/07 - 1824/05/20) was a pupil of Martinez De Pasqually. Willermoz had become a mason in 1750. In 1753 he founded a lodge called 'La Parfaite Amitié', of which he became Master. In 1767 Willermoz meets Bacon De Chevalerie, Deputy-Grandmaster of the 'Elus-Cohen'. Through this meeting Willermoz became aware of the existence of a German Masonic order called 'Stricte Observance Templière'. Willermoz contacted the Stricte Observance in 1772. In 1774 a lodge is founded in Lyon called "Loge Ecossaise Rectifiée 'La Bienfaissances'". In 1777 Willermoz implemented the teachings of the 'Elus Cohen' within the rite of the 'Stricte Observance'. On a convention in 1778 it was decided that the rite in the province of Auvergne would go by the name of 'Chevaliers Bienfaisants de la Cité Sainte' ; C.B.C.S.* The widow of Joseph Pont assured the succession of Willermoz as she passed on the complete archives of the C.'.B.'.C.'.S.'. to Cavarner in 1893. The rites of the C.B.C.S. were transmitted to the 'Grand Priory of Helvetia' (Switzerland) . After 1945 the Rite returned to France and was reactivated. In the Martinist rituals we can find traces of the Templar tradition of the rite. Often, the influence of Willermoz on Martinism is described as ' Willermozism'.

*the C.B.C.S. was included in the Rite Ecossais Rectifié (R.E.R.)

1 Some sources state that Saint-Martin quickly became a teaching force within the ranks of the THE ORDER OF UNKNOWN PHILOSOPHERS. "Claiming connection with an ancient Order, dating back to 1643 of a 'Rosicrucian character' and having Heinrich Khunrath, Alexander Sethon, Sendivogius, and Boehme among its ranks, the Society of Unknown Philosophers also linked itself to "Les Freres d Orient" created in Constantinople in 1090. The teachings of this society were conveyed from teacher to disciple and their principle unifying form was the distinction of receiving "The Initiation"

which gave them the right to be known as "Unknown Superiors" or "Superieurs Inconnus" or S.I. as it is written. Saint-Martin's writings, under the pseudonym "The Unknown Philosopher," made him quite in demand among European aristocracy" KABBALAH & THE HERMETIC TRADITION, Mark Stavish <http://www.hermetic.com/stavish/essays/kabbalah-hermetic.html> Arthur Edward Waite on Saint-Martin and a possible affiliated organization at Saint-Martin's time, in his book "a new Encyclopaedia of Freemasonry" Waite presents the following information: Waite explains there's been a Saint-Martin (circa 316-397 A.D.), who was Bishop of Tours in 371, on which a masonic rite was based about 1770, the rite carried the name of "Ecoissais Rectifie de Saint-Martin". The rite arose at the time at the "Lodge -or- Chapter of St.Theodore of Metz". But, as Waite explains, the rite was based on the christian legend of Saint-Martin, who was Bishop of Tours in the 4th century A.D., and not on Louis Claude de S.M.

Dr.Edouard Blitz, General Delegate of the Supreme Council of the Martinist Order in the U.S.A. and successor of Antoine Pont's E.'.C.', also refers to the "Rectified Rite of Saint Martin" in the 'official' Martinist manual he wrote. The manual was called 'Ritual and Monitor of the M:::O:::', and was published on April 2, 1896. According to Blitz, the rite was established by Saint-Martin himself in 1767.

"The system of De Pasqually's Elus Cohen underwent a transformation by Saint-Martin, and became the rectified Rite in 10 Degrees, classified in 2 Temples", thus Blitz. In 1782 Martin's Rite was introduced in Germany, according to Blitz. The 10 degrees were transformed into 7 Degrees and the rite was known in Germany as "Reformed Ecoissism".

Papus, Chaboseau and the 'Ordre Martiniste'

As stated before, it has probably never been the intention of Louis Claude de Saint-Martin to found an actual order, but the continuation of the S.I. Initiation transmitted from person to person would finally lead to the foundation of one of the most prolific esoteric organizations of the western world, the ORDE MARTINISTE or in English, THE MARTINIST ORDER.

It was P. Gaëtan Leymarie (1817 - 1901), publisher of the periodical 'La Revue Spirite', who arranged a meeting in Paris between Gérard Anacleto Encausse (07/13/1865 - 10/25/1916) aka Papus, and Pierre-Augustin Chaboseau (06/17/1868 - 01/21/1946). Leymarie was a disciple of Allen Kardec (Leon Revail) . Kardec had published in 1857 "Le Livre des Esprits", after which Kardec became a household name in the world of Spiritism (Kardec is important mostly for his codification of the doctrine of spiritual progress through reincarnation, a doctrine which influenced Blavatsky in her Theosophical writings).

Both students of medical science, Papus and Chaboseau discovered that they both had received the S.I.-Martinist Initiation. In 1888 Papus and Chaboseau exchanged Initiations to consolidate their lines of succession. Gerard Encausse (Papus) had received his 'Initiation' from Henri Delage, a few weeks before Delage's death in 1882. Pierre-Augustin Chaboseau was initiated in 1886, at the age of twenty, by his aunt Amelie de Boise-Montmart.

According to Chaboseau the 'Initiation' consisted of an "oral transmission of a particular teaching and a certain comprehension of the laws of the Universe and of Spiritual life, which, in no case could be regarded as an Initiation in a ritualistic form" The quote was found in Chaboseau's 'archive' by his son Jean Chaboseau.

(source : R.A. in "L'Encyclopedie de la Franc-Maconnerie", ed. 2000)

LINES OF SUCCESSION

Pierre Augustin Chaboseau (1868-1946) : Initiated in 1886

Amélie de Boise-Mortmart*

Adolphe Desbarolles

Henri de la Touche

J.A. Hennequin

Abbé de Lanoüe (+, 1820)

Louis Claude de Saint-Martin (+, 1803)

Saint Martin was initiated by Baudry de Balzac in the ELUS COHEN in 1768.

Gérard Anaclet Vincent Encausse (1865-1916) : Initiated in 1882

Henri Delaage (+, 1882)

- unknown -

Msr. Jean Antoine Chaptal (+, 1832)

Louis Claude de Saint-Martin (+, 1803)

A survey of the filiation of the "ORDRE MARTINISTE" ;

Chaptal died in 1832, Delaage was born in 1825, it seems unlikely that Chaptal had initiated Delaage at the age of seven!

<http://pclaurent.free.fr/OM/Pages/OM-filiation.html>

(courtesy of "Ordre Martiniste")

MARTINISM and the MARTINIST ORDER

"Martinism" is generally considered to be a collective noun representing the followers of the 18th century French mystic Louis Claude de Saint-Martin. It is in particular based on the writings of this French mystic. Martinism has also a strong bond with the Elus Cohen of Martinez De Pasqually, as a matter of fact the followers of Martinez de Pasqually (1727-1774) are also known as 'Martinists'. Disciples of De Pasqually follow the technique of theurgic operations, those of Saint-Martin follow the method of inner guidance and illumination, which is known as the "Inner way" or

"Way of the Heart".

Both share the belief of the Divine Glory of Man's Origin - and both have the same aim: to regain that glorious Divinity. In general Martinism is a system of philosophic thought, mainly based on the doctrines of Martinez De Pasqually's. "La Réintégration des êtres / Treatise on the Reintegration of Beings into their original virtues, powers and qualities". On the purpose and aim of the Martinist Order Papus wrote ;

"the Order, as a whole, is especially a school of moral knighthood, endeavouring to develop the spirituality of its members by the study of the invisible world and its laws, by the exercise of devotion and the intellectual assistance and by the creation in each spirit of an all the more solid faith as it is based on observation and science"

To avoid any misunderstanding 'we' usually refer to the followers of De Pasqually as "Martinezists". "Martinism" is in essence a collection of five various rites, orders and groups:

"L'Ordre des Chevaliers Maçon Elus Cohens de l'Univers", founded in 1758 by Martinez de Pasqually

"L'Ordre des Chevaliers Bienfaisants de la Cité Sainte", founded in 1778 by Jean-Baptiste Willermoz, belonging to the 'Higher Degrees' of the 'Régime Ecossais Rectifié', or ' Rite Ecossais Rectifié' (R.E.R. - "Scottish Rectified Rite")

"L'Ordre Martiniste des Elus-Cohens", founded in 1768 by Martinez de Pasqually.

The friends and disciples of Louis Claude de Saint-Martin, the "Unknown Philosopher".

"L'Ordre Martiniste", founded in 1887* by Papus as 'L'Ordre des Supérieurs Inconnus'.

*other sources state 1888.

Papus and Chaboseau decided to create an organization that would serve as a centre of study of 'Martinism' and as a means to propagate the Martinist teachings. At the same time the Order propagated the study of symbolism, cults and mystical traditions through an academy of Science, Art and Social Studies. The 'O:::M:::' would establish a Hermetic school under the name of L' ECOLE HERMETIQUE (see chapter "1896 Societe Alchimique de France"), which "through Arabic, Sanskrit, Greek and Latin undertook studies of Hermetical prime-sources. Papus and his friends also strived towards research into the Divine Sciences as revelation of the history of humanity" (notes on 'Martinism', source unknown*). There was an emphasis on the study of Spiritism, Magnetism, Magic and Astrology (in theory and practise) by means of "Scientific experiments". "The reintegration of humanity should as religious subjects through the minds of De Pasqually and Saint-Martin lead onto an original purity. Thus should the ancient Gnostic goal of a closeness between Men and God be accomplished (notes*)".

'Martinism' as formulated by Papus and Chaboseau was ment to be a 'gateway' to Higher Degrees and teachings. Papus also wanted to strive towards the 'unification of all occult orders'; He shared this vision with men like John Yarker and Theodor Reuss. These men were in communication with each other at the time, and there was a 'constant' interchange of documents, charters, and information between them.

According to Papus, the first personal Initiations (1) into the redefined "Martinist Order" date back to 1884. The first Lodges were founded between 1887 and 1890. Actually, the first Lodge was founded by Papus, Josephin Peladan, and Stanislas De Guaita, and was probably located at the "rue Pigalle" where Josephin Peladan lived. The name ORDE MARTINISTE turns up for the first time in 1887. The O.'.M.'. was a fusion of the "Ordre des Elus Cohen" and the "Rectified Rite of

Saint-Martin* ".

As mentioned before, in 1888 Papus and Chaboseau discovered that they were both initiated into the S::l:: Degree. Together they redefined the ORDRE MARTINISTE with Papus acting as its leader. In 1889 the first official proclamation of the ORDRE MARTINISTE is published in the periodical "L'Initiation". In 1891 the order was placed under a Supreme Council of 12 members with Papus appointed as President for life and as Grand Master. The idea of this Supreme Council was developed two years earlier and the Council was originally called "Conseil Occulte des 12 de la Rose+Croix ".

The 12 original members of the "Suprême Conseil de L'Ordre Martiniste" were:

Gerard Encausse (Papus), Augustin.Chaboseau, Stanislas De Guaita, Lucien Chamuel, Francois-Charles Barlet, Paul Sedir (Yvon Leloup), Paul Adam, Maurice Barres, Jules Lejay, Georges Montieres, Jaques Burget, and Josephin Peladan.

The order was officially known as "l'Ordre des Supérieurs Inconnus" (2), the Order of the Unknown Superiors, comprising of three degrees.

"Papus claimed to have come into the possession of the original papers of de Pasqually and to have been given authority in the Rite of Saint-Martin* by his friend Henri Viscount Delaage, who claimed that his maternal grandfather had been initiated into the order by Saint-Martin himself". (Ordre Martiniste des Pays-Bas)

The Martinist Order would soon establish branches all over Europe and America, and was to become a primary focus for Papus ...

* see Waite's commentary on "The Rite of Saint-Martin" in the beginning of the chapter on the M:::O:::

1 On the method of "personal Initiation" ; each member who'd received the S.I. Degree was empowered to form a group, which was pledged solely to conceal the name of the person from who he had received the Order on his own part. The early rituals describe the method as follows: "The diffusion of the Order is like cellular diffusion. One cell never shuts up another, except for a very short period. The mother-cell divides or rather gives birth to cellules, which themselves become 'mothers' in a very short space of time"

2 The O:::M::: was officially called the "Ordre des Silencieux Inconnus" aka "Ordre des S:::l::: , sometimes referred to as "Brethren of the Six Points" (A.E.Waite in "a new Encyclopediadia of Freemasonry")

Gérard Anacleto Vincent Encausse (Papus)

1865 - 1916

Encausse's pseudonym "Papus" was taken from the "Nuctemeron of Apollonius of Tyana" , which was published as a supplement to Eliphas Levi's "Dogme et Rituel de la Haute Magie". "Papus" means "Physician" (of the first hour), after the Egyptian genii of the healing arts.

Papus was born in La Coruña, Spain on July 13, 1865, of a Spanish mother and a French father. His family moved to Paris when Papus was four.

" As a young man, Encausse spent a great deal of time at the Bibliothèque Nationale studying the Qabalah, the Tarot, the sciences of magic and alchemy, and the writings of Eliphas Lévi ". Papus also studied material which came from Charles Nodier, writer, occultist and chief librarian of the famous Arsenal Library in 1824. In 1934 the library was incorporated with the National Library.

Papus became acquainted with a circle of Gnostics, Rosicrucians, and 'older' Martinists, all students of the late Eliphas Levi. "It was amidst this circle that Gerard Encausse was to make acquaintance with HENRI DELAAGE, his initiator, who, in 1882, consecrated the young Encausse with the name 'PAPUS S:::l:::!' ("the Balzac of the Occult and the Russian Sphinx").

About his Initiation Papus' commented :

"a few months before his death, Delaage wanted to entrust 'the seed' which had been entrusted to him at one time; a simple gift consisting of 2 letters and some dots, a summary of a doctrine of Initiation and the 'Trinity' which had illuminated all the works of Delaage. But the 'Invisible One' was there, and its Light illuminated the responsibility entrusted to me, to plant this spiritual Seed in soil where it can and will develop" ("freely" transl. from the original in French)

After his study (1894) Papus starts to work as a physician and as head of the laboratory of the "Hopital de la Charite de Paris" . He had received his "Doctor of Medicine degree" on July 7, 1894, upon submittal of a dissertation on Philosophical Anatomy.

At the same time he started a career as a prolific author. Papus published 160 titles during his life (books, articles etc.). In 1888 he received international recognition with his second publication "Traité Elementaire de Science Occulte" (1).

During his life, Papus was also involved in the publication of several journals, reviews etc. Besides the earlier mentioned "la revue théosophique" and the 'official' Martinist review 'L'Initiation', there were the Le Voile D'Isis (1890, with Détre as

editor-1912-), 'LeRéveil Gnostique', 'La Gnose', "le Lotus" (TS) ,"Light of Paris" (Spiritualism), "la Lumière d'Orient" and 'Mysteria' (1913).

Several of the Martinist Order's jurisdictions outside of France published their own Journals ;

1905, publication of the Martinist bulletin "L'Isis" appears in Hungary.

1906, publication of the English version of "L'Initiation" for England appears under the name of "INRI ".

1909, A Martinist newspaper appears in the United States, called "Treshold"

1910, the official review "Isida " is published in Russia.

His meeting with M Philippe from Lyon upsets his vision of the world. From this time on Papus becomes the propagator of Christian Mysticism and "the Way of the Heart", which Saint-Martin called the "Inner Way" . The core of this philosophy, as described by Papus, is published in Papus' 'The Cardiac or Mystic Path ' . Papus deals in this publication with the importance of simplicity and the purification of body, soul and mind in one's spiritual quest. Another text of Papus which reflects the philosophy of the 'Inner Way' is appropriately called 'the Way of the Heart' ;

"I know a simple man who has never read a book and who, nevertheless, can solve the trickiest problems of science better than famous scientists. There are humble people without academic qualifications and medical experience to whom heaven is so accessible that the sick are healed at their request and the wicked feel their hearts melting in loving kindness at their contact".

the complete text can be found at http://www.geocities.com/hiram_abyss/heart.html

A.Philippe Nizier (1842-1905), who used magnetism as a healing-technique, attracted many followers at the time (see Chapter "1850-1900 France"). Among them were occultists like Papus, Marc Haven (Dr.Lalande), Sédir, Phanég etc. The influence of Maître Philippe upon the Martinist Order of Papus should not be underestimated! Within some modern-day Martinist Lodges Maître Philippe is venerated as one of the 'Unknown Superiors'. There are Martinists who claim that 'Papus' was chosen to create the O:::M::: , at the time when he became one of the companions of Philippe. Papus wrote a text called "the Incarnation of the Elect" which is often referred to as 'prove'. Here's the passage which refers to the 'group of Companions' ;

" And I was not allowed to write the mystery of this incarnation when eleven

elect passed by the sun to accompany him who came deliberately back on Earth, and the eleven arrived at the sun five years after half the century "

Papus wrote many articles on the 'healing-techniques' of Maitre Philippe. The following phrase is an excerpt from an article by Papus and published in "L'Initiation", of certain experiments on healing-methods of M.Philippe.

At the time of one of my last voyages, the Master instructed me the following practise; I had to "touch" the face of a young girl who had a sister who was ill. The sick child was 2 kilometers away from her sister and me. By means of "touch" and "concentration" the child was cured. This treatment is generally known by many hypnotizers

Papus was known to the poor of the district around the la rue de Savoie in Paris as the 'bon docteur', as Papus treated his patients, that is to say the poor and needy, for free.

When World War I broke out, Papus volunteered to help the casualties. He enters the war as doctor and Head of an ambulance. Due to his work in the notorious trenches at the front, he falls seriously ill and Papus dies on October 25, 1916 at the "Hopital de la Charite de Paris", the same hospital where he had started his career as a physician. Papus was 51 when he died.

Papus' method of treatment often started with an observation of the patient's aura to support his diagnosis. Papus' method of treatment evidently appealed to the Vital Life-Force of the patient. Papus' classified diseases in three 'classes' ;

Diseases of the Body (fevers, traumas)

"Astral" Diseases (tuberculosis, cancer) , can be treated by Homoeopathy and Magnetism

Diseases of the 'Spirit' (epilepsy, hysteria, madness), can be treated with the help of 'Magic'. According to Papus this kind of disease has its root in "Evil", and is therefore not subject to one's Karma. Papus' first actual teacher in the intellectual aspects of occultism was the Marquis Joseph Alexandre Saint-Yves d'Alveydre (1842-1909). As stated in the "History of the FUDOSI-Addendum series", Saint-Yves had inherited the papers of Antoine Fabre d'Olivet (1768 *-1825), one of the great teachers of French occultism. Papus was also a follower of Saint-Yves' concept of Synarchy (see "F.U.D.O.S.I.- Addendum 7" and Chapter "1850-1900 France").

From these days on, Papus would always refer to d'Alveydre as his "Intellectual teacher". Papus considered "Le Maitre Philippe" (Philippe Nizier) as his "Spiritual Master" and Peter Davidson, whom Papus called "one of the wisest of the Western Adepts", as his 'Practical Master'. Papus met Monsieur Phillippe (sometime about 1886-1887) through his fiancée Mathilde. As stated in Part 5 of this 'series' :

At first, it seems that Papus suspected that Nizier exercised "some illicit fascination" over her. When Papus tried to defend her by occult means, the ritual actually backfired when he tried to attack Nizier. "Papus says it was from this instant he recognized Phillippe as his spiritual master (maitre spirituelle)".

Papus was also a great admirer of the works of Louis Lucas, an alchemist and follower of Levi. Papus called himself a pupil of Lucas. His brochure "L'Occultism Contemporain", published in 1887 was dedicated to Lucas. In respect of Papus' Martinist affiliations I think it would be interesting to know more about his relationship with the Italian Martinist Giuliano Kremmerz (1861-1930). Kremmerz' school was supposedly based on Martinism. His branch traces back to the 'school' of Eliphas Levi, and is called "MARTINISMO NAPOLITANO". Kremmerz (2) was an 'old' Martinist, and an acquaintance of Papus at the time. Many Martinists suppose that Kremmerz exchanged initiations with Papus. According to Andres Kibisa, an Italian Martinist, it would be strange if they did not exchange their lineages. "They were friends, with Papus being in need to strengthen his main line of affiliation, and with kremmerz in possession of a more trustable filiation, it seems to me very odd if they did not exchange their lines of succession !", thus Kibisa (Centro Studi Andrés Kimbisa). Kibisa also refers to another ancient martinist filiation, the only one linked directly (Kibisa's words) to De Pasqually. He refers to Lucien Francois Jean-Maine (Tau Ogdoade-Orfeo I). Maine's relatives were members of the original Cohen-temple in Leogane, Haiti. After De Pasqually's death several members of the Elus Cohen, together with some Masons and Templars, founded the "Les Templiers Noires". Jeane-Maine spent some time in Paris where he met Papus. It is said that he exchanged his M.M. filiations (amongst others) with Papus, for which Jean-Maine received in return such charters as the O.T.O. etc. "Is it possible that Papus, being aware of his heritage, asked to get Jean-maine's line of succession ?".

In 1887 he was also introduced by a F.K. Gaborian into the company of Lady Marie Caithness, Duchess of Pomar, and her circle. In 1882 the Duchess was approached by Mdm Blavatsky, Colonel Olcott, and Annie Besant, to form the French branch of the "THEOSOPHICAL SOCIETY".

* some sources state that D'Olivet was born in 1762. I d

(1) Some of Papus' titles and publications ;

Traité Elementaire de Science Occulte. Carré, 1888

Le Tarot des Bohémiens. Carré, 1889

Traité Méthodique de Science Occulte. Carré, 1891

La Science des Mages. Chamuel, 1892

Qu'est-ce que l'Occultisme? Chamuel, 1892

Traité Elémentaire de Magie Pratique, Chamuel, 1893

Les Arts Divinatoires. Chamuel, 1895

L'Almanach du Magiste, ed. 1895 and ed. 1899.

La Magie et l'Hypnose. Chamuel, 1897

L'Occultisme contemporain. Carré, 1901

Comment on lit dans les mains. Ollendorff, 1902 (2^o ed.)

La Cabbale, Chacornac, 1903 (3^o ed.)

Almanach de la Chance pour 1905

Le Tarot Divinatoire. Libr. Hermetique, 1909

Révisé Le Voile d'Isis (articles from 1891, publ. in 1909).

Ce que doit savoir un maitre Maçon. Ficher, 1910

La Réincarnation. Dorbon, 1912

Premiers Eléments de Lecture de la Langue Hébraïque. Dorbon 1913

Révisé L'Initiation (articles from 1891, publ. in 1914)

Ce que deviennent nos morts, La Sirene, 1918

ABC Illustré d'Occultisme, Dorbon, 1922 (6^o ed.)

Traité Méthodique de Magie Pratique, Chacornac, 1924

La Science des Nombres. Chacornac, 1934

Traité Elémentaire d'Occultisme et d'Astrologie, Dangles, 1936

Papus in the back-room of the "Librarie du Merveilleux", used for

Martinist activities around 1890 ...

(2) Giuliano Kremmerz (1861-1930)

Kremmerz is the founder of the "ORDER OF MYRIAM" and the "ORDINE OSIRIDEO EGIZIO" (EGYPTIAN OSIRIAN ORDER). The "Order of Myriam" (Fratellanza Terapeutico-Magica di Myriam) was mainly a therapeutic school, the OOE was an internal Order dedicated to spiritual and operative alchemy.

Although Kremmerz was a "notorious" occultist, Kremmerz has a lot of interesting material to offer. His connections with a movement where possibly the M.'.M.'. and its ARCANUM ARCANORUM is derived from, are also worthwhile to investigate. Apparently, Kremmerz' first teacher was a Pasquale de Servis, a.k.a. IZAR, and his teachings were based upon the A.A.-SCALA DI NAPOLI system.

Papus and the Orders & Societies

THEOSOPHICAL SOCIETY

At the age of 23, Papus became a member of the "THEOSOPHICAL SOCIETY". "On October 25, 1887, Colonel Olcott personally announced the election of Papus to the newly formed General Council of the Theosophical Society at Adyar, India and as a propagator of Kiato Buddhism for the 'T.S.'. Papus became a member of Lodge-Isis, founded in July 1887 by Dramard and Gaboriau. In 1888, Papus would already leave the T.S. He had just helped co-founding Lodge-Hermes in October, 1888. Papus "officially" resigned on May 19, 1890. According to many sources, his reason for leaving the T.S. being the dislike of Papus of the Society's emphasis on Eastern Occultism. Some sources even state that Blavatsky and Papus disrespected each other! (Christopher McIntosh). According to Papus' son Dr.Philippe Encausse, his father had always held Blavatsky in high esteem; see "the Balzac of the occult" at: http://members.nbci.com/merlin_21/balzac.htm

GROUPE INDEPENDENT DES ETUDES ESOTERIQUE/ G.I.D.E.E.

Things started to happen for Papus, in 1887 he was also elected President of the "GROUPE INDEPENDENT DES ETUDES ESOTERIQUE".

This association attracted many popular mystics living in France at the time. They were collectively known as "LES COMPAGNONS DE LA HEIROPHONIE". Included were men like Victor Michelet, Josephin Peladan, Paul Sedir, Lucien Chamuel, Stanislas De Guaita, Albert Poisson, Ch.F.Bartlet (Alfred Foucheaux), Gary de Lacroze, Augustin Chaboseau, Phaneg (Descormiers, + 1946), Silva, Marc Haven, Dr.Rozier,

Jollivet-Castelot, etc. Many of them were Theosophists, as well as initiated Martinists of one or other chain.

Papus was editor-chief at the time of a theosophical journal called "The Veil of Isis". The "Veil of Isis" was published under the banner of the G.I.D.E.E. (published once a month, between 1890 and 1898). In 1905 the review reappeared. The review continued its publications until 1936 (Chief-editor Charnorac; Charnorac became chief-editor in 1912, the review disappeared during 1914-1918, and reappeared again in 1920. In 1936 the "Veil of Isis" changed its name to "études traditionnelles".

Papus would describe the G.I.D.E.E. as the "Outer court for a greater and higher Initiatic Order, comprising their recruits from this outer and predominantly theosophically oriented association" ("The Balzac of the Occult ...")

This statement of Papus shows the obvious reason why his days in the T.S. would be short-lived. He left to give way to full time concentration on the order that would unite all Martinists. In an article of Papus, published in the "Veil of Isis" of February, 1891, he stated that the G.I.D.E.E. was already "active" for a year, with more than 350 members, a headquarter, library and conference-room included. Other contemporary members were men such as Polti, Colonel Rochas, Lemerle, Abel Haatan, Serge Basset, etc.

There are sources which state that the G.I.D.E.E. was established by Papus with the help of Saint-Yves d'Alveydre (see Chapter "1888 -OKR+C"). Saint-Yves, according to some sources, also claimed to be the Grand Master of the original Martinist Order (??). Whatever the truth is, the collaboration of a man like Saint-Yves d'Alveydre would certainly have attracted many "mystics" to the ranks of a new organization like the "Groupe Independent des Etudes Esoterique". According to various sources (e.g.Koenig) the G.I.D.E.E. also carried a succession of Fabre-Palaprat's "Order of the Temple". Bernard-Raymond Fabre-Palaprat, a physician from Paris, had "restored" the original Templar Order in 1804. The restoration was supported by Napoleon Bonaparte.

The G.I.D.E.E. ("Independent Group of Esoteric Studies") was founded to develop research-centres of occult sciences. The G.I.D.E.E. was later renamed "Ecole Hermetique", the Hermetic School. The "Ecole Hermetique" probably commanded various 'subdivisions' like the "Faculte des Sciensces Hermetique" etc. (see Chapter "1896 Societie Alchimique de France")

Some of the 'professors' and lecturers who were appointed at the "faculty of Hermetic Sciences" ;

Paul Sédir, Serge Basset, Siséra Rosabis, Dr.Rozier , Jollivet Castelot . The Hermetic School was lead by a 'council of improvement' which consisted of ;

Charles Barlet

Papus

Marc Haven

Victor Emile Michelet

Serge Basset

Paul Sédir

The graduated Hermetic students would continue their studies in several Martinist Lodges in Paris ;

- 1) LE SPHINX. The Grand Lodge for general studies.
- 2) HERMANUBIS, lead by Paul Sédir, studies of the Mystic and Eastern tradition.
- 3) VELLÉDA, studies of French Masonry and its Symbolism
- 4) SPHYNGE, reserved mainly for Artistic adaptations.

In 1888 Papus and his friend Lucien Chamuel founded the "Librarie du Merveilleux" and its monthly journal "L'Initiation". Many Occultists contributed articles to the review, some of the lesser known occultists were men such as Villier de l'Isle-Adam, Catulle Mendés, Julien Lejay, Emile Goudeau, Jules Lermina, Eugène Nus

Rodolphe Darzens, George Montiere, Aleph, el F.'.Bertrand, Bouvery, René Caillié

George Delanne, Ely Star, Fabre des Essarts, G.Poirel, A.Robert, Rouxel, H.Sausse, G.Vitoux, Vurgey, and many others... the review was "banned" by the Vatican in Rome in 1891 and was put on the Index.

Another review of the G.I.D.E.E. was called "l'Union Occulte de France", and was published in Lyon.

The journal remained in publication until 1914, when World War I broke out. Papus' son, Dr.Philippe Encausse, reconstituted the "ORDRE MARTINISTE DE PAPUS" in 1952, and revived the original journal again.

There exists today even an English version of "L'Initiation" , obtainable on the following address : GERME (USA) - 4287-A Beltline Road, # 330; Addison, TX 75001 – USA ; their first edition, published in 2000, was for the most part a translation of the first edition of the revived L'Initiation of Phillipe Encausse in Januari, 1953.

HERMETIC BROTHERHOOD OF LUXOR

Apparently, Papus was a member of the "Fraternité Hermétique de Louxor", the French branch of the "HERMETIC BROTHERHOOD OF LUXOR". The French branch was headed by Francois Charles Barlet, who was also a member of the G.I.D.E.E. Certain sources state that Barlet already knew Max Theon (founder of the "H.B.of L.") in 1871 when, supposedly together with Blavatsky, they'd established the "SOCIETE SPIRITE"(1).

The "Societe Spirité" was an organization which studied the teaching of the spiritist Alan Kardec (2 weeks after its foundation the society would already be disbanded due thru 'difficulties' between Blavatsky and Theon). According to the information given in Koenig's "Ein Leben fuer die Rose" (on Krumm-Heller) Barlet was introduced to the 'H.B.of L.' by Alexander Ayton. Ayton would later join the 'Golden Dawn'. Barlet later joined Theon with his "MOUVEMENT COSMIQUE", an organization which Theon founded around 1900. Barlet was the first editor of the "Cosmic Review", which acted as "mouthpiece" for the 'movement'. Evidently, the H.B.of L. became extinct in France in the final years of the 19th century in preparation for Theon's 'Cosmic Movement'. We know this from a statement made by Barlet in 1908 "... it (H.B. of L.) only ceased in order to pass on the succession to another perfectly vital form". The statement was made in a new magazine Barlet had started, called "L'Etoile D'Orient - Revue de Hautes Etudes Psychiques". The first edition of Jan. 24, 1908 announced the establishment of the "Centre Esoterique Oriental de France". The third edition of March 24 presented an article written by Barlet, "Au Fondateur du Centre Esotérique oriental de Paris, Dr. Albert de Sarâk". The statement regarding the filiation between the H.B. of L. and the "Mouvement Cosmique" stems from the article.

1. The supposed connection between Blavatsky and Theon in Blavatsky's 'Societe Spirité' in Cairo, Egypt in 1871 is attributed to 'The Mother', a follower of Theon's 'Mouvement Cosmique', based on her reminiscences of events which happened 50 years before. Furthermore, the involvement of Barlet in the 'Societe Spirité' seems also unlikely. Barlet was one of the first members of the Theosophic Society in France. René Guenon stated that Barlet hesitated to join the 'H.B.of L.', because of his membership in the Theosophic Society. Barlet asked his initiator, Rev.W.A.Ayton, if membership in the H.B.of L. was compatible with Barlet's membership in the Theosophic Society. Ayton had joined the H.B.of L. in or about the year 1880. Barlet joined a few years later in 1885...

In letters which were written in 1895 by Peter Davidson (Papus' 'Practical Master', co- founder of the 'H.B.of L.' with Max Theon) it becomes clear that Davidson was a member of several orders, among which the "G.I.D.E.E."

Davidson also represented the "ORDRE MARTINISTE" during Davidson's

'American period', in the H.B.of L. colony in Georgia, USA.

In 1889 two Frenchmen, René Caillié (1831 - 1896) and Albert Jounet (1863 - 1923), founded the "FRATERNITE DE L'ETOILE" ("Fraternity of the Star"). Many of their members were Martinists. The Order had a branch of some sort in the USA, which was lead by Peter Davidson, co-founder of the 'H.B.of L.' The Order was 'baptized' "THE MORNING STAR". Apparently, the order published a journal under the same name ("Morning Star" 1), which acted as the 'official journal' of the 'Martinist Order' of Papus for a short period of time....(source: Marcel Roggemans, Belgium).

According to one source, the "FRATERNITE DE L'ETOILE" sprang from circles within the "THEOSOPHIC SOCIETY". This seems rather unlikely, because both Caillié and Jounet, two Christian esotericists, had founded the fraternity "to counter the 'atheistic neo-Buddhism' of the Theosophical Society". Caillié was also a member of the H.B.of L.

Apparently, the "Fraternite de L'Etoile" was dissolved officially at a (Theosophic?) conference in 1927 at the city of Ommen in the Netherlands. There has been an unsuccessful attempt to revive the order in 1982 (??).

The "HERMETIC BROTHERHOOD OF LUXOR" was an occult school which taught their pupils by correspondence. Papus wrote in his work 'Traité méthodique des sciences occultes' (Paris, 1903) :

"The HERMETIC BROTHERHOOD OF LUXOR instructs their members by private correspondence, helping them in their studies and exercizes on a personal basis. The organization has many members in Egypt, India, Scotland, France and America...."

Another interesting aspect of the H.B.of L. is its original intended relationship with the "Ordre Martiniste" as foreseen by Papus. The following text is taken from an article written by René Guenon, which was published in the journal "Le Voile d'Isis", in April 1925. The complete translated text of Guenon can be found in the excellent book "The Hermetic Brotherhood of Luxor, Initiatic and Historical Documents of an Order of Practical Occultism", written by J.Godwin, C.Chanel, and J.P.Deveney.

René Guenon, "F-Ch.Barlet et les Sociétés Initiatives", Le Voile d'Isis 30/64 (April 1925), 217-221 ...

"Towards the middle of 1888, Barlet resigned from the Theosophic Society, after the dissension that had arisen within the Isis Branch of Paris ... It was also at about this date that Papus began to organize Martinism, and Barlet was one of the first people he called on to form his Supreme Council. It was understood, at first, that Martinism's sole purpose was to prepare its members for entry into an Order that could confer an authentic initiation on those who showed themselves able to receive it; and the Order which they had in view for this was none other than the H.B. of L., of which Barlet had

become the official representative for France. This is why Papus wrote, in 1891: "Authentically occult societies still exist, possessing the integral tradition; I call for witness one of the wisest of Western adepts, my Practical Master, Peter Davidson" *. However, this project did not succeed, and they had to content themselves, for Martinism's superior center, with the Kabbalistic Order of the Rose-Cross" (Ordre Kabbalistique de la Rose+Croix)

'Traité méthodique des sciences occultes' (Paris, 1903)

The journal was under the editorship of Peter Davidson. The 'Morning Star' also represented the interests of the H.B. of L. for a while. From 1905 onwards, the journal acted as a vehicle for Theon's "Mouvement Cosmique" in the English speaking world and as the official review of Davidson's Order, "THE ORDER OF THE CROSS AND THE SERPENT", which Davidson had founded after the 'demise' of the H.B. of L.

ORDRE KABBALISTIQUE DE LA ROSE+CROIX

In 1887 Saint-Yves d'Alveydre introduced Papus to the Marquis Stanislas De Guaita (1860-1898). In 1888 De Guaita, J. Peladan, Oswald Wirth, Papus and others would found the "ORDRE KABBALISTIQUE DE LA ROSE-CROIX" ("officially" the 'OKR+C' was founded by Peladan and De Guaita). The OKR+C would later be 'incorporated' with the "ORDRE MARTINISTE". After the S.I. Degree the Martinist would study the Kabbalah on a 'deeper level' within the "OKR+C".

In 1888 things began to move with regard to the development of the "ORDRE MARTINISTE" as an organization. Especially the "Congres Spirite et Spiritualiste" given in the lodgerooms of the co-Masonic order "LE DROIT HUMAIN" in Paris proved to be a success for Papus and his Martinist Order. The congress gathered both members of established occult- and Masonic orders, as well as independent occultists from all over Europe, America, and Australia. Apparently, In 1889 there were 27 Martinist Lodges in France, 33 in Germany, 36 in America, and surprisingly 9 in Sweden (McIntosh). Finally, in 1891 the Martinist Order was placed under a Supreme Council of 12 members with Papus appointed as President for life and as Grand Master. When Stanislas De Guaita died in 1898, Papus succeeded him as Grand Master of the OKR+C. Papus was the "Deluge General de L'Ordre Kabbalistique de la Rose-Croix" until his death in 1916.

René Guenon speaks about the inactivity of the OKR+C after De Guaita's death in 1898. Guenon states that F.Ch. Barlet succeeded De Guaita as Grand Master of the OKR+C, and "although he had the title, he never exercised its functions effectively. The order, in fact, had no further regular meetings after the death of its founder, and later, when papus was thinking for a moment of reviving it, Barlet, who by now was not frequenting any occultist groups, declared that he was completely uninterested in it ; he thought, and no doubt rightly, that such efforts, resting on no solid basis, could only lead to further failures".

René Guenon, "F-Ch.Barlet et les Sociétés Initiatiques" , Le Voile d'Isis 30/64 (April 1925), 217-221 ...

as translated in "The Hermetic Brotherhood of Luxor, Initiatic and Historical Documents of an Order of Practical Occultism"

EGLISE GNOSTIQUE

In 1888, while working as archivist for the library of Orleans in France, a Jules Doinel discovered an original charter dated 1022, which had been written by Canon Stephan of Orleans, a schoolmaster and forerunner of the Cathars who taught Gnostic doctrines (He was burned for heresy that same year). Doinel had a vision in which the "Aeon Jesus" appeared, 'He' charged Doinel with the work of establishing a new church. Doinel was a "Grand Orient Freemason" and a practising Spiritist. "In May of 1890 (although specific dates vary) Jules Doinel attended a séance of sorts in the oratoire of the ' Duchess of Pomar (The Countess of Caithness).... It appears that the disembodied spirits of ancient Albigensians, joined by a heavenly voice, laid spiritual hands on Doinel, creating him "Valentinus II, Bishop of the Holy Assembly of the Paraclete and of the Gnostic Church".

Too cut a long story short, the EGLISE GNOSTIQUE was founded by Jules Doinel in 1890. In 1892 Doinel consecrated Papus as Tau Vincent, Bishop of Toulouse. Other Martinists, such as Paul Sedir and Lucien Chamuel were also consecrated by Doinel. These three men 'embodied' the 'nucleus' of the newly build Gnostic Universal Church.

"In 1908 a Gnostic schism occurred: the branch at Lyon under Bricaud took yet another new name; 'Église Gnostique Catholique' (EGC). Then it changed again becoming the EGLISE GNOSTIQUE UNIVERSELLE (EGU). Meanwhile the original Paris Église Gnostique of Paris had been taken over by Leon Champrenaud "Théophane" though it later disintegrated under Paul Genty "Basilides" in 1926"

source: "Stranded Bishops: Ecclesia Gnostica Catholica", by Peter-R. Koenig

<http://www.cyberlink.ch/~koenig/bishops.htm>

In 1911 the E.G.A. became the official church of the "ORDRE MARTINISTE", the EGU was headed (since 1908) by Joannie Bricaud, who was the Patriarch of the Gnostic Church. The EGU would later change its name to "EGLISE GNOSTIQUE APOSTOLIQUE". (see Chapter " 1890 ECCLESIA GNOSTICA APOSTOLICA ").

HERMETIC ORDER OF THE GOLDEN DAWN

In March of 1895 (specific dates vary) Papus joined the "Ahathoor Temple" of the "HERMETIC ORDER OF THE GOLDEN DAWN" in Paris. On May 21, 1892, the Matherses (Samuel Liddell MacGregor Mathers and Moina Mathers / Mina Bergson) decided to leave London and moved to Paris. In Januari 1894, the "Ahathoor-Temple" is consecrated. One source (Hermetic Order of the G.'.D.'. in Florida) states that Papus was a member at the time of consecration. His membership of the G.'.D.'. was short-lived, one year later he would leave the "Hermetic Order of the Golden Dawn". In 1903 the G.'.D.'. of Mathers changed its name to "ALPHA ET OMEGA" , due to a schism within the original order. After Mather's death in 1918, Moina returned to London where she established the "Alpha et Omega III -Temple".

PRIMITIVE AND ORIGINAL RITE OF FREEMASONRY, OR

SWEDENBORGIAN RITE

Well known French researcher Gerard Galtier confirms that in 1901 Papus was chartered by John Yarker (Grand Hierophant of the M.'.M.'.) to open the "SWEDENBORGIAN LODGE - I.N.R.I.". This warrant would be later renewed on March 1906. According to yet another source, Papus established in 1906 contact with "LOGE DU TEMPLE DE PERFECTION I.N.R.I.", which worked under the "Grand Loge Swedenborgienne du Rite Primitif et Original des la Franc-Maçonnerie", as well as the "Loge Misraimite".

Yarker (Yarker's successor would be W.Wynn Wescott) was, amongst others, head of the 'masonic' "SWEDENBORG -RITE", the Rite's full name being "Primitive and Original Rite of Freemasonry, or Swedenborgian Rite". The Rite of Swedenborg was an offshoot of "The Illuminated Theosophists", the British branch of the French "Illuminées Theosophes". The Rite was established at the end of the 18th century. Apparently, the rite was reestablished around 1859.

In 1877 John Yarker developed the rite, together with Francis George Irwin and Samuel Petty Leather. The "Rite of Swedenborg" consisted of 3 degrees.

The Non-masonic part of the rite would develop into the "Church of Swedenborg".

According to Reuss' journal, the "Oriflamme"(N° 0 of the Oriflamme, supplement to Die Übersinnliche Welt, January 1902) Papus even belonged to the "Sovereign Grand Lodge of England". It has always been a subject of discussion, whether Papus has ever been a member of 'regular' masonry or not. Besides the "Oriflamme-reference", I've never seen other sources indicating that Papus was a 'regular' mason.

ANTIENT & PRIMITIVE RITE OF MEMPHIS-MISRAIM

According to Christopher McIntosh, Papus received his initiation into the "Rite of Memphis-Mizraim" on the 12th of July 1899.

"He sought to fuse his Martinist order with the various stratas of French mystical-occult masonry", thus McIntosh. Who actually initiated Papus into the M.M. McIntosh does not tell.

Dr.Philippe Encausse, Papus' son, claimed that his father possessed two M.'.M.'. charters which came from Italy, one of the documents dated March, 25, 1907. However, nothing is known in respect of the actual contents of the documents.

Another charter, presumably dated from 1906, came from the "Antiguo y Primitivo Rito Oriental de Memphis y Mizraïm" lead by Villarino del Villar, a descendant from Giambattista Pessina, successor of Garibaldi, who had united the original "Rite of Misraim" with the "Rite of Memphis" in 1882 (specific dates vary)

In 1908, Papus, Charles Detre (aka 'Teder'), and Victor Blanchard (Papus' secretary at the time- see "1934-1951 FUDOSI-Addendum 6 'Victor Blanchard') organized in Paris, France, an international Masonic Conference, "The Masonic and Spiritualist Congress" (' Congres Maconnique Spiritualiste') at the temple of the "DROIT HUMAIN". The main themes of the congress were Spiritism, Magnetism, Spiritual Masonry and Esoteric Christianity.

Papus received a charter to constitute the "ANTIENT & PRIMITIVE RITE OF MEMPHIS-MISRAIM" in France. "The constituting Letters Patent were sent to Berlin from England on June 24th; they were signed (as 'Peregrinos') by Theodor Reuss, who had travelled to Paris for this purpose. Grand Masters for France [on the 24th of June] were Gérard Encausse "Papus" [33°, 90°, 96°] and Charles Détré "Teder" [33°, 97°, X°]. The Oriflamme for December 1909 also credits Détré with the 33°, 90°, and 95°; According to a letter written by Joannie Bricaud, date 1921, the charter which Papus and Detre received from Reuss did not grant them to found a "Sovereign Sanctuary" at the time. France had to wait until 1919, when the Memphis-Misraim rite was revived after the war of '14-'18. " The 'Humanidad' Mother-Lodge was revived at Lyons in accordance with the 1908 [Reuss] warrant. Thus on the 10th of September Brother Joanny Bricaud was granted a warrant [through Reuss] to establish the French Sovereign Sanctuary of the MM [33°, 90°, 96°], and likewise on the 30th of September activated the French foundation of a "Supreme Grand Council of Confederated Rites, Early Grand Scottish Rite, Memphis and Misraim, Royal Order of Scotland" etc " Joanny Bricaud:

Notes Historique sur le Rite Ancien et Primitiv de Memphis-Misraim

Peter R.Koenig ; "the Ordo Templi Orientis phenomenon"

It is stated on the website of the "O.M. des Pays-Bas" that probably on the same occasion Reuss had conferred upon Papus the X* of the O.T.O. for France (X*, 'REX SUMMUS SANCTISSIMUS', the grade for all national Grand Masters of the O.T.O) and that Papus in turn assisted Reuss in the formation of the O.T.O. Gnostic Catholic Church, as a child of the "Eglise Gnostique de France. The information above credits Téder with the X* of the O.T.O. This is confirmed on a charter given to A.Krumm-Heller in 1908 by Reuss. Teder (Charles Detre) co-signs as "Representante en France le Grand Maître General de l'Empire d'Allemagne" of the M.'.M.'.

The source of Papus' M.'.M.'. charter is the 'Jubilee Edition' of the Oriflamme, Schmiedeberg 1912, the official journal of Reuss' orders, at the time (1912) mainly devoted to the O.T.O. ("ORDO TEMPLI ORIENTIS").

"The "Oriflamme" was published between 1902 and 1914, initially intended as the journal of two of his many inventions, the 'Swedenborg Rite' and an order of Rosicrucians*. When these met with little success, it became the magazine for members of the AASR and MM, but by 1912 it was mainly devoted to the O.T.O." (Peter R.Koenig, "O.T.O.-FAQ").

* The order of rosicrucians was the SRIA offshoot 'Societas Rosicruciana in Germania' which existed from 7.7.1902 to 11.7.1907

A lodge that originally belonged to the "Spanish Rite" became the Mother-Lodge of the French branch of the "Antient and Primitive Rite of Memphis-Misraim". This lodge was named "Humanidad-Lodge", but as stated before, the French branch was not yet an independent 'obedience'.

Apparently, John Yarker, Grand Hierophant of the M.M.rite, was not happy with the activities of Reuss and Papus in France. According to Gerard Galtier in his book 'Maçonnerie Egyptienne' Yarker "nominated George Lagrèze on Sept. 9, 1909 in their place". Lagrèze (mystical nomen- Mikael) apparently never made use of his charter until August 15, 1944, when he appointed Robert Ambelain as a Delegate of Memphis-Misraim (95)*

It is generally known that no Grand Lodge in France or England would accept Papus as a Mason. The Grand Lodges 'feared' that Papus' organization was a quasi-Masonic body of irregular Masonry, which was, certainly at the end of the first decade of the 20th century, not totally untrue. There has been a lot of speculation whether Papus was at any time a member of regular Masonry, probably not. According to Fr.Roggemans we know this from the archives of Papus himself, because there's no mention of an 'official Initiation' into the three degrees of 'regular Masonry'. The Ordre Martiniste des Pays-Bas states that Papus was refused (around 1889) by the Grand

Lodge of France, because Papus was involved in Occultism .

We've seen so far that Papus received several charters for the "Antient and Primitive rite of Memphis-Misraim". Apparently, almost all of the French occultists at the time were convinced that Papus derived his Memphis-Misraim authority from the "Spanish Sovereign Sanctuary of Memphis-Misraim".

In the book "I Riti Massonici di Misraïm e Memphis", written by Gastone Ventura

(Aldebaran) and translated into French by Gérard Galtier and Sophie Salbreux, the writer states that most of these charters did not grant any authority at all. It is the 'never-ending story' of the value of all those Masonic documents which were sold at the right price at the time, especially with rites as Yarkers 'Antient and Primitive Rite', "Rite of Cerneau" etc., and all the everlasting tales of disputes over 'legitimacy'.

In 1910 Papus said the following with regard to his own Masonic charters;

"In my conversations and correspondences with the illustrious Brother Superior John Yarker, Supreme Head of the "Antient and Primitive Rite of Masonry", with Doctor Wescott of the "Societas Rosicruciana in Anglia", with Villarino del Villar, the illustrious Spanish Mason Many of the foreign Supreme Councils have registered me among their Honorary members or as their representatives in France, which I consider an honour".

Regarding the involvement of Martinists with Masonry 'Sar Ignatius' states as follows:

"At the end of the (19th) century, the main Masonic Obediences of France, particularly the Grand Orient, were predominately humanistic and philosophical. On the fringes of mainline Masonry, were smaller Obediences of a more esoteric and spiritual nature. Most contemporary Martinists were associated with one or more of those Rites and High Grades"

In 1913 John Yarker, the 'Grand Hierophant' of the M.'.M.'. , died. Yarker had 'inherited' the rite in 1902. His successor was Theodor Reuss from Germany (Oriflamme, July 1913, p. 2), Yarker's successor in England and Ireland was a Henry Meyer (33*, 90*, 96*). According to various sources Papus inherited Yarker's "Antient & Primitive Rite of Memphis-Misraim".

ROSE-CROIX D'ORIENT

Many Martinists claim that Papus seems to have been involved in a lineage of genuine rosicrucian descendents. Some claim that this lineage contained men like Charles Nodier (1), Eliphas Levi, Count Golitzyn etc. This assertion seems rather

doubtful.

Anyway, fact is that Papus was one of the premier members of the OKR+C, of which he would become its president in 1898. George Lagreze (Mikael) was initiated in the "ROSE-CROIX D'ORIENT" by Dimitri-Semelas-Deon, co-founder of the "L'ORDRE DU LYS ET DE L'AIGLE" ("Order of the Lily & the Eagle", see chapter "1914-L'Ordre du Lys et de L'Aigle") in 1914. Lagreze initiated Papus into the "Rose Croix d'Orient".

Thus, in 1913 Papus was known to be connected with Egyptian-and Hermetic Masonry, Gnosticism, Martinism (Elus Cohen and Saint-Martin), the whole movement around the 'Hermetic Brotherhood of Luxor' incl. P.B.Randolph, O.T.O., and the Rosicrucians (' Rose-Croix d'Orient')

1) Charles Nodier (1780-1844) of which is said that he was already involved with a masonic rite called the "Philadelphes" at a very young age. Supposedly, Nodier also had been a member of the Jacobin Club. In the early 19th century (1802, probably) Nodier wrote of his affiliation with a secret society he described as "Biblical and Pythagorean". In 1803 he spent some months in jail after he wrote a critical parody on Napoleon. After his imprisonment he published a book called "La Peintre de Salzbourg, journal des emotions d'un coeur souffrant, suivi des Meditations du cloitre". As a writer Nodier published various titles but one of his most curious and influential works was published anonymously ; "A History of Secret Societies in the Army under Napoleon". In this book Nodier does not clarify whether he is writing pure fiction or pure fact. In any case, Nodier develops in disguised allegories, a comprehensive philosophy of secret societies. According to Nodier, the 'supreme' secret society is called the "Philadelphes", but, as he explains, an oath binds him to make them known under their real name. One of the 'key-figures' Nodier speaks about is "Eliasin". Eliphas Levi spoke also about 'the One who was to come that would be named Eliasi'n. In 1824 Charles Nodier was appointed Chief Librarian at the famous Arsenal Library. "During his 20 years at the Arsenal Library he was able to supply a centre and rallying place to a knot of young literary men of greater individual talent than himself - the so-called Romanticists of 1830- and to colour their tastes and work very decidedly with his own predilections" (source : "Timeline of the Authentic Tradition; 1816-1825). He became "the Source" for such young artists as Victor Hugo, Honoré de Balzac, Dumas, Delacroix, Gerard de Nerval etc. many of these writers (Hugo, Balzac) and painters were Martinists and members of "Hermetic-Rosicrucian Circles" who drew heavily on the Hermetic tradition in their works. Charles Nodier was assisted by Jean Baptiste Pitois, aka ' Paul Christian' . Both men sorted the complete Arsenal library in the 1830's and claimed to have made interesting discoveries daily.

Also at the time, Charles Nodier was elected a member of "The Academy". Nodier was also in contact at the time with Alphonse Louis Constant, better known as Eliphas Levi.

On Januari 27, 1844 , Charles Nodier died. Nodier is also listed as a Grand Master of the highly controversial "Priure de Sion". As stated earlier, The Arsenal Library was

incorporated in the National Library of Paris in 1934. The complete original library is incorporated as a special Department of the Bibliothèque Nationale in Paris ...

1891 ORDRE DES SUPÉRIEURS INCONNUS (Ordre des S:::l:::)

short summary on the events leading up to the foundation :

1884; Papus started to initiate candidates into 'Martinism'. In 1887 (specific dates vary +) Papus meets Chaboseau ; developments for a "Martinist organization" were realized. In 1887 the name "ORDRE MARTINISTE" turns up for the first time. Febr., 1889, Official proclamation of the "ORDRE MARTINISTE", published in the review

"l'Initiation". On September 9-16, 1889, the 'CONGRÈS SPIRITE et SPIRITUALISTE INTERNATIONAL' was held in the 'rue Cadet 16, in Paris. On this congress Papus started with his plans for the ACTUAL realization of "L' ORDRE MARTINISTE", as we know the Order today. In 1889 there were already 27 Martinist-Lodges in France, 33 in Germany, 36 in America, and 9 in Sweden. In March, 1891 a supreme council of 12 members was officially installed. Papus founded a Martinist order under the name of "ORDRE DES SUPÉRIEURS INCONNUS" in three

degrees ;

ASSOCIÉ

INITIÉ

ADEPTE

The title of the 3th grade, 'Adept' is known since the beginning of the 20th century as "SUPERIEUR INCONNU"

The Order added on a later date the 4th Degree, being the grade of "FREE ADEPT" date (in 1911 the 4th degree appeared in "L'Initiation") ; the 4th degree is known today as "Free Initiator" or S.I.I. / S.I. IV (sometimes also known as the Unknown Philosopher degree.

+ for the most I've used dates as given by the "ORDRE MARTINISTE DE PAPUS", the original order revived in 1952 by Papus' son, Dr. Philippe Encausse

Another source regarding the degrees of the O:::M::: is Edouard Blitz' Martinist manual "Ritual and Monitor of the Martinist Order". The manual was published on April 2, 1896 by permission of the Supreme Council under Papus. The manual describes the Degree-system as follows :

"THE MARTINIST ORDER - MODERN RITE"

As practised in France in 1887

First Temple :

ASSOCIATE (Philosophic)

INITIATE (Mystic)

S:::I::: (Kabbalistic)

S:::I::: (Administrative)

Second Temple

Vth Degree

Vith Degree

VIIth Degree

- More information on the Degrees and the rituals is given in the Chapter concerned.

Source : "Ritual and Monitor of the M.'.O.'. " , Dr.Edouard Blitz, General Delegate of the Supreme Council of the Martinist Order of the U.S.A. , 1ST edit. April 2, 1896

According to Papus and Chaboseau, Louis Claude de Saint-Martin had intended to establish a rite of seven degrees in 1780. These grades were; 1. Apprenti, 2. Compagnon, 3. Maître, 4. Maître Parfait, 5. Elu, 6. Ecossais, 7. Sage. Finally the degrees were reduced to three degrees; Associé, Initié, and Adepti. The third degree eventually became the "S:::I:::", "SUPERIEUR INCONNU" -degree.

As mentioned earlier on in this chapter, "Papus claimed to have come into possession of the original papers of De Pasqually and to have been given authority by his friend Henri Viscount Delaage, who claimed that his maternal grandfather had been initiated into the order by Saint-Martin himself, and who attempted to revive the order in 1887". (source; "Ordre Martiniste des Pays-Bas"). The order mentioned here as being the order of Saint-Martin, is the controversial "Rectified Rite of Saint-Martin". The subject whether Saint-Martin established a rite or not, has always been at all points debatable. Again, as A.E.Waite states at the beginning of the chapter, there existed a rite in the 18th century called "Ecossais Rectifié de Saint-Martin". The rite arose at the time at the "Lodge -or- Chapter of St.Theodore of Metz". But, as Waite explains, the rite was based on the christian legend of Saint-Martin, Bishop of Tours.

Allegedly there lived a man in the 4th century A.D. in France also called Saint-Martin,

which was used as a "historical source" for a masonic body under the name of "Rectified Rite of Saint-Martin" (A.E. Waite "a new Encyclopaedia of Freemasonry").

The Official installation of the first Martinist Council, which consisted of 12 men, was proclaimed in March, 1891. These 12 men were all well known occultists, which knew each other from other esoteric organizations they were involved with. Some of them belonged to the "Fraternité Hermétique de Louxor" (Hbof L) and the "OKR+C", others being Masons of different obediences, mostly Hermetic rites and High Grades.

*except for Oswald Wirth all members of the "Suprême Conseil de la Rose+Croix" (OKR+C) of 1891 were represented in the Martinist council. I've already explained in a previous chapter that the OKR+C was connected to the Martinist Order. After the Martinist S.I. degree most of the members joined the "Ordre kabbalistique de la Rose+Croix" to increase their knowledge of the Kabbalah.

Both Maurice Barrès and Joséphin Péladan soon left the Martinist Council (Péladan for obvious reasons, see chapter "1888-OKR+C"), and they were replaced by Marc Haven (Dr.Lalande) and Victor-Emile Michelet (1861-1938). Michelet would later found the "ASSOCIATION DES AMIS DE PÉLADAN" (1920 -1) and "ORDRE MARTINISTE TRADITIONNEL" (1931 OMT/TMO).

Right from the beginning the "ORDRE MARTINISTE" proved to be internationally successful.

It is generally known that Papus was a skilful organizer and 'manager' in his time. Like the "THEOSOPHIC SOCIETY" the Martinist Order had branches all over the world. In the 1890's the order had lodges in cities like London (U.K., 2 Lodges), Brussels, Antwerp (Belgium, 3 Lodges), Amsterdam, Muenich (Germany, 3 Lodges), Warschaw, St.-Petersburg (Russia, 2 Lodges), Vienna, Rome, Barcelona (Spain, 3 Lodges), New-York (USA, 37 Lodges), Quebec, Port Saïd, and countries like Panama, Cuba (1), Italy (8), Egypt (1), Argentina (7), Sweden (9), Denmark (1), Bohemia (1), Rumania (1), Switzerland (2), Tunesia (1), Colombia (1).

The following 'Martinist-memberlist' consists of the order's most famous members who were involved in occultism during a period otherwise known as the "La belle époque";

Baron Spedalieri and Maria Rosa Tommasi (Italy), George Montière, Stevenard, Caminade, Gary de Lacroze (also a member of Péladan's "Ordre de la Rose-Croix Catholique et Esthetique du Temple et du Graal"), George Vitoux, Mdm de Wolska, M.Letoquart (New York), Julius Zeier and Gustav Meyrink (Lodge "Der Blauen Stern"), La Plata and Girgois (Argentina), René Philipon (better known under his pseudonym Jean Tabris), Emma Calvé (mistress of Jules Bois, honorary member), Marie-Anne de

Bovet, Alfredo Eymerich de Aldao (Spain), Peter Davidson (co-founder of the "Hermetic Brotherhood of Luxor"), Leopold Engel (Berlin, founder of the "World League" in 1893, co-founder of 'Union of German Occultists', co-leader "Ordo Illuminati"), Theodor Reuss (O.I. M.M., O.T.O.), Arnoldo Krumm-Heller ('active' in South-America, would later found the F.R.A.), Alphonso de Wallen , Carl Michelsen and Carl William Hansen (Denmark, Hansen ,aka Ben Kadosh, was Grand Master of the Danish Martinists incl. the Kabbalistic Order of the Rose+Cross), Olga de Moussine-Pouchkin, Levchine, Valerius Mouraviev-Amurski, Mdm Golovine (adorer of Raspoutine, all members of the lodge in St.Petersburg, Russia), Pierre Bardy, René Guénon, Demesthenos Verzato (Egypt), Clément de Saint-Marq (Belgium, also a member of Péladan's order and writer of i.a. "L'Eucharistie"), Dr.Edouard Blitz ('Le Souverain Délégué' of the U.S.A.)

source : Marcel Roggemans, Belgium

Other well known Martinists - Novikov, Sar Hieronymous (Emile Dantinne), Eliphas Levi, A.E. Waite, H.P. Blavatsky, John Yarker, J.I. Wedgwood, Victor Blanchard, Honoré Balzac, Pamela Coleman Smith, Margaret Peeke, Czar Nicholas II of Russia, Emma Calve *, Harvey Spencer- and Ralph M. Lewis, Jollivet-Castelot, Joannie (Jean) Bricaud, Constant Chevillon, Robert Ambelain, Armand Toussaint, Robert Amadou, Jean Dubuis, Raymond Bernard, Emilio Lorenzo, ...

Rosa Emma Calve was a famous French singer and was made a 'honorary member' of Papus' Ordre Martiniste on November 11, 1892 in Paris. She was also a friend of the priest Saunière (The "Rennes le Chateau" mystery) and mistress of Jules Bois. The friendship between Emma and Saunière is considered to be an "invention" of Pierre Plantard.

The document Emma received (a 'Diplome d'Honneur') can be found at <http://www.rennes-le-chateau.com/Anglais/Calve2.htm>

(- Rennes le Chateau -Emma Calve 'Superieur Inconnu' -)

(1) the "ASSOCIATION DES AMIS DE PÉLADAN" was founded in 1920 by Victor-Emile Michelet, as a 'circle of friends of Péladan'. The association was not an order. Its purpose was to study the works of Joséphin Péladan. Some of their members were ; Mdm Péladan, Gabriel Boissy, Albert de Pouvourville, G.L.Tautain, Edouard Willermoz, Maurice Venoize and Maurice Gallard.

Speaking of Péladan, not unimportant to know is that Joséphin Péladan was the Grand Master of the 'officially registered' "ORDER OF THE TEMPLE OF JERUZALEM", founded by Jacques de Molay. De Molay's first successor was a Jean-Marc de Larmeny (1314-1324). Péladan's predecessor was H.M. Edward VII, Prince of Wales and King of England (1873-1910). Péladan's successor was H.M. Wilhelm II, Emperor of Germany (1910-1915).

source: Marcel Roggemans, Belgium

In 1893, the Martinists of Lyon received the complete archives of J.B. Willermoz' C.B.C.S., 'Chevaliers Bienfaisants de la Cité Sainte', and the archives of the ELUS COHEN temple of Lyon. Brother Cavernier received the archives from the widow of Joseph Pont, the latter being the successor of Willermoz. Papus regarded the gift as an event of major importance.

In 1908 Papus, with the help of Detre (Papus' secretary) and Blanchard (secretary-general of the congress), organized the "The Masonic and Spiritualist Congress"

(' Congres Maconnique Spiritualiste') at the temple of the "DROIT HUMAIN" (French co--Masonic order, 'Ordre Macon Mixte le Droit Humain'), as stated before. One of the aims of the congress, in all probability, was to establish an international federation of esoteric (masonic) rites and orders. Victor Blanchard referred to it as "the first autonomous Congress of Occultism" in his opening discourse. We know that Papus had a dream to 'unite all orders' under one 'Universal Rite', so to speak. Papus' dream was never actually realized, due to the war which was at hand and his premature death. One of Papus' associates on the Congress, Theodor Reuss from Germany, organized a 'World Congress of Freemasons' in Zurich during the summer of 1920 which was analogous to the congress of 1908. Reuss' main objective was also to establish an 'International Union of Freemasons' (which -also- failed ; see "1934-1951 F.U.D.O.S.I." and Peter R.Koenig's "Veritas Mystica Maxima or ..." at <http://www.cyberlink.ch/~koenig/consider.htm>

In my notes on Reuss' 1920 congress there's a reference (-Robert Vanloo) to Papus federation of orders, under the name of "Federation Maconnique Universelle".

In 1907 Rene Guenon is initiated into Martinism. Rene Guenon is recognized today as one of the great Christian mystics of the 20th century. Before Guenon became a member of the "Ordre Martiniste", he had taken several classes of one of Papus' organizations, probably the "ECOLE HERMETIQUE". He was also initiated into the "Antient and Primitive Rite of Memphis-Mizraim" at the "Humanidad-Lodge 204" on October 25, 1907. On April 10, 1908 Guenon was raised to the 3th degree of Master Mason. Guenon also was also ordained as a Bishop of the Gnostic Church as Tau Palingénius . He was consecrated somewhere between 1907 and 1910, the exact date is unknown to me.

In 1908 on the ' Congres Maconnique Spiritualiste' Guenon was one of the members of the organization. Apparently Guenon left the audience when Papus expressed the concept of reincarnation in his openingspeech, because he considered this concept a false notion. At the congress Guenon received the 30* (Knight Kadosh) and 90* of the M.'.M.'. from Reuss.

Guenon came in conflict with Papus and his associates when Guenon and Victor Blanchard tried to establish a Templar order, "Ordre du Temple Rénové" of which

Guenon would be the Grand Commandeur . On March 26, 1909, Papus 'forced' the Martinists to make their choice between Guenon's Templar order and the 'Ordre Martiniste'. The order was short-lived, and Guenon and his followers broke with Papus. Apparently, Blanchard 'broke' with Guenon as well. Guenon did not break with Masonry, on the contrary. At the times, René Guenon was also a close friend of Barlet, of whom Guenon received a considerable part of his knowledge of the teachings of such orders as the Hermetic Brotherhood of Luxor and the OKR+C. Barlet even entrusted Guenon with the insignia and documents of the OKR+C, Ordre Kabbalistique de la Rose+Croix.

In 1925 Guenon meets a L.A. Charbonneau-Lassay. Through Charbonneau-Lassay he comes in contact with various isolated Christian-Hermetic groups. In 1927 Guenon contacted the "FRATERNITE DES POLAIRES" ... (see Chapter "1908 – Fraternite des Polaires").

In 1911 Bricaud's "L'Eglise Gnostique Universelle" became the "official" church of the Papus' "Ordre Martiniste". The Supreme Council had issued a decree of recognition.

As mentioned before, The intention of the "Ordre Martiniste", as founded by Papus and Chaboseau, was to act as a preliminary order and gateway to Higher Degrees and teachings. We already have seen that many Martinists, who'd received the S:::l:::-degree, would join the OKR+C to study the Kabbalah and the Occult arts on a higher level (as mentioned before, Papus originally had the 'Hermetic Brotherhood of Luxor' in mind for the purpose).

During Papus' lifetime there existed Martinist Lodges which conferred 'Higher Degrees of a para-Masonic character' (see "The Degrees and Rituals of the 'Ordre Martiniste' "). The desire of Papus and his associates was to return to the "veritable Martinism of the 18th. century", in other words, a Martinist Order consisting of 3 "exterior" Degrees, followed by Higher Degrees which incorporated the "Elus Cohen", and the curriculum of the OKR+C, and "Memphis-Misraim". Also incorporated was Joannie (Jean) Bricaud's " L'Eglise Gnostique Universelle" as the official church of the order.

In 1914 Papus and Teder (C.Detre) approached Dr.Ribeaucourt, Grand Master of the R.E.R., "Rite Ecossais Rectifié" (Scottish Rectified Rite). As stated before, the R.E.R. included Willermoz' "C.B.C.S". , 'Chevaliers Bienfaisants de la Cité Sainte' , which had connections to Baron Von Hund's "Stricte Observance" (Willermoz had implemented the teachings of the E.C. within the rite of "Stricte Observance" in 1777).

They came to an agreement with Ribeaucourt to create a Martinist Grand Chapter, which would be composed exclusively of High Degree Masons. The Martinist Grand Chapter would act as a "bridge" between the O:::M::: and the R.'.E.'.R.'.

Unfortunately for the M:::O::: Grand Chapter, the war, the death of Papus in 1916, and especially the change of Grand Mastership of the R.'.E.'.R.', brought an end to the

initiative of Papus, Teder (Charles Détre), and Dr.Ribeaucourt ...

In 1914 Papus allegedly tried to establish connections with the "L'ORDRE DU LYS ET DE L'AIGLE " ('the Order of the Lily & the Eagle'), founded in Egypt by Maria Routchine-Dupre, also known as Dea, with the help of Dimitri Sémélas-Déon. Eugène Dupré was the head of the O:::M::: in Egypt. Dimitri Sémélas (Déon) was the founder of the Rose-Croix d'Oriënt (1912), and the initiator of Georges Bogé de Lagrèze (see Chapter "1914 L'ORDRE DU LYS ET DE L'AIGLE").

Papus' whole life had been centered around the development of the Martinist Order. He created an order, the "Ordre Martiniste" ('L'Ordre des Supérieurs Inconnus'),

he promoted Martinism all over the world and kept the order united during his lifetime. When Papus died in 1916, the unity of the order died with him

Charles Détre (Téder, 1855-1918) succeeded Papus as Grand Master of the O:::M:::

Not much is known about the short of Téder's 'reign'. We know that when Jean Bricaud succeeded Téder after his death in 1918 the unity of the order really bursted, but the succession of Papus by Téder was also disputed by several high-ranking Martinists. According to one source, in "l'Encyclopédie de la Franc-Maçonnerie, ED. 2000", Papus even seem to have wished that Ernest Loiselet, the Librarian of the Supreme Council, would disband the Martinist Order !

Another 'curious' incident described in the 'l'Encyclopédie R.A.de la Franc-Maçonnerie' , is the appointment of Téder as Edouard Blitz's representative ! Blitz, who left the Martinist Order as Grand Master of the U.S.A., had founded his own order in 1902 (see "the M.O. abroad- America"). According to this source, Téder had also adapted Blitz' Rituals in French before succeeding as a G.M. of the "Ordre Martiniste". This source (R.A.) does not mention the date of the supposed adaption of Blitz' rituals.

We know for a fact that the definitive rituals of the "Ordre Martiniste" were written by Téder in 1913, and according to some sources Téder's version was based on the hand-written rituals of François-Charles Barlet (see "The Degrees and Rituals of the 'Ordre Martiniste' ").

The original intention of Papus and his associates was to create one central Order which unified all Occult orders in the spirit of John Yarker and Theodor Reuss.

The Martinist Order Papus created with its 'original' three degrees was ment as a preliminary order to "to prepare its members for entry into an Order that could confer an authentic initiation on those who showed themselves able to receive it ". In 1888 the "Higher Order", as foreseen by Papus, was the "Fraternité Hermétique de Louxor", the H.B.of L. Eventually, for reasons unknown to me, the "Higher Order" became the "Ordre

Kabbalistique de la Rose+Croix", the OKR+C.

In 1893 the Martinist Order had obtained the original archives of Willermoz' C.B.C.S. and the archives of the "Elus Cohen" of Lyon. Later on Papus also incorporated the Memphis-Mizraim rite into his organization-system. The whole 'Rite' was connected with the L'Eglise Gnostique Universelle, the Gnostic Church which acted as the "official" church of the "Ordre Martiniste", thus creating a Martinist Order which had High Degrees of an Occult character, which were connected with practical Kabbalah and Esoteric Masonry... At the end of his life Papus had created an order which reminded of the Martinism of the 18th century, a system which incorporated Occult High Degrees ::: ::

When Papus died the M*O* had more than 160 regular Lodges all over the world.

The M:::O::: Abroad

RUSSIA

In 1901 Papus visited Russia, accompanied by his 'spiritual teacher', Maitre de Philippe (Anthelme Philippe Nizier, 1842-1905) from Lyon. Together they visited Czar Nicolas II of Russia. In 1900, supposedly, Maitre Philippe had already been in contact with Grand Duke Wladimir through Papus. Whether Papus did initiate the Czar is not sure, because Martinism had already been introduced in Russia by Prince Kourakine. Saint Martin's first propagandist in the 18th century was Johann Georg Schwarz, who was born in Transylvania and who sought to reorient the Russian (masonic) lodges on the basis of both the Rosicrucian system and Saint-Martin's Lyons Reformation. Saint-Martin's philosophy had been quite successful in Russia at the time, due to Saint-Martin's affinity with the theosophical philosophy of Jacob Böhme.

Kourakine had been initiated into Martinism by Louis Claude de Saint-Martin, when Kourakine represented his country in France as a diplomat. Kourakine introduced Martinism in Russia as the initiator of Nicolas Ivanovitch Novikov (1744 - 1818). Nicolai Novikov was a writer, publisher and dignitary of French Masonry and of the Rosicrucians (18th century German Gold-and Rosycross) in Russia.

Nevertheless it is quite possible that Papus initiated the Czar into his "Ordre Martiniste". According to James Webb in "the Occult Establishment", Papus installed the Czar as the head of a Martinist Lodge.

Papus served the Czar and his wife, Czarina Alexandra, both as physician and occult consultant. According to the "Ordre Martiniste des Pays-Bas" Papus "allegedly conjured up the spirit of Alexandre III, Czar Nicholas' father, who prophesied that the

Czar would meet his downfall at the hand of revolutionaries. Papus allegedly informed the Czar that he would be able to magically avert Alexander's prophesy so long as he was alive (Czar Nicholas was executed in 1917, 141 days after Papus' death). Papus would visit Russia again twice, in 1905 and 1906. "During their later correspondence, Papus warned the Czar and his wife a number of times against the influence of Rasputin. In 1910 Dr.Czinski is appointed Sovereign Delegate of the Russian Martinist Order. The advisor of State, Gregoire Ottonovich de Mébés presides over the opening of a new Lodge in St.Petersburg.

AMERICA

In America the Order was represented by Edouard Blitz, who was the "Souverain Délégate" for the 'Ordre Martiniste' in America. Blitz was born in Belgium and was a Jewish emigrant, descending from the 'old' Martinists. Blitz was also an initiate of the 'Chévaliers Bienfaisants de la Cité Sainte' and the 'Memphis-Misraim Rite'. He was the direct successor of the 'Elus Cohen', being the successors of Antoine Pont in America. On June 21, 1902 Blitz broke with the Martinists in France and founded the "AMERICAN RECTIFIED MARTINIST ORDER". It is said that Blitz did not want to be associated with a Martinist Order that had 'changed' to a quasi-Masonic rite. On June 2, 1902 a General Convocation was held in Cleveland, Ohio, where an official 'Manifesto' was issued by Blitz' Council. The 'American Manifesto' referred, amongst others, to certain hidden Grades within Blitz' Rite "which came out of that marriage between Martinism and the Rite of the Strict Observance", thus A.E.Waite in his 'Encyclopaedia of Freemasonry'. After the foundation of the "Ordre Martiniste" with its three Degrees in 1891, through the years the O:::M::: would develop into an order which also conferred higher degrees upon their members. Being a 'regular' Mason himself, Blitz did not want to be associated with an order that could be considered clandestine by regular, legitimate Masonry. Blitz was replaced by Margaret B.Peeke, who was chosen by the 'Supreme Council'. After the 'American Manifesto' was published, the Supreme Council in Paris replied with an 'Edict from the East' which was published in a periodical called "Star in the East". The Edict 'rectified' certain decisions of the former President and his Delegates and furthermore there was an official announcement regarding Peeke's authorization as 'Inspectrice Générale de l'Ordre pour les Etats-Unis' (Inspectress-General).

Blitz' "American Rectified Martinist Order" was only accessible to Masons. Both branches became extinct in the first decades of the 20th century. Blitz proclaimed he held a direct lineage to De Pasqually and Saint-Martin, through the R.E.R. (Régime Écossais Rectifié or "Rectified Scottish System), which included the C.B.C.S., and the "Ordre Interieure", which were transmitted by the 'Grand Priory of Helvetia' in Geneva, Switzerland. The date of Blitz' death is not known exactly. According to Papus' son, Philippe Encausse, Blitz died somewhere between 1920 and 1924. Another occultist which helped introducing Martinism to America was, as mentioned before, Peter Davidson of the Hermetic Brotherhood of Luxor. Davidson represented the "ORDRE

MARTINISTE" during his 'American period' in the H.B.of L. colony in Georgia, USA. He also published a journal for the members of the Fraternite de L'Etoile, of which Davidson was the head of the American branch. Apparently this journal, the "Morning Star", acted as the official journal of the Martinist Order in America for a short period of time... As mentioned before, in 1909 the official Martinist journal in America is called "Treshold".

ENGLAND

Not much is known of the English Martinists at the time, except for some information A.E. Waite is giving in his book "A new Encyclopaedia of Freemasonry" (about 1920). According to Waite, The English Martinists broke with the Supreme Council in Paris for similar reasons as Blitz's. This happened "during the course of 1902", thus Waite. An "INDEPENDENT AND RECTIFIED RITE OF MARTINISM" was 'officially'constituted. The English "Rectified Rite" differed from Blitz' Rectified Rite by the fact "that it sought no recognition in Masonic circles and initiated both sexes. It remained, however, in full sympathy with the Rectified Order, as this was being propagated in America". The Rite made use of transmuted Rituals and was divided in Three Degrees ;

RITE OF DEDICATION

CEREMONY OF THE TRESHOLD

RITE OF ORDINATION or of WARRANT

According to Waite, the English Rectified Rite appeared not to be successful and seemed "to have fallen asleep ..." Waite was, amongst others, a Martinist. He probably received his "initiation" by communication. Later on in his life, Waite went to Switzerland to receive initiation into the CBCS , through the help of Edward Blitz, himself a CBCS initiate . According to the introductory pamphlet of Trophimus' Rose-Croix Martinist Order (Greely, Colorado) Dion Fortune was also associated to Martinism (Dion Fortune, member of Mather's "Alpha & Omega", after which she founded the "Society of Inner Light"). There also some 'evidence' that William Wynn Wescott (S.R.I.A., one of the founders of the "Hermetic Order of the Golden Dawn) had received the S.I. degree. The following text is from R.A. Gilbert's "William Wynn Wescott and the Esoteric School of Masonic Research";

" A note of 1895 in John Yarker's hand (now in The Yarker Library at Maida Vale) refers to 'the English version of the Order of (Le Philosophe Inconnu) Louis Claude St. Martin in Three Grades 'Ethical' Translated by W. W. Westcott 1880/1893 from mss. of 1778'. The note adds that 'Dr. W. W. Westcott, a member of the Three Grades of the ethical Order of St. Martin, has permission to give them, without fee to anyone he deems suitable'. This is clearly a reference to L'Ordre Martiniste, which was founded in

1884 by the French occultist Papus (Dr. Gerard Encausse) and the rituals of which were produced between 1887 and 1890. If Westcott was translating Martinist texts in 1880 they were unlikely to have been rituals" (R.A.Gilbert)

GERMANY

On May 9, 1898 a covenant was signed which confirmed an alliance between the Martinist Order and the Illuminati Order of Leopold Engel from Germany. One of the members of the I.O. was Reuss. Both reuss and Papus were members of the T.S. at the time.

On June 24, 1901 Papus chartered Theodor Reuss as Grand Master for Germany. The title Reuss received as Head of the German Martinists, was Inspecteur Spécial, I.'.M.'. , the original warrant ;

Ordre Martinist

Theodor Reuss

Par la Présente Le F.'. Theodor Reuss de Berlin est autorisé à Représenter L'ORDRE à titre de:

Inspecteur Spécial (I.'.M.'.) avec siège à Berlin

[24 Juin 1901] [sign. Papus]

transl.;

Martinist Order

Theodor Reuss

by these presents Brother Theodor Reuss of Berlin is authorised to represent the ORDER under the title of: Inspector General (I.M.) with his seat at Berlin... 24th of June 1901 ... Papus."

It is said that Reuss used a visiting card during the war (14-18) which described him as A.C.Reuss "Honorary Professor at the High School for Applied Medical Science (University of France)". Reuss probably referred to Papus' centre for Higher Learning, one the institutions Papus had established. It seems that Papus' institutions for 'alternative' medical science at the time were known abroad. Another German living in South-America, Arnoldo Krumm-Heller, contacted Papus in 1897 for advise.

Krumm-Heller, 18 years of age at the time, had discovered his abilities as a healer and a psychic at a young age. In 1906 he would take part in certain 'scent-experiments' under the leadership of Papus in Paris.

Papus made Krumm-Heller a 'Honorable Member' of the 'SUPREME CONSEIL d'INITIATION, ORDRE HUMANITAIRE ET SCIENTIFIQUE POUR LE DEVELOPEMENT DES ETUDES ESOTERIQUE DE L'ORIENT'. On Januari 24, 1908 an announcement is published in the first edition of Francois-Charles Barlet's spiritualistic journal "L'Etoile D'Orient - Revue de Hautes Etudes Psychiques" regarding the foundation of "Centre Esoterique Oriental de France".

In 1908 Krumm-Heller apparently was appointed one of the "Delegates Generaux de l'Ordre en Occident", as a delegate for Germany in Paris.

Barlet was the representative in France of a Albert de Sarâk, a well-known conjuror and swindler at the time. De Sarâk headed the "CENTRE ESOTÉRIQUE ORIENTAL". In 1902 he had founded the "Oriental Esoteric Center of the United States of America, under Obedience to the Supreme Esoteric Council of the Initiates of Tibet ". Krumm-Heller was already made a member of the "Initiates of Tibet" in 1902. Barlet joined in 1907, becoming its President for France. But Sarâk was under heavy attack from the esoteric community. Both Barlet and Krumm-Heller left the disreputable organization at the end of 1908.

Krumm-Heller was initiated in the "Ordre Martiniste" but the date is unknown (between 1905-1910 probably). It is stated that he was a Martinist (Membre Titulaire) of Lodge "Hermanubis" , registernumber 192 .

Source; <http://www.diax.ch/users/prkoenig/books/rose.htm>

"Ein Leben fuer die Rose" Peter R. Koenig

At the end of the first decade Krumm-Heller started to establish Lodges in several countries of South-America under the jurisdiction of Papus. Krumm-Heller was also a member of the OKR+C. In 1927 he would found his own order, the " Antique Ordo Rosea Crucis", which is known today as the "FRATERNITAS ROSICRUCIANA ANTIQUA".

BELGIUM

The first Martinist Lodges in Belgium were founded in 1892. Brussels' first and main lodge was Lodge 'KVMRIS'. The Lodge was lead by Francis Vurgey and Nicolas Brossel, the latter being its President. Evidently the Lodge also represented the Belgian branch of Papus' G.I.D.E.E. ("Independent Group of Esoteric Studies"). According to Koenig, the G.I.D.E.E. (its Belgian branch included) carried a line of succession of

Fabré-Palaprat's "Order of the Temple" (1). The Templar-lineage is confirmed by several sources. As a matter of fact, some state that the KVMRIS-Lodge was directly linked to Fabré-Palaprat's Templar Order. After Fabré-Palaprat's death in 1838, the neo-Templar Order slowly died out under the direction of a small group of French and Belgian noblemen. According to these sources, the Orthodox Templar order died out, but some sort of 'Primitive Christian Church' ("Johannites") that was attached to the neo-templars continued its activities in secret. At first the members of the "Order of the Temple" had professed the Roman Catholic religion, but in or about the year 1814, Fabré-Palaprat had obtained possession of a manuscript copy of a "spurious Gospel of St. John, which is supposed to have been forged in the 15th century". Fabré-Palaprat used the Gospel, together with an introduction and commentary called the "Levitkon" which was said to have been written by Nicephorus, to compose a liturgy. The Order established a religious rite which they called "Johannism", or "Johannite Church". Their church propagated the idea of an "alternative" Apostolic succession from John through the Grand Masters of the Templars. When the "Order of the Temple" was disbanded, the "Johannite Church" continued its activities and it is said that out of this church, which was lead by French and Belgian noblemen, evolved a circle of men which would finally establish Lodge KVMRIS. The Gnostic elements which influenced the works of such lodge-members as Clement de Saint-Marcq were part of the doctrine of the Johannite church.

Papus payed several visits to Brussels by reason of profession. On May 25, 1892 Papus was invited as a guest of the ULB university (Université Libre de Bruxelles) on a conference of Hypnosis. Three days earlier, on May 22, Papus visited Lodge KVMRIS. Together with the Lodge-members Papus payed a visit to the statue of Van Helmont in Brussels (Jan Baptista Van Helmont, 1580-1644 ; Alchemist *). After his visit to the conference at the Université Libre de Bruxelles, Papus visited the Antwerp Lodge 'VISCVM', which was lead by Rosport, on May 26. Papus returned on the same day to Brussels where he met the mayor of the city at the time, M.Buls.

The Brussels Lodge 'KVMRIS' was very active in the last decade of the 19th century, until Verguy sended in his resignation to devote his time to personal research. Francis Verguy was also a member of Peladan's "ORDRE DE LA ROSE-CROIX CATHOLIQUE ET ESTHETIQUE DU TEMPLE ET DU GRAAL" and a friend of Emile Dantinne ('Sar Hieronymus'). At the time of the 'decline' of the Brussels Lodge, a new Lodge was established in Liège/Luik (near the Dutch- and German border in the east of Belgium) under the authority of Fievet. This was Lodge 'POLLUX'.

Rosport, who lead Lodge 'VISCVM', left Belgium and went to Congo (a Belgian colony at the time). Rosport died on Januari 10, 1895. One of the 'Secretaries' of Lodge 'KVMRIS' was Clément de Saint-Marcq (aka Georges Mickaël or Mikaël d'Ams).

Clément de Saint-Marcq was also a member of Peladan's Order (shortened, 'Ordre de la Rose-Croix Catholique du Temple et du Graal') and member of Doinel's Gnostic Church. Saint-Marcq was a 'chevalier' ('Knight') in Peladan's order. In 1906 Saint-Marcq's Gnostic text " L'Eucharistie" was published (2), a text which made a deep

impression on Theodor Reuss. When Rosport left Lodge 'VISCVM' in Antwerp, Saint-Marcq became his successor. Meanwhile, Lodge 'KVMRIS' was disbanded. The Martinist movement in Belgium started to decline, soon many members would leave the order. Many of those who left joined the "Theosophical Society", with the exception of Fievet of Lodge 'POLLUX'.

In 1912 a Armand Rombauts received a charter from Papus' order to establish a Martinist-Lodge in Belgium. Rombauts purpose was to immediately establish a 'Grand Loge Nationale de Belgique' with the significant name "I.N.R.I.". Finally, in 1918 after the war was finished, The Martinist Order of Belgium became under the responsibility of Rombauts.

Rombauts would play a major role in the foundation of the F.U.D.O.S.I. in 1934.

<http://www.geocities.com/roggemansmarcel/milko.htm> ('1934-1951 F.U.D.O.S.I.)

* Jan Baptista Van Helmond, a Flemish physician and Alchemist- follower of Paracelsus, was the first to postulate the existence of gases distinct from air. This brilliant Belgian scientist also showed that plants are composed only of water. His works were published posthumously in 1648 as *Ortus Medicinae* (his son).

(1) At the time of the foundation of Palaprat's Templar Order, there were many speculations on the origin of the order. Palaprat was convinced that the order was a direct descendent of De Molay's original Templar order. In "History of Freemasonry" (1882-1887), R.F.Gould writes "It is immaterial whether the French 'Order of the Temple' is a revival of 'La Petite Resurrection des Templiers,' -- a licentious society established in 1682 -- or an offshoot of the lodge 'Les Chevaliers de la Croix,' 1806....."

Many modern-day 20th century Templar-orders have a direct lineage to Palaprat's 'Order of the Temple' which was originally founded in 1804.

"L'Eucharistie" by 'Chevalier' Clément de Saint-Marcq , published in 1906. "The Eucharist" was considered by Theodor Reuss to contain the ultimate secret of the OTO, "the traditional practice of the sacred spermatophagia, glorified as being the sole method of seizing God, to unite with him, to live in a saintly perfection. God is the universal soul " (adapted from Saint-Marq). the complete text can be found at Peter Koenig's website at: <http://www.cyberlink.ch/~koenig/eucha.htm>

There exists another edition of the text, most probably the original version, the Pangenetor edition, dated Antwerp 1907 (this date is supported by a reference to the pamphlet by Reuss in his "Parsifal and the Unveiling of the Secret of the Graal"). The introduction of the Pangenetor edition is written by Jean Mallinger

"In May 1934, in a philosophical group which I was moderating at the time in Brussels, I officially invited a noteworthy visitor, a speaker of talent and a distinguished humanist. It was the Chevalier Clement de Saint-Marq, former Commander of the Place

Forte d'Anvers (The Fortification of Antwerp) and director of an important spiritualist society.

He forewarned us that the subject of his lecture was important, sensitive and most certainly controversial; it would give rise to an exchange between resolutely contradictory viewpoints. Such proved indeed to be the case, and each remained steadfast in his opinions. The text of his expose' was published in pamphlet form and we are publishing here below its complete development. It will evoke curiosity with all, anger with some and prudent approbation with others. Here it is. We shall speak of it again!"

Jean Mallinger, Esq.

Richard Jessel and Frater Y.V., Translation

Pangenetor Lodge Publications 1995

(source : M.Evans/Malwgwyn)

The Degrees and Rituals of the 'Ordre Martiniste' and the Martinist Seal

In March 1891 the SUPRÉME CONSEIL DE L'ORDRE MARTINISTE was officially installed and a Martinist order under the name of "ORDRE DES SUPÉRIEURS INCONNUS" was founded. The Martinist Order presented itself as "Order of Christian- or Spiritual Knighthood ". The "ORDRE DES S.'. I.'. " consisted of three Degrees.

Whatever the truth is, there are no official documents or papers which proves the existence of a historical Martinist Order lead by Louis Claude de Saint-Martin. All statements and 'proof' regarding the 'original' Martinist Order of Saint-Martin rested on the authority of Papus. Both Papus and Chaboseau claimed to be initiated as a Martinist. Papus by Delaage, and Chaboseau by de Boise-Mortmart.

Papus stated regarding his "initiation" that all that he ever received were some letters and some points. Papus evidently refers to the S.'.I.'. , of which he created the Martinist "Labarum " , a symbol comprised of the letters S and I, an equilateral Cross, and six dots (2*3 dots)

Papus'Labarum

"a simple gift consisting of 2 letters and some dots, a summary of a doctrine of Initiation and the 'Trinity' which had illuminated all the works of Delaage"

THE LABARUM

"The opposition of the 2 Letters, and the opposition of the 2 Triangles reveal to every perspicacious eye, the 2 Columns in their active (letters) and their passive

(points) opposition ; verical and horizontal opposition ; the key of the symbolism of the Cross"

Papus speaks highly of his initiator Delaage, who's, to say the least, not well known in the occult circles of today. Henri Delaage wrote a number of books of which "Doctrines des Sociétés Secrètes", published in 1852, is probably the most well-known.

Papus exchanged initiations with Chaboseau, the reason being an uncertainty about one of the "initiated" in the lineage of Papus (it was unknown who initiated Henri Delaage). This statement was made by Chaboseau himself in an interview by Gerard van Rijnberk, published in his book on Martinez de Pasqually.

When we take a look at what Pierre-Augustin Chaboseau has to say about his Initiation into Martinism, it becomes clear that before the existence of the "Ordre Martiniste" as founded by Papus, the followers of Louis Claude de Saint-Martin did not make use of an elaborate Initiation-ritual, as a matter of fact, there (probably) existed no such thing as a written ritual including instructions etc. at all.

Chaboseau on his initiation by his aunt, Amélie de Boise-Mortmart ;

The Initiation consisted of an "oral transmission of a particular teaching and a certain comprehension of the laws of the Universe and of Spiritual life, which, in no case could be regarded as an Initiation in a ritualistic form"

(Jean Chaboseau in "L'Encyclopedie de la Franc-Maçonnerie", ed. 2000)

Chaboseau is very clear in his statement when he says that the 'initiation' "in no case could be regarded as an Initiation in a ritualistic form".

Furthermore, Chaboseau stated that most of the oral teachings he (and Papus) received were written down in a notebook. These teachings became the basis of the Associate-degree (1st degree) of the O*M* (and, according to Elias Ibrahim, in the original French T*M*O*, Ordre Martiniste Traditionelle, which was lead by Chaboseau until his death in 1946). By the way, Jean Chaboseau (son of A.Chaboseau..) apparently stated, after the Supreme Council voted against Jean Chaboseau's nomination as Grand Master of the Ordre Martiniste Traditionnel, that his father's filiation through Amélie of Boisse-Mortemart did never exist !!!

source: website "Les Maitres Passes" -'Groupements ou Ordres' at <http://www.chez.com/crp/marti/groupordres.htm>

Outside the Martinist order(s), Papus' Ordre Martiniste is often looked upon as an independent established organization, and not a continuation of the original Société des Intimes" (Society of Friends), followers of Saint-Martin, and/or De Pasqually's "Elus Cohen". With regard to "Martinezism" even most of the Martinist Orders do not claim any filial authenticity. Famous French Martinist Robert Amadou stated in his publication

"Documents Martinistes"

"Nobody, to our knowledge, holds today the Cohen succession, neither within any Order, nor in an individual way". One could add to Amadou's statement that there is a "historical" connection between the ELUS COHEN and the R.E.R. of today ("Régime Écossais Rectifié" or "Rectified Scottish System").

"Because of the underlying Elu Kohen = Martinist theory derived from DE PASQUALLY, the R.É.R. has always been considered as 'the other side of the Martinist mountain', despite of its modern masonic warrants (from Switzerland)".

Marc Jones "What is B.B.C.S.? What is R.E.R."

We know that Louis-Claude de Saint-Martin did not confer any degrees or made use of any system. He (probably) used a form of initiation which is known as 'personal

Initiation'. Saint-Martin employed the biblical "laying on of hands" upon the initiate.

"The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our Divine Redeemer. There is no other mystery to arrive at this holy initiation than to go more and more down into the depths of our being, and not let go until we can bring forth the living, vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within us and without us naturally". ((LC de Saint-Martin)

The actual 'Initiation' did not employ any kind of ritual or 'form'. It is generally believed that Saint-Martin performed a simple personal initiation upon his disciples, nothing elaborate. In Martinism this process is referred to as "transmission". But this is something we presume, because there's no public proof available "that anything of this kind transpired, neither from the pen of Saint-Martin nor from any of his admireres, who numbered in the thousands throughout Europe" ("Martinist Initiation" by Sar Ignatius). Supposedly, Saint-Martin's initiation conferred the quality of "Unknown Superior", S.'.I.

However, as mentioned earlier, both Papus and Chaboseau stated that Louis Claude de Saint-Martin had intended to establish a rite of seven degrees in 1780 (see"1891- Ordre des Supérieur Inconnus"). Again, the claim rests solely on the authority of both Papus and Chaboseau.

When the Martinist Order was 'officially' established in 1891, the "Ordre des S.'.I.'." was comprised of three Degrees. There's some confusion about the actual "1891- title" of the third Degree concerned. In general, the sources will present the following names of the degrees ;

ASSOCIÉ

INITIÉ

ADEPTE

A.E. Waite's "Encyclopaedia of Freemasonry" * presents the following degrees, in English ;

ASSOCIATE

INITIATED MARTINIST

INITIATOR

* At the time of publication, at the beginning of the 20th century, Waite's "Encyclopaedia of Freemasonry" was sabled down by the Masonic scholars for its 'inaccuracies', amongst others. A.E. Waite was a member of the "Hermetic Order of the Golden Dawn" and later founded his own (Christian-Kabbalistic) version of it, the "Fellowship of the Rosy Cross". In 1902 he joined Freemasonry. Waite wrote numerous books on Hermetic subjects and is considered doubtful as a researcher by many of his 'colleagues'...

The last source i'll mention, is Edouard Blitz' "Ritual and Monitor of the Martinist Order" of 1896. This publication was 'officially' recommended "to the favor of the Brethren of the Martinist Institution wherever dispersed" by the President and Secretary of the Supreme Council of 1894 in Paris, Dr.Papus and Jacques Burg. Therefore it's a valuable and reliable historical referencebook concerning the Martinist rituals, symbolism, and doctrines as used (probably) by the O*M* at the time. Blitz speaks of a Martinist system of Degrees which through its history has been reduced into "three essential" and "four accessory Degrees of application". In his "Tableau of the transformations of the Martinist Rite", Blitz refers to three Rites which preceded the "Martinist Order- Modern Rite", as Blitz calls the O*M*. These rites were The Elus Cohen of Pasqually (1750), the Rectified Rite of Saint-Martin (1767) and the Refor'd Ecossism of Saint-Martin, as practised in Germany in 1782, thus Blitz.

Blitz' 3 'essential' Degrees are (as worked in France in 1887) ;

ASSOCIATE (Philosophic)

INITIATE (Mystic)

S:::l::: (Kabbalistic)

S:::I::: (Administrative)

As one notices, Blitz also mentions the "Administrative-Degree" (S:::I::: -Administrative), as a side-degree. This was given to S.I.-members, who were willing to help their Lodge on a 'administrative-level'. The mentioning of the "S.I. Administrative Degree" undermines (at least on paper) the general assumption within the 'Martinist-movement' that the 'Administrative-Degree' did not exist at the time of Papus ; "1975 12 20, the administrative rank of S.I.G.I is removed, since it was not existing at the time of Papus" ('Probationary Degree- text of instruction' 24 pages, addressed to the M*O* of Chile by the President of the M*O* of Paris).

The first three degrees belonged to the "First Temple". Blitz also refers to Degrees belonging to the "Second Temple". This 'proves' that there already existed (again, at least on paper) Higher Degrees within the "Ordre Martiniste", before the foundation of the Supreme Council of the O.'.M.'. These "accessory Degrees of application" were ;

Vth Degree

VIth Degree

VIIth Degree

Blitz does not 'name' them, he just refers to these grades as being the fifth, sixth, and seventh Degree. Could these degrees refer to the grades of the "Fraternité Hermétique de Louxor", the H.B.of L. , as was Papus' original intention ? This is, of course, just a speculation. It also could be a reference to the "Elus-Cohen" degrees, who knows (Blitz was, after all, the successor of the E.C. for America).

The 'Martinist system of -essential- degrees', as worked within the "Ordre Martiniste", is in fact one 'Initiation' divided into three parts. As mentioned before, Saint-Martin only 'spoke' about one initiation, the 'Supérieur Inconnu'. The first two degrees are a 'preparation' for the third Degree, the S.I. -Degree. According to Papus, "there is only one Degree, that of S.I." The aim of the Martinist was (and is) to awaken the Conscience and finally achieving interior harmony. The method used within the 3 degrees of the O*M*, as mentioned before, was (and is) known as "The Way of the Heart". More on this method can be found at :

<http://www.geocities.com/Athens/Temple/7105/heart.html>

"Way of the Heart" , a discourse on the Martinist-Philosophic Method written by Papus.

After receiving the S.I. Degree the Martinist was empowered to found a group. He/She was pledged solely to conceal the name of his/her Initiator.

Another interesting historical document regarding the Martinist Degrees at the time of Papus is the so-called "PROTOCOL OF THE UNION OF MARTINIST ORDERS ", a document dated Sunday, the 28th day of October, 1962. The protocol announced the union of Philippe Encausse's "O.M" (Ordre Martiniste) and Robert Ambelain's "Ordre Martiniste des Elus-Cohens" and was officially signed by the two Grand Masters, Encausse Jr. and Ambelain. Of particular interest is the reference in the document to a certain volume of the official Martinist review L'Initiation, dated 1911. Apparently, the review published the "General Rules and Regulations of the Respected Lodge Melchisedech No. 208". Melchisedech No.208 was the name of a Martinist Lodge in Paris at the time, "under the direct dependence of Papus" . Among the high officers were, next to papus, men like " Teder, Targelius (Victor Blanchard), and Librarius (Ernest Loisele)", which conferred "upon all the acts and decisions of this particular Lodge an official and incontestable character". Apparently, this Lodge conferred also higher Degrees. These degrees were connected with practical Kabbalism, Christian Gnosis, as well as to Spiritualist Masonry (Memphis-Misraim).

Lodge Melchisedech conferred the following Degrees (1911):

- The "classical" Philosophic degrees of Martinism

Associate

Initiate

Unknown Superior

Free Adept

The 4th grade, "Free Adept", corresponds with the modern grade of "Free Initiator ", otherwise known as S.I.I. or S.I. IV. It seems likely to presume that the ordinary S.I. was not empowered any longer to found a group on his/her own at the time ...

The degrees of the OKR+C (Ordre Kabbalistique de la Rose+Croix), "Bachelor", "Master" and "Doctor" of Kabbala, were reserved only for the high degrees of the Masonic Rite of Memphis-Mizraim (above the 33rd Degree). The 'system of Degrees' of the O*M*, as practised at Lodge Melchisedech No.208 in 1911, proved to be an elaborate- and intricate system (and pompous) including Higher Degrees " of an infinitely more Occult character than those usually known". The M.M. Degrees beneath the 33rd Degree (equal to the Scottish Rite), "Secret Master" (4th), "Grand Pontiff" or "Sublime Scottish" (19th) and "Sovereign Grand Inspector General" (33rd), were equivalent to the Martinist degrees of "Initiate", "Unknown Superior" and "Free Adept". The document regarding Teder's Martinist Ritual of 1913 also refers to several Elus Cohen Degrees which were equivalent to the Martinist Degrees Initiate and S.I. The complete text of the document concerned can be found at:

<http://www.icbl.hw.ac.uk/~bill/protocol.html>

or at:

<http://www.pathcom.com/~mtronics/rcmo/protocol.htm>

"THE PROTOCOL OF THE UNION OF MARTINIST ORDERS" by

Mike Restivo (Sar Ignatius, Initiateur Libre)

The Martinist Order is organized, in general, on the Lodge-system (the actual word "Lodge" can be traced back to the days of the guilds in medieval Europe). This 'system' is derived from Freemasonry, as we all know. As Sar Ignatius from the Rose+Croix Martinist Order in Canada explains ;

"After having been found sincere and desirous of study of the principles of the Order, a candidate successively progresses through three Degrees or Grades: Associate, then Initiate, then Unknown Superior. The education is given in person during meetings called Conventicles. A simple ritual of opening and closing the group called a Heptad (7 members minimum) or a Lodge (21 members minimum) is employed. Smaller groups called Circles with a very simplified opening and closing ceremony, permit less than the minimum to study the Martinist principles"

and ;

"The Lodge system provides a psychological environment to encourage the perception and appreciation of higher spiritual principles" ,thus Sar Ignatius in his article "Martinist Initiation"

the complete text can be found at ;

<http://www.pathcom.com/~mtronics/rcmo/martinit.htm>

this system was also applied during the reign of Papus.

' The government of the Order is vested in three bodies, named respectively, in the order of their rank, Supreme Coucil, Grand Council, and Lodge'

' The authority of the Supreme Council, residing in Paris, France, is absolute'

Source; Edouard Blitz 1896.

The M*O* did not pretend to have some sort of secret teachings at its disposal. Its doctrine was based on the works Saint-Martin, Martinez de Pasqually, Boehme, and all the theosophers, occultists and mystics who were inspired by them. It taught 'all matters considered useful to its purpose, in particular the doctrine of the universal Reintegration'.

The Martinist Rituals

Many sources state that at the beginning of Papus' O*M* the rituals existed in outline only, "as certain heads of procedure, and each initiator had the duty of amplifying them according to his/her best lights", as one source states.

As mentioned before, Chaboseau himself stated that the initiation he had received in 1886 "in no case could be regarded as an Initiation in a ritualistic form". It is generally assumed that the followers of Louis Claude de Saint-Martin did not make use of an elaborate Initiation-ritual. This is in contradiction to the assumption of Papus, Blitz etc. that there existed a Martinist Order of Saint-Martin of 7 Degrees in the 18th century (Blitz speaks about 7 degrees belonging to the 'First Temple' and another 3 degrees belonging to a 'Second Temple'), but, as stated a couple of times before, there exists no historical proof for their claims.

A.E. Waite states that "Between 1887 and 1890 he (Papus) produced Rituals for the Order, arranged in three Degrees, which I have praised on several occasions for their sincerity, simplicity and reserve in respect of claims". Somewhere else in the same text Waite states that "the mode adopted (initiation) was usually that which is known technically as "communication," that is to say, personally and not in Lodge or Temple. To my certain knowledge reception was arranged even by post".

THE FRENCH MYSTIC AND THE STORY OF MODERN MARTINISM, by Arthur Edward Waite

Another source, a Martinist Manual called "Administrative and technical information for Lodge Officers" from ICES provides the following information on the 'original' rituals, as used by Papus in the 1890's. The actual text stems from Clive Culbertson S.I. from Ulster and can be found on his website at:

<http://freespace.virgin.net/clive.culbertson/martinism2.htm>

" Martinism grew and spread under the guidance of Papus. He added two degrees before the superior degree to serve as chambers of instruction and probation. The first degree, that of associate is said to come from Cagliostro's Egyptian Masonic

Rite and the second degree, that of Mystic, from Willermoz's Knights Beneficent of the Holy City (C.B.C.S)".

In a private correspondence on the source of his information regarding the original rituals Clive stated :

"When we started our Heptad here in 91 (I think) I got the manual "Administrative and technical information for Lodge Officers" from ICES now ICOMS* in Barbados. The info was in a question and answer thing in there. The 3rd initiation came from the Order of Unknown Philosophers and was divided into 2 parts, half given at S.I. and the other half at P.I.. As I understand it, the Order of Unknown Philosopher's initiation is the actual initiation that the Martinist Order was created to perpetuate and is it's raison d'etre".

ICOMS (or ICOM) stands for "International College of Martinist Studies" . The college (it's not an Order!) changed its name in course of time to ICES / "International College of Esoteric Studies" , for more information, take a look at their website at: <http://www.orderofthegrail.org/ICES.html>

The oldest document I've seen (until this day) with regard to the Martinist system of degrees and rituals is Blitz' "Ritual & Monitor of the Martinist Order", which was published especially for the "English speaking community" for the first time in 1896. The recommendation written by Papus at the beginning of the book is dated December 1894.

The book is a manual for the functioning of a Martinist Lodge including a complete outline of the rituals, the symbols which are used and their meanings, the regulations of a set-up of a Martinist temple etc.

The rough outline of the rituals are similar to the ones I've received (late 20th century) as a member of the Ordre Martiniste des Pays-Bas . The major difference between the 1894 "versions" and the ones a Martinist will receive today is the extensiveness of the rituals from 1894. Here's an excerpt from the 1894 'Initiation-Ritual' of the first Degree, the 'Associate' degree, in which the 'dramatic feel' to impress the candidate is illustrated ;

UNKNOWN BROTHER : "The Sun arises! As the shadows of the night vanish, so let the veils that hide the Divine truth be torn away!

UNKNOWN PHIL.: (strikes 3 knocks slowly)

UNKNOWN BROTHER: (strikes 3 knocks slowly)

BRO.INITIATE: (strikes one knock)

The above dialogue is so timed that the Candidate begins the 6th tour when 7

knocks have been sounded. Arriving at the station of Bro. Associate, the procession halts, and Bro. Associate, plunging the right arm of the Candidate into a box filled with sand, says:

" In the beginning God created the Heaven and the Earth, and the Earth was without Form and Void".

Another interesting source is Kjetil Fjell from the O.T.O. -researchgroup "Academia Masonica Borealis" in Norway. In his article called "Rites mentioned in Liber 52" Kjetil tells us that the Martinist rituals were originally developed by Stanislas De Guaita.

"The rituals originally developed by Guaita focused on a Symbolology of Light in which the number three played an important role. In the first Grade, which was called La Affiliè, the candidate was lead into a room in which three pillars with different colours were placed. Between these pillars a huge candle was handed over. This Triad, in connection with the number four (quaternity) would in the Second Grade (La Initiè), as well as in the Third Grade (la Initiateur), be further harmonically developed. The Candidate would in these Grades learn more about The Fall and the strenghtening of humanity ,as in the teachings of Pasqual and Saint-Martin. In the highest Degree (The Third), followed the -- -forsoning- between the Created and the Creator, as well as the Unio Mystica of the elder Gnostics and Alchemists. The Initiate also saw the masked men who silently pointed their swords at his chest. They wore an old Egyptian headdress. The candidate had to sit down on a chair placed before a whitedraped altar. On the altar was placed burning candles. In front of the altar lay three carpets on which a Sphinx, Mask and a dagger was embrodded".

A.M.B. Kjetil Fjell "Rites mentioned in Liber 52"

<http://www.oto.no/amb/ritus52.html#R+C>

When I compared Kjetil's information with Blitz' "Ritual & Monitor of the M.O" I've found several similarities between the two sources.

For instance when Kjetil states " The Candidate would in these Grades learn more about The Fall and the strenghtening of humanity ,as in the teachings of Pasqual and Saint-Martin" , One finds this doctrine throughout the whole story-line of the Initiation into the first degree as used by Edouard Blitz. Kjell also refers to " the masked men who silently pointed their swords at his (candidate) chest". In Blitz' "Ritual & Monitor" we read on page 32 :

"Here the blindfold of the Candidate is raised and he beholds him, amidst red and green flames, the Brothers threatening him with their swords, some of them wearing hideous masks (not grotesque); all seem ready to take the life of the Candidate ..."

"INITIATION -First Degree. Associate" 1896

I've found no traces of the (fysical) three pillars in the "Blitz-versions" in the first Degree, although they were 'present' , symbolized by the three Cressets in Blitz' version ;

"In fine, the three Cressets, true flambeaux of universal knowledge, symbolize also the three great Pillars of Kabbalah upon which rests the Universe, intellectual and physical: Beauty, Strength, and Wisdom"

"INITIATION -First Degree. Associate" 1896, "DISCOURSE OF THE ORATOR" (Symbolism)

The Pillars are mentioned in the S.I. Initiation Degree in the manual, where the two Columns are placed on the platform situated in the Martinist temple. The Lodge-room was divided in three apartments in the 2nd and 3th Degree of Initiation. In the 2nd Degree the first apartment was lighted, the other two were darkened. In the 3rd degree the third apartment was darkened, the other two lightened ...

As stated earlier, Papus apparently added two degrees before the superior degree to serve as chambers of instruction and probation. The "Ordre Martiniste" aka "Ordre Martinist de Paris" provides the following information on the 'value' of the degrees (freely transl. from French);

"The first Initiation which the O.M. transmits initially connects the elect member temporarily with the Martinist chain. The first degree is a probational-degree. The second Initiation is an initiation into a preparatory degree and the third connects a Brother or Sister finally to the Martinist égrégore and the Martinist chain"

The main symbols used in the Martinist rituals and workings are the Mask (symbol of Silence and Secrecy), Mantle (color -black, symbol of Prudence), and the Universal Pentacle. The main focus is placed on the symbolic Trinitarian structure with its ' three points of Light' (as in many of the occult and mystic organizations). The three Cressets symbolize i.a. the three 'pillars' and they also stand for 'God', 'man', and 'Nature'.

The rituals are influenced by Masonry, especially Templarism. The influences from Templarism can be traced back to Baron Karl Gotthelf von Hund's (1722-1766) STRIKTE OBSERVANCE (La Stricte Observance Templière) through Willermoz' C.B.C.S. (see "short profile on J.B.Willermoz").

The Martinist Order accepts (obviously) a "creation-principle", which is symbolized by the Masonic abbreviation A.'L'.G.'.D.'.G.'.A.'.D.'.L.'.U.'. which stands for "A la Gloire du Grand Architect de L'Univers".

The definitive Rituals* of the "Ordre Martiniste" were written by Téder in 1913, and according to some sources Téder's version was based on the hand-written rituals of François-Charles Barlet (Sar Anael, G.M. of the Spanish Martinist Order, founded in 1987. The Spanish Order uses the Téder-version of 1913). Other sources (like R.A. in

his/her L'Encyclopedie de la Franc-Maconnerie, ed. 2000) state that Téder used the rituals from Blitz, but I'm not certain if R.A. refers to the '1913 rituals' in his statement.

From 1913 on the order worked with four degrees which were named Associé, Associé Initié, Supérieur Inconnu, and Supérieur Inconnu Initiateur. The rituals were published by Dorbon-Aîné, and are obtainable from a specialized book-shop.

* source; Marcel Roggemans (from a correspondence with Sar Anael from the Spanish OM*)

U N I V E R S A L P E N T A C L E

The Seal of the O*M* is the symbol of the Universal Pentacle, the Hexagram in a Circle, together with the equilateral Cross and the Hexagon. According to the O*M* it was designed by Saint-Martin as an explanation of the Universe. Here's what Blitz' manual has to say on its symbolism ;

Taken from "Ritual & Monitor of the O:::M::: " , 1896

" God, the First Principle of the Universe, is represented by a Circle, Symbol of Eternity".

"The action of Eternity, passing from latent power into Action, is symbolized by the mystic relation of the center to the circumference; by the radius projected six times around the Circle, which produces the Hexagon, emblematical of the Six Periods of Creation".

"The central point forms the Seventh Period, that of Rest". (The Center has attracted the upper triangle and the lower triangle, both of which, reacting on one another, have manifested Life -L.C. de Saint-Martin from his book "on Numbers")

"Let us remark that Nature, the Seal of Solomon (represented by the two triangles- one Ascending, One Descending, the currents of Involution and Evolution), does not reach God, but only the Creative Forces emanating from Him. From the center of the Universe to God Himself (Circle) the power of Man originates, uniting the effects of Divinity to the fatalism of Nature in the Unity of his Free Will, symbolized by the Cross, uniting the center of the Universe (Human Soul) to God Himself. This is the explanation of the most complete synthetic figure the genius of Man ever discovered. It explains all the mysteries of Nature, and is true as well in physics as in metaphysics; in natural sciences as in theology; it is the seal that unites Reason and Faith, Materialism and Spiritualism, Religion and Science" DISCOURSE OF THE ORATOR, 3TH DEGREE

The following explanation is taken from Saint-Martin's book "on Numbers" ;

"The natural Circle has shaped itself in a different way from the geometrical circle. The center has attracted the upper triangle and the lower triangle, both of which, reacting on one another, have manifested Life.

It is then that the quadruple Man appeared. It would be impossible to find this quadruple principle in the circle without tracing lost or superfluous lines, if we are limiting ourselves to the methods of mathematics.

Nature loses nothing: it coordinates all parts of its works, the one with the other. So, in the Circle regularly drawn by Nature, we can see the two triangles, uniting to determine the emancipation of Man in the Universe and Man's place in relation to the divine center.

We can see [in the symbol of the Pantacle] that the Light receives Life only by the reflections surging from the opposition that the True receives from the False; that the Light receives it from the Darkness; and that Life, in matter, always depends upon both actions. We see that the fourfold Man embraces the six directions of the Universe, and that those [six] regions, being bound two by two [in the triangles], the power of Man operates within a triple fourfold in the location of his glory.

Here are manifested the laws of this superb knowledge, of which the Chinese have left us some traces, I mean the knowledge of the keou-kou. Man, by giving in to guilty incitations, has left the divine center, where he was originally placed; but even though he has left it, the center is still at its place, as it cannot be moved by any force at all. (*Sedes tua in seculum seculi. Ps. 14:7*)

So, since Man has left his glorious post, it is the Divinity that is ready to replace him and to operate for him, in the universe, that same Power of which he has been dispossessed by his mistake. But when the Divinity takes the place of Man, it is dressed in the same colors, and is attached to the material regions, where Man was originally established, as it is impossible to appear at the center of this circle without being placed at the midst of all those regions.

Here is what the study of the natural circle can reveal to the intelligent eye. The figure represented, although imperfect, can indicate the way.

LOUIS CLAUDE DE SAINT-MARTIN

Below ; MARTINIST HEADER (with Seal),

as used by the Martinist Order(s)* around the world

The O*M* after 1916

The "original" order 'ended' with the death of Gérard Encausse (Papus) in 1916. As mentioned earlier in this text Papus even seem to have wished that Ernest Loisele, the Librarian of the Supreme Council, would disband the Martinist Order ! (source, R.A. in "l'Encyclopédie de la Franc-Maçonnerie, ED. 2000"). Whatever the truth is, Charles Détré (Téder) succeeded Papus as Grand Master of the O*M*. From 1916 on the 'original' Martinist Order, as founded by Papus and Chaboseau, would split up in several branches due to disagreements, disputes over 'authorization' etc., between the members of the original Supreme Council of 1891 (between those who were members of the supreme council in 1916, of course). When Téder wanted to initiate only masons into the O*M*, many members protested against his intentions.

Téder died in 1918 (September 26), just two years after Papus' death (October 25, 1916). Generally it is stated that there were two men who actually could be considered as the successor of Téder as G.M of the M*O*, Victor Blanchard and Jean Bricaud. Blanchard was Téder's deputy. The whole story of Téder's succession can be found in the "1934-1951 F.U.D.O.S.I." -series, in "Addendum 6 -Victor Blanchard". The series is published on the internet at :

<http://www.geocities.com/roggemansmarcel/milko.htm#addenda>

most of the information is derived from an article by Elias Ibrahim, "Victor Blanchard - a brief Summary of his Life and his Work" , taken from the website of the "Ancient Martinist Order" at :

http://www.geocities.com/hiram_abyss/Victor_Blanchard.html

"in the absence of well established rules regarding the nomination or succession of a Grand Master, it is impossible to say whether Bricaud or Blanchard was the legitimate Grand Master".

Whatever the truth is, history tells us that Jean Bricaud became the successor of Téder as Grand Master of the Martinist Order in 1918. When Charles Barlet was asked by one of his pupils who the true successor of Téder was, he answered him that Martinism was "a circle whose circumference was everywhere and the center nowhere ". Robert Ambelain, "Le Martinisme" page 150.

With Jean Bricaud acting as Grand Master of the M*O* the unity of the order really

burstled ...

"Bricaud (born in 1881) already held a high position within the O*M* at the end of the first decade of the 20th century. In 1907 Bricaud, with the help of Papus and other Martinists, broke with the L' Eglise Gnostique Universelle Catholique and founded, together with Papus and Fugairon, the L'Eglise Catholique Gnostique' (see "1890 -Ecclessia Gnostica .."). In 1908 the church changed its name to the L'Eglise Gnostique Universelle' , and in 1911 the L'Eglise Gnostique Universelle' became the 'official church' of the Martinist Order. Bricaud was also initiated into the Memphis-Misraim rite and he was a disciple, like most of the leading Martinists at the time, of Master Philippe. He studied the rites of Willermoz and Pernety, the Elus Cohen, Stricte Observance, les Philalèthes, and les Philadelphes. In 1911 he helped Téder and Edouard Blitz (1) in developing "new ideas" with relation to the recruitment of members. In 1914 Bricaud established a 'Martinist movement' based on the ideas of 1911. These ideas were based on the rules of Willermoz and his successor, Antoine Pont (Blitz was Pont's successor in the U.S.A., Téder and Fugairon were the successors in France), which were the rules of the C.B.C.S., 'Chevaliers Bienfaisants de la Cité Sainte', which included the rites of the Elus Cohen.

In 1914 Téder appointed Bricaud Légat of the Order for the province of Lyon (Bricaud lived in Lyon). At the time (1914) Bricaud is Grand Master of the Memphis-Misraim Rite, Vice-Chancellor of the Ordre Martiniste Rose Croix (?), Patriarch of the église Gnostique Universelle, and président of the S.O.I., Société Occultiste Internationale" (see "1916 L'Ordre Martiniste de Lyon) source ; articles from L'INITIATION 1952 up to 1958

Although Blitz had left the Martinist Order as Grand Master of the U.S.A., after which he'd founded his own (masonic) Martinist-rite in 1902 (see "the M.O. abroad-America"), he obviously did not sever all his ties with France ! Blitz apparently corresponded with men like Téder and Bricaud, even after his 'withdrawal' from Papus' M*O*. On the other hand this seems quite plausible. Téder and Blitz were both the heirs to Willermoz' legacy, and they both propagated a masonic requirement with regard to membership into the Martinist order. Another interesting subject for discussion is R.A. 's remark in his book "L'Encyclopedie de la Franc-Maçonnerie, ed. 2000", where he states that Téder had adapted Blitz' rituals (see "Ordre des S.I." and "Martinist Rituals...") before succeeding Papus as Grand Master of the O*M*. The information presented here by both sources sheds a new light on the whole issue, especially when the other source are documents and articles which were published between 1952 and 1958 in the Martinist review l'Initiation.

Martinist Lines of Succession

From 1918 onwards newly founded Martinist Orders appeared on the international esoteric scene. These organizations can be traced back through its line of Succession.

Already in the beginning of the 20th century there existed at least 5 different lines of succession.

The first Line was the line of Papus and Chaboseau which resulted in the O*M* of 1891 (year in which the first Martinist Supreme Council was installed). The second Line was a line of Succession which we will call the "Russian Lineage" .

The first Line (Papus, Chaboseau) had three different branches :

Téder (Charles Henri Détré)

Victor Blanchard

Augustin Chaboseau

These three branches originated after Papus' death in 1916. Each branch had its lineage from which orders were formed. Today all these different Martinist lineages recognize each other and all the different martinist organizations maintain a close relationship with each other (except for the T.M.O, the "Traditional Martinist Order" of A.M.O.R.C., which does not recognize other Martinist orders).

There were several other Lines of succession, which resulted in new orders. To name a few - the Line of Edouard Blitz, and the Line of Arnoldo Krumm-Heller (who initiated many Martinists in South-America at the beginning of the 20th century). Of course there are other (even older) "lineages" existing, like for instance the "Italian Line" of Kremmerz, but it's almost impossible to name them all (just think of all the so-called "free-Martinists", who initiated new members into Martinism outside of any organization).

Later on in the 20th century another lineage originated from Philippe Encausse, Papus' son. The big picture of the Martinist Lines of succession is a complex structure of several different lineages, which sometimes are entwined with each other.

But the most 'important' (originating in Papus' M*O*) "Lines of succession" are ;

Gérard Encausse (Papus), Charles Détré, Lucien Chamuel (Mauchel), Victor Blanchard (Sar Yésir) (Targelius), Augustin Chaboseau, Georges Bogé de Lagrèze, Robert Ambelain (1907 - 1994 ?), Gerard Kloppel and Ronald Capello (USA)

Gérard Encausse (Papus), Charles Henri Détré (Téder) (1855 - 1918), Jean Bricaud 1881 - 1934), Constant Chevillon (1880 - 1944), Charles-Henry Dupont (1877 - 1961), Philippe Encausse (1906 - 1984), d'Irénée Séguret (1903 - 1992), Philippe Encausse, Emilio Lorenzo (from 1979). Papus was GM from 1888 until 1916, Charles Henri Détré (Téder) was GM from 1916 until 1918, Jean Bricaud was GM from 1918 until 1934, Constant Chevillon was GM from 1934 until 1944, Charles-Henry Dupont was GM from 1944 until 1958.

Gérard Encausse (Papus), Charles Détré, Lucien Chamuel (Mauchel), Victor Blanchard (Sar Yésir) (Targelius), Augustin Chaboseau, Georges Bogé de Lagrèze, Harvey Spencer Lewis, Ralph M.Lewis, Orval Graves and Cecile A. Poole, Gary Lee Stewart, Christian Bernard. (the lineage of AMORC's T.M.O. and Gary Lee Stewart's B.M.O.

The successors of the T.M.O. were Victor Emile Michelet, Augustin Chaboseau (Sar Augustus), Ralph Maxwell Lewis (Sar Validivar), Gary Lee Stewart and Christian Bernard (Sar Phenix).

- The "Russian Line" ; they are dealt with in a separate part of this text ...

Several members of the original Supreme Council of Papus' Martinist Order would leave the M*O* and soon would found their own version of the Martinist Order. These members were 'authorized' to found new Orders, because they had received the S.I. Initiateur , the 4th degree. Others belonged to the founding members, in the beginning of Papus' M*O* every member who had received the initiation of the 3th Degree (S.I.) was 'authorized' to initiate new members into Martinism ...

SEAL OF THE ELUS COHEN

L'Ordre des Chevaliers Maçons Elus Cohens de l'Univers'

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<http://members.tripod.com/~Ejiogbe/culebra.htm>

Gérard Anaclet Encausse (1865 - 1916) aka Papus

Manifestations of the Martinist Orders

THE FOLLOWING is a listing of the different Martinist Orders which were founded after the death of Papus in 1916. "It makes no claim to be exhaustive nor to be perfect, the contents will contain mistakes". ... The source of this listing can be found on Fr.Marcel Roggeman's excellent site "Geschiedenis van de occulte en mystieke broederschappen" , supplemented with material of my own.

1916 Ordre Martiniste-Martinéziste/ L'Ordre Martiniste de Lyon

1918 (1921) Ordre Martiniste et Synarchique

1931 Ordre Martiniste Traditionnel

1943 Ordre Martiniste des Elus Cohens

Ordre Martiniste Rectifié

1952 Ordre Martiniste de Papus

1958 Fédération des Ordres Martinistes

1960 Ordre Martiniste (L'Ordre Martinist de Paris)

1968 Ordre Martiniste Belge

1968 (1975) Martinisten Orde der Nederlanden / O*M* des Pays-Bas

1968 Ordre Martiniste Initiatique

1971 Ordre Martiniste des Chevaliers du Christ O*M*C*C*

1975-1980 Hermetic Order of Martinists (U.K.)

1977 De Martinisten Orde der Nederlanden in België / O*M* des Pay-Bas in Belgium

Ordre des Chevaliers Martinistes

1982 Rose+Croix Martinist Order (Ontario, Canada)

1989 Ordre Martiniste Hermétique de Belgique

1990 Traditional Martinist Order of the U.S.A. Inc.

1991 British Martinist Order

Rose+Croix Martinist Order (Colorado, U.S.A.)

Cadre Vert (Belgium)

Martinist Order of the Temple +M*O*T+

1996 (?) Ordre Martiniste S:::l::: / O*M* de Luxembourg

2000 Ancient Martinist Order

Italy

Ordine Martinista Napolitano

Ordine Martinista

Ordine Martinista Antico

Ordine Martinista Universali

Ordine Martinista Kremmerziano

Spain

Orden Martinista

Martinism in South-America (Brazil, Chile, Argentina)

O*M* & S, OM Brasileira, A M*O*, O*M*CC (Brazil)

Orden Martinista Iniciata de Chile

Orden Martinista / Orden de Templos Operativos

1916 Ordre Martiniste-Martinéziste/ L'Ordre Martiniste de Lyon Charles Détré (Téder) succeeded Papus as Grand Master of the 'original' Martinist Order. Téder wanted to restrict membership into the order strictly for Master-Masons (3th Degree of Blue Masonry), preferably masons which belonged to the "Antient & Primitive Rite of Memphis-Mizraim" (occult & hermetic Masonry). One of the consequences of Téder's decision would be that women were excluded from the order, a decision which was in violation with a fundamental precept of original Martinism (meaning, "Martinism" according to the teachings of Louis Claude de Saint-Martin). One has to understand that the O*M* at the time of Papus' death included a system of High Degrees, where the basic Martinist Degrees (up to S.I and S.I. Initiator) acted as a portal to the organization. The O*M* Téder, being an initiate of the Elus-Cohen himself, had in mind was much more focused upon the Theurgy of Martinez de Pasqually and High Degree Masonry. In 1917 Téder and Bricaud authorized members of the R.E.R. (Régime Écossais Rectifié" or "Rectified Scottish Rite") to attend Martinist Lodges (Chapters of High Degrees). A Masonic Lodge was founded under the obedience of the Grande Loge Nationale Indépendante et Régulière of 1913, and properly installed in 1917 with the help of Martinists of the Rite National Espagnol (Spanish Rite). Apparently the lodge

disappeared one year later...

When Téder died in 1918, he was succeeded by Jean Bricaud. Jean (Joanny) Bricaud met Papus in 1899 and received his S:::l::: in 1903. Bricaud moved the headquarters from Paris to Lyon, Bricaud's residence. The Ordre Martiniste was renamed in ORDRE MARTINISTE DE LYON.

Bricaud (1881-1934) took the order even closer to a Masonic basis. Female Martinists suddenly found themselves cut off from Martinist activity, as they once knew it...

In 1919 Bricaud revived the "Humanidad-Lodge" at Lyons in accordance with the 1908 -Reuss- Warrant (M.M. charter). Bricaud also activated the French Foundation of a "Supreme Grand Council of Confederated Rites" (M.M. etc.)

Many Martinists, including several members of the original Supreme Council from 1891, left the Order. According to some sources, Victor Blanchard (1878-1953) was to have become the successor of Charles Détre (Téder) but he refused because of the Masonic requirement. It is known that Blanchard was the deputy of Téder. But as stated before, it's impossible to say who was the regular Grand Master, simply because there were no "well established rules regarding the nomination or succession" of a Grand Master within the O*M*. According to Robert Ambelain's book "Le Martinisme", published in 1946, Téder actually made fun of Bricaud. Furthermore, Ambelain (who re-founded the "Ordre Martiniste des Elus-Cohen" during the Second World War) stated that he had received information from witnesses at the time, claiming that Blanchard was the rightful Grand Master of the Martinists. Ambelain refers to an old Russian Martinist named Nicholas Choumitsky, a pupil of Charles Barlet at the time, from whom he had received the information. Choumitsky apparently had attended a meeting in (or about) 1919 at a café in Paris, between Bricaud and Blanchard. Bricaud showed a document which claimed that Téder had named him as his successor.

"Blanchard became violently angry, and after examination of the document, the unanimous opinion was that it was not authentic. Bricaud left the impression on those attending of being superficial and lacking any depth"

and "Afterwards Madame Detre (Teder's wife) told me that her husband could not have designated a successor since he wasn't at all intending to die!" ("Le Martinisme", Ambelain 1946). According to Robert Ambelain in his book, Bricaud merely referred to himself as Grand Master General of the Order ...

The history has already been told in "Addendum 6- Victor Blanchard" of the series "1934-1951 F.U.D.O.S.I." and is derived from an article by Elias Ibrahim from the website of the "Ancient Martinist Order" at:

http://www.geocities.com/hiram_abyss/Victor_Blanchard.html

"VICTOR BLANCHARD: A Brief Summary of his life and work" , E.Ibrahim

As stated before, whatever the truth was, many Martinists left the O*M de Lyons , some of them joining Blanchard's order (which would become known as "Ordre Martiniste et Synarchique" in 1934), others went on as "Free Martinists" (without belonging to any organization), others would later join Augustin Chaboseau, Lucien Chamuel, and Victor-Emile Michelet, who would found the "Ordre Martiniste Traditionnel" in 1931 (many of the so-called "Free Martinists" would join this order)

The successors of Charles Détre and Bricaud (G.M. from 1919-1934) were ;

Constant Chevillon (1934 - 1944) - shot by the Vichyregime (Claus Barbi)

Charles-Henry Dupont (1944-1958) - Dupont disbanded the Order officially on December 14, 1958. The order of Lyons would merge into the "Ordre Martiniste (L'Ordre Martinist de Paris) , which was founded by Papus' son, Philippe Encausse, in 1960.

As we've seen before, Téder and Bricaud both took up the idea of reforming the O*M* . This "reformation" resulted in the O*M* de LYON. Bricaud's "Ordre Martiniste de Lyon" was an organization which divided the O*M* of Papus into two organizations, the "Ordre Martiniste-Martineziste de Lyon" with its Degrees of the ELUS COHEN, reserved to Masons of High Grades - and the "S.O.I." (the "International Occultist Society"). The S.O.I. corresponded with the O*M* of Papus, were Bricaud regrouped all the "profane", as it is stated.

"At the death of Jean Bricaud, C. Chevillon took up the torch and definitively cut the relation between the Rite of Memphis Misraim and the Elus Cohen from a part, and the S.O.I. from the other part, of which he named Mme Bricaud as president".

Source; "the True face of French Masonry" by Tau Renatus

That women were accepted by the Lyon organization, certainly at the time when Constant Chevillon (1880-1944) was Grand Master, is proved by the following statement taken from the "True Face of French Masonry":

"An important thing to note, in imitation of the great masons such as Cagliostro, Martinez de Pasqually, J.B. Willermoz; Constant Chevillon considered that women, an integral part of humanity, should have access to initiation. He then created a ritual for the first three degrees, perfectly adapted to femininity" and

"The first three degrees of the feminine rite naturally allow the possibility that women will accede to the highest grades" (Memphis-Misraim)

The organization in Lyon under the leadership of Chevillon headed several Initiatic orders, i.a. ;

L'ORDRE MARTINISTE-MARTINEZISTE de LYON divided into the S.O.I. and the ORDER OF KNIGHT MASONS ELUS COHEN OF THE UNIVERSE

L'EGLISE GNOSTIQUE UNIVERSELLE

THE ANTIENT AND PRIMITIVE RITE OF MEMPHIS MIZRAIM

GNOSTIC KABBALISTIC ORDER OF THE ROSE+CROSS (from Bricaud)
OKR+C GNOSTIQUE

RITE ECOSSAIS RECTIFIÉ (Camille Savoir)

O.T.O. for France

ORDRE DE SAINT GRAAL (?)

The O*M" DE LYON was also involved in the foundation of the F.U.D.O.F.S.I., a federation of Initiatic Orders established in 1939. For information on this federation, see "1934-1951 F.U.D.O.S.I.", Chapter(s) 6,7, and 8.

1918 (1921) Ordre Martiniste et Synarchique

The O*M*&S was 'officially' founded on January 3, 1921 by Victor Blanchard (Sar Yésir,1878-1953), although the Order was not yet known at the time of it's foundation as the O*M*&S. The Order was "officially" proclaimed as the Ordre Martiniste et Synarchique at the first convention of the F.U.D.O.S.I., held in Brussels, Belgium in August 1934 (Blanchard was elected at the convention as "OM&S Universal Sovereign Grand Master"). The addition of Synarchique to the title of Blanchard's Martinist Order referred to the ideals of Synarchy, as developed by Saint-Yves d'Alveydre (see Addendum 7, "1934-1951-FUDOSI", Saint-Yves & Synarchy)

Blanchard (member of Papus' Supreme Council and venerable member of Lodge Melchisech no 208, a lodge which conferred the higher Degrees), who was the rightful successor of Téder according to many sources, left the original Martinist Order because he, like many other martinists, did not agree with the Masonic requirement. Therefore Blanchard gathered together several of the former Supreme Council Martinists "and the independent Martinists who did not adhere to or belong to the Masonic Martinist branch, forming a Martinist branch under the original constitution which had no Masonic qualifications and which Initiated men and women" ("A Martinist Treasury" by Trophimus, S.I.I.).

In a way, Blanchard's O*M*&S was a continuation of Papus' O*M*, with its focus on the mystical side of Martinism, a method otherwise known within Martinism as "the way

of the Heart". The O*M*&S initiated their members into the 4 "traditional" degrees (incl. S.I. IV*) of Papus. Blanchard was the Sovereign Grand Master of the Ordre Martiniste et Synarchique until his death in 1953 (March 14, 1953).

Unlike many other Initiatic and fraternal organizations the O*M*&S could continue its esoteric activities during the Second World War because the order directed its activities to Switzerland (a "neutral" country), where the order was represented by THE Senior Grand Master, Edouard Bertholet (Sar Alkmaion) and, before 1936, August Reichel *.

Blanchard was also one of the leading advocates of a federation of initiatic orders, which resulted, with Blanchard acting as one of the three imperators, in the foundation of the F.U.D.O.S.I. in Brussels, Belgium, in 1934. A couple of months before the first convention of the F.U.D.O.S.I. took place, Blanchard had installed a new Martinist lodge in Brussels. The installation of Lodge "URIEL" was the result of a meeting between Blanchard and Armand Rombauts (Rombauts had been chartered by Papus in 1912 to establish a Martinist Lodge, Lodge I.N.R.I.). In fact, the foundation of Lodge URIEL was a re-introduction of Martinism in Belgium. The whole story has been told in the series "1934-1951 FUDOSI" at <http://www.geocities.com/roggemansmarcel/milko.htm>

The story on Rombauts is told in Chapter 6 ; Chevillon versus FUDOSI"

Blanchard attended the 'Martinist-convention" (May, 1934) together with Lydie Martin and George Lagrèze. In August 1934, Blanchard would initiate Emile Dantinne, Harvey Spencer Lewis and other dignitaries of the F.U.D.O.S.I. into the O*M* & S. (see also "1931- O*M*T*"). Blanchard was forced by the federation's Supreme Council to send in his resignation as Co-Imperator of the F.U.D.O.S.I., and he was also replaced in all of the other high offices he held within the federation (see Chapter 9 "1934-1951 F.U.D.O.S.I." and, in this series, see also "1931 Ordre Martiniste Traditionnel").

In 1946 the O*M* & S returned within the ranks of the F.U.D.O.S.I. until 1951 when the federation was officially dissolved by the Supreme Council.

Around the years of the Second World War there existed another Martinist & Synarchy order which was a member of the F.U.D.O.S.I., the UNION SYNARCHIQUE DE POLOGNE, founded by Dr. Tarlo Mazinski in 1937. Not much is known to me about this 'side-branch', except that it was an independent organization. After the Second World War the F.U.D.O.S.I. wanted to merge the T.M.O. , O.M.&S, and the two minor Martinist organizations which were affiliated to the federation, the SOCIÉTÉ d'ETUDES MARTINISTES and the UNION SYNARCHIQUE DE POLOGNE, into one united Martinist Order. This idea failed, except for the two minor organizations. Therefore it is very likely that i.a. the "Union Synarchique de Pologne" (Synarchy Union of Poland) was included within the ranks of the Ordre Martiniste et Synarchique (of course, this is just an assumption, not a 'historical fact' !)

It was Bertholet who succeeded Blanchard as Souverain Grand-Maître of the

O*M*&S in 1953. In 1958 Bertholet chartered Sar Sorath, who's also known as Sar Gulion, to establish a Grand Lodge for Great Britain and the overseas British territories, otherwise known as the Commonwealth. The Grand Inspector of the British Grand Lodge was Lawrence Ewels (..-1995), Sar Ra Bennu. The order in England was lead by an inner committee known as the Sovereign Tribunal . The British Grand Lodge represents the main Jurisdiction of the O*M*&S. Despite the status of this Grand Lodge, all foreign jurisdictions are autonomous. In that same year, 1958, Sar Sendivogious became the 'Provincial Délégate for Canada' (Sar Sendigovius was the former Archivist of the English Grand Lodge).

The Martinist Order and Synarchy has an official church, the " Église Gnostique Universelle", also known as the "Église Gnostique Apostolique". Blanchard (Tau Targelius) had been ordained by Jean Bricaud on May 15, 1918.

Information on Bertholet and Reichel (and other characters) can be found in various Chapters of the series "1934-1951 F.U.D.O.S.I."

In 1960 the Continental Jurisdictions reunited with the "Ordre Martiniste" of Papus' son, Gerard Encausse (in which we find also many former members of the T.M.O. who left after Ralph M. Lewis became Grand Master). The O*M*&S. still exists today, under its original name, in countries like Canada, U.S.A., Barbados, and England (England being the main jurisdiction under the leadership of Louis Bentin, Sar Gulion, other sources state that the present-day order is lead by Rui Gabirro). There is a Grand Lodge of Quebec and Nigeria, The Province of The West Indies (Barbados), and a district of France. Several members of The Ordre Martiniste Et Synarchique in Barbados, West Indies, formed in 1985 The International College of Esoteric Studies, known today as ICES. This organization is not an Initiatic Order but a college (as in school) which provides material translated in English derived from the original French material from several European- continental Rosicrucian, Martinist, and M.M.-organizations .

Lines of succession of the different Jurisdictions ;

GREAT BRITAIN

Papus and Augustin Chaboseau, Charles Détré, Georges Bogé de Lagrèze (Mikael), August Reichel (Amertis), V. Churchill (Sar Vernita), Sar Gulion - or Sar Sorath

(Louis Bentin). Today the order is lead by Grand Master Sar Gulion, Louis Bentin (or Rui Gabirro).

the Grand Masters were (up to 1960) Charles Détré, Victor Blanchard, Dr. Edouard Bertholet (Sar Alkmaion), Louis Bentin (Sar Gulion).

CANADA

Canada had two parallel lines of succession ;

Papus and Augustin Chaboseau, Charles Détré, Georges Bogé de Lagrèze

(Mikael), August Reichel (Amertis), V. Churchill (Sar Vernita), Sar Sendivogius

Papus and Augustin Chaboseau, Charles Détré, Georges Bogé de Lagrèze (Mikael), August Reichel (Armetis), V. Churchill (Sar Vernita), Sar Gulion/Sorath (Grand Master of GB), William Pendleton and Sar Parsifal / Sar Petrus (Peter Maydan, who died in 1994). Peter Maydan was succeeded by Gordon Stuart .

The Canadian branch proclaimed its independence in 1960 with Sar Ressurrectus as its Grand Master and Sar Petrus as his Deputy G.M. (the continental Jurisdictions reunited with the "Ordre Martiniste" of Philippe Encausse in 1960).

Sar Sendivogius specialized in the teachings of the Elus Cohen. The Elus Cohen became the "inner order" of the O*M*&S...

In 1965 the Canadian Grand Lodge was lead by ;

Sar Resurrectus (Gordon Stuart) - Chairman (initiated by Pendleton), Sar Sendivogius - Deputy Chairman/Inspector, Sar Petrus - Secretary/Archivist.

The Canadian branch was considered clandestine by the O*M*&S in England, "eventhough they are properly in possession of Initiatic authority" (fr.Melchior"Survey on modern Martinist Orders"). The Canadian branch made an alliance in 1973 with Roger Caro's ENA / EGLISE UNIVERSELLE DE LA NOUVELLE ALLIANCE of France, which was the 'outer' order for the FAR+C / FRERES AINES DE LA ROSE+CROIX, an Alchemical Order.

The Canadian branch of the O*M*&S, through its initiations into the S.I.I or S.I.IV Degree, the grade of Initiateur Libre, enabled Mike Revisto (Sar Ignatius) to found the Rose†Croix Martinist Order (R*C*M*O*) in 1982.

Website (incl.scans of Martinist documents of Initiation) :

<http://www.pathcom.com/~mtronics/rcmo/index.htm>

The O*M*&S (post 1960) maintained a close relationship with the other Martinist orders (with the exception of the T.M.O. under the jurisdiction of AMORC), especially with the O*M* in France.

For example, the O*M*&S from England (the Lodge of London, "E*O*L*") organizes a "tenue Initiatique" in Paris on October 23, 1971, where Maria Lorenzo is designated as an intermediary between the O*M* of Paris and the O*M*&S to maintain a close relationship between the two organizations.

A conflict arose within the Canadian branch, when the order found out that one of their Grand Masters was a member of the Traditional Martinist Order (AMORC). After Maydan was dismissed by the T*M*O* in 1973 he returned as GM of the Ordre Martiniste et Synarchique from Canada.

The M*O*&S was chartered in 1990 in the United States under the sponsorship of the M*O*&S Grand Lodge of Britain. "The head of this Martinist body is Sar Eliakim of

New York City. [1991]" ("a Martinist Treasury" by Trophimus, S.I.I.) The O*M*&S returned to France in 1975 and was lead in 1995 by Grand Master Sar Gabriel.

The ' Ordre Martiniste et Synarchique' in the West-Indies

In September 1982 "a Brother, journeying from Barbados, West Indies" (source: I.C.E.S.) was initiated by Louis Bentin / Sar Gulion and he also received a charter to install " on the Ilse of Barbados in the West Indies, Lodges and

Heptads of the Martinist Order that have been regularly authorized and

warranted by the Sovereign Tribunal of the Britannic Grand Lodge." On November 12, 1982, Lodge Empress was inaugurated on the island.

"Returning to London in September 1985, Sar Inspirator Lucis was again

received by Sar Gulion who conferred upon him the Ordinations of the

Elus-Cohen which he had himself received (on October 6, 1960 Louis Bentin was ordained by Robert Ambelain into the Ordre Martiniste des

Elus-Cohen *). To mark this occasion Sar Inspirator Lucis changed his Nomen Mysticum to Sar Savitar, on September 25, 1985. At this time discussions were held about the erection of the present Provincial Lodge of Barbados to the status of Sovereign Grand Lodge. This date has been fixed for Easter, 1986. [This has since come to pass.] (Source ; lecture from Liber two, Plane one of the ICES)

*Sar Gulion received from Ambelain the following Elus Cohen degrees ;

Grand-Master Cohen, Ap:: Reau +

Chevalier d'Orient, C:: Reau +

Commandeur d'Orient, M:: Reau +

The O*M*&S in the West-Indies also carries a lineage of Willermoz' C.B.C.S.

1931 Ordre Martiniste Traditionnel

The Ordre Martiniste Traditionnel was founded on July 24, 1931. The order consisted of members who had revolted against Téder and Joanny (Jean) Bricaud and their blend of Masonic Martinism, and who did not recognize Victor Blanchard as a Grand Master of the Martinist order. It was Augustin Chaboseau's (June 17, 1868-January 21, 1946) candidate for the Universal Sovereign Grand Master, Victor-Emile Michelet (1861-1938), who could not accept the election of Blanchard (1). Therefore Michelet founded the O*M*T* in 1931, with Michelet as Grand Master and Chaboseau as Deputy Grand Master. There are sources which claim that it was Chaboseau who was elected as Grand Master, but Chaboseau designated Michelet who was older than Chaboseau. Together with Lucien Chamuel (... - 1936) they proclaimed that the O*M*T* was the one and only true heir of the original Ordre des S.I. / Ordre Martiniste of 1891.

1) The text here is derived from several sources which speak about an important "Martinist Convention" which, supposedly, was held at the time (1930's). For instance, Trophimus in his book "a Martinist Treasury" refers to the first convention of the F.U.D.O.S.I., held in August 1934 in Brussels (??) being this Martinist Convention; "In 1934, a convention of Martinists was called by Victor Blanchard who had been the head of a Martinist Order he founded after the original Martinist Order restricted its membership to Masons",... and ... "However, Pierre Augustine Chaboseau had offered his own candidate for Universal Sovereign Grand Master, V.E. Michelet. When Michelet was not elected, Chaboseau withdrew and founded the Traditional Martinist Order, with Michelet as Grand Master and with Chaboseau as deputy Grand Master". The "problem" is THE DATE . The reliability of the sources regarding this "Martinist Convention" is questionable. If Chaboseau and Michelet decided to found their own Martinist Order after they attended the F.U.D.O.S.I. convention in 1934, the official "date of birth" of the Ordre Martiniste Traditionnel, 1931, would be incorrect !

Both Michelet and Chaboseau, as well as Chamuel, belonged to the 'original Martinists of 1891' and had been members of the first Supreme Council under Papus (Michelet wrote of this period which is known as the grande époque de l'occultisme français - in his book *Les Compagnons de la Hiérophanie*, published by Dorbon-Ainé, Nice- 1977).

It is generally known that Chaboseau was in reality the Occult Director of the original Martinist Order. Michelet was also the founder of the "ASSOCIATION DES AMIS DE PÉLADAN", a "circle of friends" which studied the works of Joséphin Peladan, in 1920. Chamuel (Lucien Mauchel) was also the Grand Master of the OKR+C, as successor to Charles Détre / Tédér (there existed a parallel line of succession with Bricaud acting as G.M., the OKR+C -OKR+C GNOSTIQUE- affiliated to the Ordre Martiniste de Lyon. Victor Blanchar represented up to 1939 the OKR+C within the F.U.D.O.S.I.). The masonic requirement was not the only objection Chaboseau had. Chaboseau also objected to the religious orientation of Tédér and Bricaud and the L'Eglisé Gnostique Universelle (Gnostic Church). During his life, Chaboseau would never stop fighting for religious freedom. "Directly or indirectly, he initiated Martinists who would continue the fight for religious freedom; Jules Boucher (1948, Ordre Martiniste Rectifié), Gustave Lambert-Brahy (1968, O*M* Belge), Maurice Warnon (1975, O*M* de Pays-Bas)".

In fact, it was the intention of Chaboseau, Michelet and Chamuel to found a M*O* "in parallel with the "L'Ordre Martiniste-Martinéziste" of Lyons to succeed to Papus".

On Januari 12, 1938 (or 1939) Michelet dies. Chaboseau succeeded Michelet as Grand Master of the O*M*T*. The Supreme Council of the OTM/TMO (Conseil Suprême Traditionnel) in 1939 consisted of, besides Pierre-Augustin Chaboseau, Jean Chaboseau (Galaad, son of Augustin Chaboseau), Octave Beliard and Georges de Lagrèze. Both Beliard and Lagrèze (2) were initiated in a direct line to Papus (Lagrèze was initiated by Tédér on June 30, 1906 and had been a member of the Supreme Council under Papus since October 8, 1908) . In 1939 the OTM had developed into a fertile organization.

George Lagrèze was one of the prominent and leading characters of the 'occult community' at the time. He was the general Director of the Strasbourg Theatre. A Martinist S.I., initiated by Tédér on June 30, 1906, a member of the SUPRÊME CONSEIL DE L'ORDRE MARTINISTE and Inspecteur principal of the M*O* from 1908 onwards (August 10, 1908). Lagrèze was a member of the OKR+C, Ordre Kabbalistique de la Rose+Croix (Charter signed by Tédér), Chevalier du Temple et Préfet of the STRICTE OBSERVANCE and SWEDISH RITE. He was a Mason (33th degree) of the 'Grand-Orient de France', as a 33* of the Antient Scottish Rite Lagrèze was also a 'Honorary member of the Grand-Lodge of Denmark . In 1909 (Sept.9) he also received a Charter from John Yarker , Great Hierophant of the Antient & Primitive Rite of Memphis-Misraim, from whom Lagrèze received the 33* / 95* Degree of the M.'.M.'. Rite, which was "confirmed" by Joanny Bricaud. A member of the C.B.C.S. (founded in 1778 by Willermoz) . His 'mystical nomen' was EQUES A ROSAE CARITATIS. He was Grand Master of the Perfect Square in France of Dantinne's O::H::T:: & M:: . In 1937 Lagrèze was appointed "Grand Profès" of the C.B.C.S. , 'Chevaliers Bienfaisants de la Cité Sainte', by several dignitaries of the Grand Prieure d'Helvetia (Grand Lodge of Switzerland), such as the 'Grand Chancelier" Amez-Droz and a certain 'brother' named Lesieus. Lagrèze was also the Grand Master of the ELUS-COHEN (re-established by Ambelain in 1943) and of the ROSE+CROIX d'ORIENT (1879-1946)

Source ; G.Galtier "Maçonnerie Egyptienne, Rose-Croix et Neo-Chevalerie" 1994

Gerard Galtier on Lagreze and Martinism : " After the First World War Lagrèze seems to have accepted the direction of Jean Bricaud at the head of the french occult Societies originating from Papus, seeing that he therefore possessed the title of Principal Inspector and Member of the Supreme Council of the Martinist Order of Lyons. Around 1933 he separated himself from Bricaud in order to ally himself with the Ordre Martiniste et Synarchique of Victor Blanchard where he became deputy Grand Master. In the same period he united with Rombauts and the other dissident Belgians who had also freed themselves from the supervision of Bricaud " . This text was kindly translated by Elias Ibrahim who further states ; "Bro. Lagrèze was one of the great lights of Martinism and helped the tradition to survive into our times by eventually conveying his knowledge and wisdom to Bro Ambelain and Jeanne Guesdon and I believe also to some extent to Ralph Lewis" . I can personally add to his information that Lagrèze indeed, together with Chaboseau, were in close contact at the time with first Harvey Spencer Lewis, and later Ralph Maxwell Lewis...

On July 14, 1938 Victor Blanchard of the O*M* & S had auto-consecrated himself as the Universal Grand Master of the Rose-Croix and of all the Initiatic Orders of the world. He sent a proclamation to each Grand Master of the F.U.D.O.S.I., which requested allegiance and recognition of his new dignity. In the series "1934-1951 FUDOSI" the story is written that Blanchard was totally convinced that he was the Universal Grand Master of the Rose-Croix (see Chapter 9 of the series). Blanchard was i.a. also President of the FRATERNITE DES POLAIRES / POLAIRE BROTHERHOOD which "used" a divinatory-method called (transl.) "the Oracle of the Astral Force". Somehow this "oracle" gave Blanchard the idea that he was the new Universal Grand Master of the rosicrucians (the whole story is told in Chapter 9 of the FUDOSI-series at

(<http://www.geocities.com/roggemansmarcel/milko.htm>)

One of the consequences of Blanchard's conviction was that he was expelled from the F.U.D.O.S.I. in 1939. The Ordre Martiniste et Synarchique was replaced at the 4th convention of the federation by the Ordre Martiniste Traditionnel. Many members, including such high dignitaries as George Lagrèze and Jeanne Guesdon (Grand Secrétaire of AMORC-France), left the O*M* & S and went over to Chaboseau's Martinist Order. Two other high dignitaries of the federation, Imperators Emille Dantine and Ralph Maxwell Lewis of AMORC, also left Blanchard's O*M* & S. In September 1939 Ralph Maxwell Lewis was initiated (subject to the approval of Chaboseau) by Lagrèze into the O*M*T* (S.I.and S.I.IV, the "Initiator-degree")) Harvey Spencer Lewis, Ralph's father, had received a charter from Blanchard for the O*M* & S in the United States. The first Martinist temple which was established in California by Lewis was called "Louis Claude de Saint-Martin". Ralph had been initiated into the O*M* & S by Blanchard in 1936 (S.I.IV). In October 1939 Ralph Maxwell Lewis was appointed "Sovereign delegate and Regional Grand Master" of the O*T*M* by Lagrèze, for

California and the United States. This Charter (like many other documents which relate to rosicrucian and Martinist orders of the 20th century) can be found at Marcel Roggeman's excellent site at <http://hieronymus.educator.webjump.com/> ("DOCUMENTEN").

This way the Conseil Suprême Régional des Etats-Unis' was founded. The council consisted of 5 members :

Ralph Maxwell Lewis, Cecil A. Poole, Orlando T. Perrotta, James R. Whitcomb and J. Duane Freeman. The Charter was requested by Ralph Maxwell Lewis and the request was addressed to Lagrèze, together with an application for the "regularization of Martinist Initiation" intended for the brothers Whitcomb, K.Brower, and the sisters Whitcomb, G.Lewis and M. Lewis. They all received the S.I. degree, except for Ralph M.Lewis, who also received the Degree of Initiator, S:::I:::IV.

Augustin Chaboseau died on January 2, 1946 and was succeeded by Lagrèze. "Lagrèze died shortly after Chaboseau in April of the same year, and Jean Chaboseau succeeded Lagrèze as Grand Master of the TMO. Under normal circumstances he would have been chosen as his father's successor as co-Imperator of the FUDOSI by the Supreme Council. But the 'Supreme Council' decided otherwise" as is stated in Chapter 11 of the F.U.D.O.S.I.-series, "The 5th Convention -1946 ..."

The complete story of what actually happened at the '1946 Convention' has already been told in Chapters 11 and 12 of the first series "1934-1951 F.U.D.O.S.I." . So I'll only present a short summary of the events here and I refer to the first series (Chapters 11+12) to read the complete story.

When Augustin Chaboseau died in 1946 (and shortly after him Lagrèze) it was Jean Chaboseau, his son, who normally would have succeed his father as Grand Master of the O*M*T*. The Supreme Council did not approve of the nomination and installed a temporary Council of Regency to lead the Martinist Order. As stated in the first series, the members of the F.U.D.O.S.I. originally wanted to establish a Supreme Martinist Council which would be heading the two main orders (OM&S, Blanchard had returned within the ranks of the federation, and TMO) and the other participating Martinist Orders ("SOCIÉTÉ d'ÉTUDES MARTINISTES" and " UNION SYNARCHIQUE DE POLOGNE").

The following details are taken from Chapter 11 of the 1st series :

The minutes of the Conclave on July, 22 , which were published by A.M.O.R.C., on this issue :

"The Convention, after hearing the reports of the Delegates, the Messages of the absent Delegates and their reports, after taking opinions and after regular discussions, decided :

1) to keep in vacancy the seat of the third Imperator of the F.U.D.O.S.I. , which was held by the V.' ILL.'. SAR AUGUSTINUS, Grand Master of the Traditional Martinist Order, until the election of a new Grand Master of this Order. In the meantime all the regular powers of the Grand Mastership will be carried on by a COUNCIL OF REGENCY, composed of :

SAR PURITIA (France) -Jeanne Guesdon (A.M.O.R.C.), Secretary

SAR LEUKOS (America) - President

SAR RENATUS (Belgium) -Rene Rossart ('Head' of the Belgian Martinists), Treasurer

They alone will be qualified to validate or deliver charts or documents for the Order during the vacancy of this post of Grand Master.

Thus is decreed without appeal and confirmed by us, Imperators and Members of the Supreme Council of the F.U.D.O.S.I., in our sittings of this 22nd day of July, 1946. The above constitutes our official declaration" .

To cut a long story short, the COUNCIL OF REGENCY headed the Ordre Martiniste traditionnel from 1946 onwards.

"Jean Chaboseau sended in his resignation on the 6th Convention. Augustin Chaboseau's son tried to disband the "Suprême Conseil de l'Ordre Martiniste", but his "motion" (as a ' vote of no confidence') did not get the approval from the F.U.D.O.S.I. Because of the disapproval Jean Chaboseau left the "Traditional Martinist Order", of which he was, during his father's reign, a member of the Supreme Council (together with Lagreze and Beliard)" Chapter 12, 1st Series

The plans which the federation had for the unification of the Martinist organizations were not submitted for approval to the relevant Grand Masters. On the 1947 Convention the O*M*T* did not have a Grand Master and the G::M:: of the O.M.&S, Victor Blanchard, was (evidently) not present at the '47 Convention.

At this convention, held in Paris, Ralph Maxwell Lewis was appointed Sovereign Grand Master of the Ordre Martiniste Traditionnel. As mentioned above, he was elected in absence i.a. Victor Blanchard, head of the O*M* & S*, the seat of Grand Master of the O*M*T* was vacant, because the federation had voted against Jean Chaboseau.

As stated in Chapter 12 of the 1st F.U.D.O.S.I.-series ;

"These two facts explain the attitude of Jean Chaboseau and his attempt to disband the Supreme Council. During the convention Ralph Maxwell Lewis took the opportunity to appoint himself as Sovereign Grand Master of the "Ordre Martiniste Tradionnel" (TMO).

The T.M.O. of Lewis can be looked upon (at the least) as doubtful. First of all,

1 The doubtful decision of his appointment as Grand Master , in which Lewis, as co-Imperator, played an ambiguous role, both judge as well as plaintiff .

2 The supposed authorization of the F.U.D.O.S.I., in absence of the Grand Masters, to place the Martinist Orders under its authority ".

The events of 1946 and 1947 caused a schism within the ranks of the O*M*T*, officials included (among which at least one Council-member) and many European members left the order.

Rene Rossart (Sar Renatus), treasurer of the "Council of Regency" (see Chapter 11) of the O*M*T* and Council member of the F.U.D.O.S.I., left the Order. Others joined Blanchard's O*M* & S* or simply remained independent as "Free-Martinists".

The schism resulted i.a. in the foundation of the "Ordre Martiniste Rectifié" in 1948 by Jules Boucher, a former high official of the O*M*T*.

Regarding the further activities of Rene Rossart, head of the Belgian Martinists at the time, and Jean Chaboseau, we are left in the dark. Although I've stumbled upon certain information in the past which cited that Rossart, after he left O*M*T*'s Council of Regency, founded his own Martinist Order, "Ordre Martiniste Universel" (source "unknown"). According to this source, Rossart passed away in October 1948. It was stated that Dr. Edouard Bertholet (Ordre Ancien et Mystique de la Rose+Croix - Switzerland) "inherited" Rossart's Universal Martinist Order. The Ordre Martiniste Universel never really developed into a successful organization, and if the Ordre Martiniste Universel ever really existed it either was disbanded or the organization "merged" into another organization. But ... this is just an assumption and not a 'historical fact' which is based on documents etc.(information derived from "private notes" without any reference to any source. I also came across the "Ordre Martiniste Universel" in connexion with the "Ordre Martiniste de Paris". Apparently, according to this source, the "Ordre Martiniste Universel" was one of the Orders which were founded in the late-seventies by members who'd left dr.Philippe Encausse's "Ordre Martiniste", this story seems much more reliable).

Other high dignitaries like Octave Béliard left the order and was probably later involved in the foundation of the Ordre Martiniste de Papus in 1953. The O*M* de Papus was headed by Papus' son Philippe Encausse, of whom several sources claim that he also had been a one-time member of Chaboseau's O*M*T*. Other Martinists who left the O*M*T* at the time were men like Robert Chapelain, Pierre Levy, Ilhamar Strouvea and Gustave Tautin.

Seal of the O::T::M::

Returning to the subject of Ralph Maxwell Lewis' election as Grand Master of the Ordre Martiniste Traditionnel, it is clear that the approval came from the remains of the Supreme Council and the remains of the Council of Regency (consisting of Sar Leukios and Sar Puritia -Jeanne Guesdon, successively president and secretary of the Council of Regency and both high dignitaries of A.M.O.R.C.).

When the F.U.D.O.S.I. was dissolved in 1951 the O*M*T* ceased to exist. The original American branch continued as the TRADITIONAL MARTINIST ORDER under the wings of A.M.O.R.C. (Antiquus Mysticusque Ordo Rosae Crucis) and was headed by the Sovereign Grand Master, Ralph Maxwell Lewis, who had separated the American delegation from the original order. Ralph M. Lewis claimed to be Augustin Chaboseau's rightful successor.

The order ceased to exist as an independent order and was closely connected to A.M.O.R.C. In some jurisdictions of A.M.O.R.C. the T*M*O* (Traditional Martinist Order) only admits high-degree (9th) A.M.O.R.C. members.

AMORC's TMO in France - de L'Heptade "Abbé de la Noue"

The Heptad "Abbé de la Noue, no.22" was established in Paris around 1960.

The Heptad was lead by Julien Origas (Hugues de Payns, 1920-1983) who became a member of A.M.O.R.C. in 1951. In the following years he was involved with the Rosicrucian Lodge of A.M.O.R.C. at rue de la Condamine in Paris. Origas would later found the "Renewed Order of the Temple", ORT, of which he was its Grand Master until his death in 1983. In 1983 he was succeeded by Luc Jouret. Jouret was forced to leave the ORT within a year, taking half of the members with him. Together with Jo Di Mambro he then founded the "notorious" Order of the Solar Temple ...

Around 1968-1969 the Martinist Heptad comprised a small number of members which were lead by seven officers. In 1966 another Heptad was established in the Paris area by Jean Dubuis (Sar Jean, see "1896 Societe Alchimique de France"). In the 1950's Dubuis had been a member of the "Lectorium Rosicrucianum". Unlike the Heptad of Origas, Dubuis' Heptad was very succesful, as was stated by Raymond Bernard (Sar Rosenkreutz) who was a Grand Master of A.M.O.R.C. at the time. In 1969 the two Heptads merged under the name of "Abbé de la Noue". The Heptad was a success with 120 members in its ranks (divided into 4 classes of 30 people). The Heptad also established a special class within its structure, known as the "2ème Cercle" (the 2nd Circle), which studied and practised the Occult Arts. There existed two of these Occult Circles within the Heptad, increasing the total number up to 200 members.

Under the charismatic leadership of Jean Dubuis the Heptad specialized in classes on Kabbalah, Tarot, Ceremonial Magic etc. Apparently the Kabbalah -classes were based on the 20th century classic "The Mystical Kabbalah", written by Dion Fortune.

The classes were supplemented with studies on the Zohar. Jean Dubuis' Martinist

Heptad developed slowly towards a form of Martinism which approached the original order of Papus. Opposition arose within the ranks of A.M.O.R.C. Finally in 1974 Raymond Bernard replaced Dubuis by Pierre Crimetz (see '1980 L'Ordre des Chevaliers Martinistes). Jean Dubuis left and founded in 1979 the "Association des Philosophes de la Nature", the Philosophers of Nature (L.P.N. / P.O.N. , see also "1896 Societe Alchimique de France").

The Traditional Martinist Order (after 1951) is structured on "Septa" and "Heptads" (made up of 7 officers). the Order is "lead" in each jurisdiction by its "Grand Heptad" (connected to a Grand Lodge of A.M.O.R.C.)

The initiations are conferred within the Heptads. Regarding the teachings, Trophimus in his book "a Martinist Treasury", explains ;

"The instruction papers are those of the Martinist Order and Synarchy which the TMO officers obtained when they were Initiated into the Martinist Order and Synarchy by Victor Blanchard in the 1930s. These MOS papers have been edited to reflect the non-magical philosophy of AMORC". The last sentence refers to the "Non Theurgical Methods" which are employed by the T*M*O*.

Regarding the TMO teachings and the O*M* & S, i'm not sure whether Trophimus' claim reflects the "truth" since Ralph M.Lewis also had the original material from Chaboseau's Ordre Martiniste Traditionnel at his disposal. According to several former T*M*O* members the TMO lessons are indeed edited and much of the original information has been taken out. These members (from whom I received the information) became aware of this fact after they became a member of I.C.E.S., which publishes English translations of original French material derived from such orders as the O*M*T*, O*M* & S, MEMPHIS-MIZRAIM, ELUS COHEN, OKR+C etc.

AMORC's T*M*O* provides a 'home-correspondence course' and is many times accused by other Martinists of ' illegal practises' such as postal initiations. Being a former AMORC-member myself, I know for sure (at least in the Dutch Jurisdiction) that every 'Home-Sanctum' member is obliged to undergo a "physical initiation" in a Lodge, at least with regard to the "First Temple Degree" (1st Degree). If I'm not mistaken one is also obliged to take the last (the Ninth Temple Degree) physically (although I've heard of strange stories happening in the past of members taking the 9th before the 1st). The above mentioned obligations regarding initiation applies of course to the "Rosicrucian students" of A.M.O.R.C. I'm not familiar with the "regulations" within the T*M*O*, but I presume that they are "compatible" with the A.M.O.R.C. regulations. After all, the Martinist method of 'personal initiation' (the initiator employs the biblical "laying on of hands" upon the initiate) is "the key" of a Martinist Initiation ritual ...

According to Fr.Melchior in his summary on Martinist Orders nearly all of the accusations have been proved wrong: "TMO does operate Septa & Heptads (temples), they DO initiate members physically (and not per mail), they DO possess the so-called Fourth degree of Unknown Philosophers, but the Degree of free Initiator is not given to

many members (Ralph M.Lewis has withheld this degree from almost all its initiating officers)".

The Traditional Martinist Order does not recognize the authority of any of the other Martinist Orders, it's the only Martinist Order refusing to admit Martinists from other Martinist Orders as visitors. T*M*O 's policy towards other Martinist organizations is rather "aggressive". For instance, when A.M.O.R.C. in the U.S.A. became aware of the existence of I.C.E.S. at Barbados "a very angry exchange of letters

took place, with AMORC demanding that Barbados *cease & desist* " (information ; former member of T*M*O). Although there are some indications that Christian Bernard attempted to have "his" TM*O* recognized by other Martinist bodies in Europe.

T.M.O. / France publishes a periodical review called "Pantacle".

During the last decade the T*M*O* expanded especially in Brazil.

When Ralph Maxwell Lewis died in 1987 he was succeeded by Gary L. Stewart (1953-...) as Imperator of A.M.O.R.C. and Grand Master of the T.M.O.

In 1990 Stewart was removed from the Imperatorship by the Board of Directors (Supreme Council) of A.M.O.R.C. (more information on this topic can be found at:

[http://www.geocities.com/Athens/Atlantis/2413/ AMORC vs Imp.G.S.Stewart\)](http://www.geocities.com/Athens/Atlantis/2413/AMORC%20vs%20Imp.G.S.Stewart)

However, these Board members failed to remember to remove Stewart from the office of Sovereign Grand Master of the TM*O*. Stewart re-established the T*M*O* in America as the T*M*O*A*, The Traditional Martinist Order of America.

Gary L..Stewart received the "all-important 4th Degree of Initiator" from Cecil Poole, who received this degree himself directly from Victor Blanchard of the O*M* &S. Apparently, the documentation of Stewart's initiation to the 4th Degree was taken to Paris, along with other T*M*O* material by Christian Bernard, president of A.M.O.R.C. Gary L..Stewart also founded the B*M*O*, British Martinist Order, in 1991 based upon an 'old' Russian Martinist Lineage (Golitzin)

The "Lines of Succession" of the O*M*T* / T*M*O* ;

Victor Emile Michelet, Augustin Chaboseau (Sar Augustus), Ralph Maxwell Lewis

(Sar Validivar), Gary Lee Stewart and Christian Bernard (Sar Phenix).

The present-day T*M*O* has three parallel lines of succession ;

Papus and Augustin Chaboseau, Charles Détré, Victor Blanchard en Harvey Spencer Lewis

Papus and Augustin Chaboseau, Charles Détré (Téder), Victor Blanchard and Ralph Maxwell Lewis

Papus and Augustin Chaboseau, Charles Détré, Georges de Lagrèze (Mikael) and Ralph Maxwell Lewis.

The situation within the T*M*O* during the "A.M.O.R.C. vs. Emperor Gary S.Stewart Controversy" (1991) has two ' Lines of succession' ;

Ralph Maxwell Lewis, Orval Graves and Christian Bernard.

Ralph Maxwell Lewis, Cecile A. Poole, Gary Lee Stewart

Regarding the first ' Line of Succession' , Ralph initiated Christian's father, Raymond Bernard into Martinism and gave him the S.I. Degree, but not the 4th Initiator Degree !

In July 1951 Raymond Bernard, who was duly initiated by J Duane Freeman into A.M.O.R.C.(who received his initiation by H.S. Lewis), installed the OMT (Ordre Martiniste Traditionnel) within AMORC France. In 1987 Raymond retired, so the Martinist Line of succession ended here. Later on (1990), Orval Graves *was "dug out of retirement" to perform the 4th Degree Initiator on Christian Bernard. This way Christian 'secured" a legitimate lineage, "assuming that his TMO-one had been compromised along the way", as Mark Stavish has put it (private email). Orval Graves received his Martinist Initiations back in the days of the F.U.D.O.S.I. meetings. Apparently, mr.Graves was initiated into the Ordre Martiniste et Synarchique...

Orval Graves was AMORC's Librarian during the 1930's and 1940's. Graves started the famous AMORC-classes on ' Practical Alchemy' (see "1896 SOCIETE ALCHIMIQUE DE FRANCE ")

The second ' Line of Succession' involves Gary Lee Stewart (Emperor of the "Confraternitas Rosae Crucis" CR+C and GM of the B*M*O*), who was initiated by Cecil A. Poole. Poole held the all-important 4th Degree of Initiator from Victor Blanchard of the MOS. Stewart claims to hold the all-important 4th Degree, which is probably correct since he is an installed Sovereign Grand Master. Stewart also claims to hold an ancient Russian lineage, which he received in Belgium in the 1970's (the I.S. Milites Templi, a 'Templarist' order which has i.a. two Lodges in Belgium).

The T*M*O* is still active today, under the authority of G.M. Christian Bernard. The order even expanded during the last decade, specifically in Southern-American countries like Brazil. For instance, the HEPTADA MARTINISTA SÃO PAULO, established in 1994, initiated 740 members up to december, last year (dec.2000).

In Brazil the T*M*O* was launched officially during the XI Convenção Nacional Rosacruz (11th Rosicrucian national Convention), in October of 1986, by the Grand Master of the T*M*O* at the time, Ralph Maxwell Lewis F.R.C., S.I. , L.I.

The Grand Master of the Portuguese Jurisdiction at the time is Charles Vega Parucker F.R.C., S . I . L . I .

G.E.R.M.E.

The "1990-Reorganization" within AMORC resulted in a schism (see Chapter "1915 A.M.O.R.C."). Many members left A.M.O.R.C. around that time, one of these being Dr.Onslow Wilson, a highly respected member of the Order, to some the "innovator of science and mysticism at AMORC" . Wilson already left AMORC at the time when Donna O'Neill was appointed GM of the English- speaking jurisdiction by Gary L.Stewart, so before the upheaval of 1990.

Wilson had been i.a. the "Director of the Department of Instruction" of A.M.O.R.C. Wilson was involved with such organizations as CIRCES ("Centre International de Recherches Culturelles et Spirituelles", Templar Research Institute, founded by Raymond Bernard 1988), OSTI (Ordre Souverain du Temple Initiatique, founded by J.L.Marsan in 1966, later headed by R.Bernard), OPI, and OUM.

Wilson apparently established a new Martinist organization named "GROUPE d'ETUDES ET DE RECHERCHES MARTINISTE ET ESOTERIQUE" ("GERME"),

"Group for the Study and Research of Martinism and Esotericism". Onslow Wilson received his initiation directly from Jacqueline Encausse, widow of Dr.Philippe Encausse, Papus' son. GERME is active in the United States. Onslow Wilson resides in Indiana, USA.

1943 Ordre Martiniste des Elus Cohens

Ordre des Chevaliers Macons Elus-Cohen de l'Univers

The O*M*EC was originally founded by Don Martinez de Pasqually in 1768. The E*C* was originally a Masonic rite, which later developed within the 'Chevaliers Bienfaisants de la Cité Sainte' of De Pasqually's disciple, Jean- Baptiste Willermoz. The C.B.C.S. of Willermoz was a fusion of several Freemasonic rites (Stricte Observance). Strictly spoken, the rite of Elus Cohen was left without a rightful heir after 1807. The original rite and its temples became almost dormant after De Pasqually's death, "Sebastian de las Casas, the last Grand Master of the Elus Cohen, delivered the archives of the order to the 'Philalèthes' "

The original "Line of Succession" of the ELUS COHEN ended in 1807(1) ;

J. de Livron de la Tour de la Case Martinez de Pasqually (1767 - 1774),
Caignet de Lestère (1774 - 1779), Sebastian de las Casas 1780, G.Z.W.J. 1807...

1) Next to the European "lines of succession" there exists a so-called "Haitin Line", represented by Lucien François Jean-Maine (1869-1960) who, apparently, was consecrated as a Gnostic Bishop in France at the beginning of the 20th century. It is stated that he also 'exchanged' several of his filiations with Papus. His E*C* filiation allegedly went back to De Pasqually, it is said that several members of the Maine family were affiliated to Pasqually's E*C*. The E*C* on Haiti was known as the " Temples Cohens de Port-au-Prince et de Lèogane", and functioned up until 1780. According to the story, when De Pasqually arrived at Haiti, there already existed Templar- and Masonic lodges on the island. After De Pasqually's death, several E*C* members, together with other masons, templars, and members of "secret Afriican societies", created a syncretism called "Les Templiers Noirs", the Black Templars, these members were Creole-French. In 1922 Maine founded the voudoun -Masonic order of "La Coleuvre Noire" (Cult of the Black Snake).

The whole Haitian movement culminated in a kind of federation of orders (O.T.O.A. etc.) to which several Martinist orders (Maine-lineage) were affiliated ;

The Universal Martinist Federation of Initiates

The Martinist Order of the Rose-Croix and Aleph-Initiates

The Interior Sanctuary of the Elus Cohens

Source ; Centro Studi Andres Kibisa, Martinist E-Group

More information on the movement of Lucien François Jean-Maine (1869-1960) :

<http://home.sunrise.ch/~prkoenig/otoa.htm> "Ordo Templi Orientis Antiqua" -- P.R. Koenig

De Pasqually's teachings and doctrine continued within small groups of "Kabbalistic Aeropagoi". De Pasqually's teachings continued also among masonic rites as Willermoz' C.B.C.S. (Knight Beneficent of the Holy City) and the R.E.R. (Régime Écossais Rectifié" or "Rectified Scottish Rite), a French templar rite based on Baron Von Hund's Stricte Observance (which includes the C.B.C.S.). At the end of the 19th century the Elus Cohen were "represented" by men such as Bergeron, Bréban-Salomon, Carl Michelsen (Denmark) and Edouard Blitz (USA). "The immediate successors in France were Fugairon and Charles Détré" (see profile of De Pasqually).

Charles Détré (Téder) implemented the E*C* as higher grades. Bricaud succeeded Détré as Grand Master of the Martinist Order of Lyon (Ordre Martiniste-Martinéziste/ L'Ordre Martiniste de Lyon), which presided over the ORDER OF KNIGHT MASONS ELUS COHEN OF THE UNIVERSE, the E*C*.

In America Edouard Blitz worked the E*C* rite within the AMERICAN RECTIFIED MARTINIST ORDER. The 'original' Martinist Order under Papus had also implemented the E*C* rite within their system of Higher degrees. As we've seen before, the original O*M* worked towards a elaborated system of succeeding degrees, which were taken from several rites (Egyptian Masonry, OKR+C, E*C* etc.)

I've stated before in an earlier chapter that "the document regarding Teder's Martinist Ritual of 1913 also refers to several Elus Cohen Degrees which were equivalent to the Martinist Degrees Initiate and S.I." It is not known to me if the E*C* rite was actually "worked" under Papus, but it seems quite likely. After all " In 1893 the Martinist Order had obtained the original archives of Willermoz' C.B.C.S. and the archives of the "Elus Cohen" of Lyon". As a masonic rite the Elus Cohen only admitted men (note ; several sources claim that De Pasqually worked on the construction of a particular initiation ritual for ladies of the order, in the year of his death, 1774).

On April 4, 1942 a Martinist, Robert Ambelain, initiates two new members, Phalgus (Jules Boucher) and Baphometos. Paris was occupied and the Nazi's had prohibited all Order-activities, especially Masonry and other Initiatic Orders, Societies and Brotherhoods. All gatherings, publications etc. were forbidden by the Nazi's. The archives of the Orders were confiscated and often destroyed. During these years of prosecution and oppression several Martinists gradually worked on the reconstitution of the Order of the Elect Cohen, ORDRE DES CHEVALIERS MACONS ELUS-COHEN DE L'UNIVERS. Robert Ambelain (1907-1997) received his initiation from Henri Meslin de Champigny (Harmonius), probably in a temple of the Ordre Martiniste Traditionnel. One of the attending officers was Georges Bogé de Lagrèze

(Mikael). Georges de Lagrèze had been a member of Papus' Supreme Council and was its 'Inspecteur Principal'.

With regard to Ambelain's initiation into Martinism it turns out that he received several parallel lines of initiation. It appears that Joanny (Jean) Bricaud gave a "strict order" in June 1939 to Paul Langénie to confer the first degree (Associé) of Martinism to Robert Ambelain. Ambelain's 'lines of Martinist filiation' were ;

Papus - Téder - Georges de Lagrèze (Mikael) - Ambelain (Aurifer), received in December 1940

Augustin Chaboseau - Jean Chaboseau (Galaad) - Ambelain (Aurifer)

Augustin Chaboseau - Henri Meslin de Champigny (Harmonius) - Ambelain

Both de Lagrèze and M. de Champigny were former members of Papus' Supreme Council. (source ; " L' Initiation " no.3, 1980)

The future Ordre Martiniste des Elus Cohen of Ambelain has its "Martinist seeds" in the "Ordre Martiniste Traditionnel" of Chaboseau ...

On September 24, 1942 there already existed a number of eight groups which were

'lead' by Ambelain and de Lagrèze. On April 4, 1943, the number in Paris had increased as far as eighteen groups. On September 29, 1943, another seven groups had been founded ... At the end of 1943 the circle was also represented in cities like Calais, Lyon, and Nantes.

On August 15, 1944, De Lagrèze appointed Ambelain as a Delegate (95*) of the Antient & Primitive Rite of Memphis-Misraim. De Lagrèze had given a charter of the M.'M.'. including the following Degrees ; 4, 12, 14, 18, 32 and 33 followed by the supplemental grades 66, 90 and 95. De Lagrèze's charter which he gave to Ambelain, was based on a charter which he had received from John Yarker on September 9, 1909 (33* / 95*), which was "confirmed" by Joanny (Jean) Bricaud.

De Lagrèze and Ambelain founded during the war also a M.'M.'. Lodge (and its Chapter) called "Alexandria in Egypt", which resided in Ambelain's home ...

(see chapter "1880 ANTIENT & PRIMITIVE RITE OF MEMPHIS-MISRAIM ")

Georges De Lagrèze was one of the prominent and leading characters of the 'occult community' at the time. He was the Grand Master of the "Rose+Croix d'Orient" (1879-1946). De Lagrèze also possessed the grade of "Grand Profès" of Willermoz' C.B.C.S., and he was the "Grand Master" of the ELUS COHEN (through the R.E.R., headed by Camille Savoir - successor of Willermoz- at the time). As mentioned earlier on, De Lagrèze received the grade of "Grand Profès" in 1937 from several dignitaries from the Grand Prieure d'Helvetia (at Geneva, Switzerland).

On the third of September, 1943, the ORDRE DES CHEVALIERS MACONS ELUS-COHEN DE L'UNIVERS, the "Elus Cohen", was officially "reconstituted" with De Lagrèze as Grand Master and Ambelain as its Deputy Grand Master. De Lagrèze conferred all the mentioned degrees to Ambelain / Aurifer. Both men were consecrated into the "Eglise Gnostique Apostolique". The Orders represented by Ambelain were in the possession of all the essential degrees, including the degree of "Reaux-Croix". The S.I. members of Ambelain's circle during the war, founded the group A.G.L.A. *

This small group of six members formed the first post-war synod ...

* "Athah gobon leolam, Adonai ", "Thou art powerful and eternal, Lord." , ancient

Hebrew word composed of the four initial letters of the Hebrew words Athah, Gobon, Leolam, and Adonai. This Kabbalistic 'formula' was used by the rabbis "in the practice of exorcism of evil spirits". 35 ~AGLA~35

Several well known Martinists / High Degree Masons were part of Ambelain and De Lagrèze's circle during the war, Jules Boucher (Phalgus), Robert Amadou (Ignifer), Rene Chambellant, Camille Savoir (R.E.R.) etc.

After the Second World War the Ordre Martiniste des Elus Cohen was revived by three Martinists, one of them being Robert Ambelain / Aurifer.

Grand Master Georges De Lagrèze had died in April 1946 and was succeeded by Robert Ambelain.

Ambelain's revived O*M*EC is based on his filiation (through Lagrèze) to Willermoz' C.B.C.S., holding the High degrees of Profès and Grand Profès, to which he added his filiation to Papus' Martinist order (S.I.). His "Elus Cohen" filiation (through Lagrèze) was based on the R.E.R., headed by Camille Savoir. The highest degree of the R.E.R. was the rite of C.B.C.S. Ambelain affirmed in his book "Le Martinisme Contemporaine" (March, 1948, page 31) that Martinism did not have a legitimate lineage, except through the R.E.R., Régime Écossais Rectifié" or "Rectified Scottish System of Willermoz.

The curriculum of the Ordre Martiniste des Elus Cohen included the study of the Kabbalah ("Practical Kabbalah"), study and practise of Theurgy as taught by Martinez De Pasqually, and Occultism...

The grade-system of the O*M*EC consisted of Four Degrees ;

MASTER ELECT-COHEN Grand-Metre Cohen

KNIGHT OF THE ORIENT Chevalier d'Orient

COMMANDER OF THE ORIENT Commandeur d'Orient

4 RÈAUX-CROIX Rèau-Croix

(Women are excluded from this Order)

These degrees belonged to the "Ordre des Chevaliers-Maçons Elus-Cohen de L'Univers"/ "Order of Knight-Masons Elect Priests of the Universe", the Operative degrees. The "Ordre Martiniste des Elus Cohens" also initiated into the usual three degrees of Martinism, this was the "outer order" which formed the ante-chamber of the Operative degrees.

The Higher Degrees of Ambelain's Elus Cohen were obtained from De Pasqually's

original Rite, which was originally divided into three classes + a "secret class". Ambelain's first degree (Master Elect Cohen) belonged to Pasqually's second class of degrees (Classe du Poche), his second and third belonged to Pasqually's third class (le Degrès du Temple), and his fourth belonged to Pasqually's secret class (le Classe Secrète) which contained the degree of Rèau-Croix... The esoteric content of the third degree, Commander of the Orient (also known as "Grand Elu de Zorobabel") was based on the Eleusin Mysteries, it prepared the candidate for the secret grade of Rèau-Croix.

"The original significance of this grade according to Pasqually was through magical evocations to establish contact with the highest realms of the Spirits of the Elus Cohens. When the Grand Architect had driven the demonical forces away from the sphere of the Earth, it lay in the hands of the Rèau Croix to attract the Celestial Forces, and transport these forces into the mundane Aura. These forces were brought down by either visual or acoustic manifestation through the Rèau Croix, in order to create a link to the original image of man. and thus integrating it within each individual soul. This philosophy was the main goal of Pasqually's teachings".

Source ; Martinez Pasqually and le Chevaliers Elus Coens, ACADEMIA MASONICA BOREALIS

<http://www.oto.no/amb/eu.html>

The rituals of the Elus Cohen were very elaborate and time consuming, sometimes lasting up to six hours in length. De Pasqually made use of a special Incense for all Elus Cohen rituals, which included "a number of hallucinogenic substances including the famous Fly Agaric mushroom spores ". The use of Incense in ritual creates a particular mood or vibration. There's a book written by René de Forrestier, "La Franc-macconnerie occultiste au 18e siècle et l'Ordre des Elus Coens" in which De Pasqually's ritual work is "reconstructed".

Within the EC special attention is given at the equinoxes. The Theurgic work of a "Equinox Ritual" consists of an operation on five successive days for the Rèau-Croix in the months of March and September. De Pasqually used the Lunar-calendar, the most favourable time for 'Equinox Ritual work' lies between the 1st Quarter and Full moon. The regulations of the Equinox-ritual ;

Select date of "Full moon" in March / September

The Rèau-Croix starts the operation on the 5th day before Full moon (Theurgic work is practised on 5 successive nights). All those who are not carrying the degree of Rèau-Croix, will carry out the operation together at the days and hours as indicated by the center

It is of importance to keep abstinence on all the planes

It is of importance to keep an "occult diary" and to consign all the phenomena

which occur during these periods

Through De Lagrèze Ambelain had obtained the 'files of Martinez De Pasqually '. These files included De Pasqually's handwritten text: " Traité de la Rèintégration des Etres dans leurs preières propriétés, vertus et puissances spirituelles et divines", the handwritten Rituals and catechisms of the Order, and the correspondence between Pasqually and his followers, especially Jean-Baptiste Willermoz from Lyon. The rituals of the Elus Cohen came from various sources, which enabled the revived order to practise the operative form of Elus Cohen Theurgy. The order, as in the case of Détré and Blitz, did not accept women and was preserved solely for males.

Ambelain always looked for possibilities to expand the order. One has to bear in mind that Ambelain lead a federation of orders, including M.'.M.', Gnostic and Rosicrucian organizations. In 1957 Ambelain co-operated with Joseph Isidore Grasser, a High degree Mason (90*) from Switzerland, in the foundation of the "International Martinist Association ' Les Stephanois' ", I.M.A."Les Stephanois", International Grand Lodge, Paris. The information on this co-operation is very meagre, except the I.M.A. was also affiliated to the M.'.M.'.

Ambelain lead the Ordre Martiniste des Elus Cohen from April 1946 up to August 1967. On Monday August 14, 1967, Robert Ambelain (Aurifer) appoints Ivan Mosca (Hermete) as his successor. In 1958 the "Ordre Martiniste des Elus Cohen" united with Philippe Encausse's "L'Ordre Martiniste de Papus" and Henri Dupont's " L'Ordre Martiniste-Martinéziste de Lyon". In 1960 this federation gave birth to the "Ordre Martiniste" (L'Ordre Martinist de Paris). The O.M. was divided into an interior- and exterior circle. Ambelain's Elus Cohen formed the ' Interior circle ' called Order of the Elus Cohen .

On August 14, 1967, the interior- and exterior circle of the O*M* de Paris was disbanded. Both orders continued independently from each other.

On April 22, 1968 the Ordre Martiniste des Elus Cohen was disbanded. The decision was made after a plenary meeting of the Tribunal Souverain in Paris. On August 14, 1968, the Elus Cohen went dormant by official decree of the Grand Commandeur Ivan Mosca / Hermete. The ' line of succession' of the Ordre Martiniste des Elus Cohen from 1943 up to 1968 ;

Georges de Lagrèze (Mikael, 1943-1946) - Robert Ambelain (Aurifer, 1946-1967)
- Ivan Mosca (Hermete, 1967-1968).

Post Ambelain EC

After the dissolution of the O*M*EC in 1968 the former members of the Elus Cohen (Cohen, or Coëns, is the French version the Hebrew word "Cohanim" : a name for the highest class of priests in Jerusalem in biblical times) continued their Theurgical work on their own or in small groups. One of these groups, a small 'mixed' group of Elus

Cohen in Nice, was lead by Rene Chambellant (1907-1997?).

His filiation is derived from a Canadian branch of the Elus Cohen (probably Sar Sendigovius' O*M*&S, which "inner order" was the E*C*). Chambellant (Tau Renatus) claims a lineage derived from Constant Chevillon in 1936. Chambellant was also initiated by Ambelain in 1944 into the Elus Cohen. Chambellant also possesses the degree of Grand Profès of Willermoz' C.B.C.S. Today Chambellant's Elus Cohen is affiliated to a federation of Martinist- Templar Masonic orders in which we find the Ordre Martiniste S:::l:::, the Ordre Martiniste des C.B.C.S., Ordre Chevaliers Macons Elus Cohen de L'Univers (see "1997 Ordre Martiniste S:::l::: / O*M* de Luxembourg")

Robert Ambelain apparently refounded his Ordre Martiniste des Elus Cohen back in 1994 with Andre Mauer as Grand-Secrétaire (1996).

The Elus Cohen is also the "inner order" of the present-day Ordre Martiniste et Synarchique

1948 Ordre Martiniste Rectifié

Due to the F.U.D.O.S.I. Supreme Council its refusal to confirm Jean Chaboseau as Grand Master of the Ordre Martiniste Traditionnel, many members left the O*T*M*.

- Chapters 11+12 "1934-1951 F.U.D.O.S.I."at
<http://www.geocities.com/roggemansmarcel/milko.htm#11>

One of these members who left the O*T*M* was the Grand Secretary of the order, Jules Boucher (Phalgus, 1902/02/28 - 1955/06/09). Boucher was initiated by Robert Ambelain on April 4, 1942. Boucher apparently also received an initiation by Augustin Chaboseau (date unknown).

In 1922 Boucher started his occult career with Jean-Juliet Champagne, who took Boucher and Eugene Canseliet on as students (Alchemy). This group of students would become known as LES FRERES D'HELIOPOLIS, "the Brotherhood of Heliopolis".

This brotherhood studied the works of the great Alchemists and was "lead" by the legendary "Fulcanelli" (Who Fulcanelli really was is still a mystery ; some occultists think that "Fd'H" is synonymous to "Fulcanelli") . This group, however, was limited to Champagne, Canseliet, Sauvage, Jules Boucher, and a couple of others. Champagne and Canseliet were both directly connected with Fulcanelli's book "Le Mystere des Cathedrales".

Another group Boucher was involved with, was a group called GRAND LUNAIRE.

The Sigil of the Grand Lunaire was the Baphometis. According to Robert Ambelain

the group was also involved in Black Magic.

Besides Boucher, men like Champagne and Rene Schwaller de Lubicz were members at one time. Just for the record, when Jules Boucher left the Grand Lunaire the Gnostic Bishop of Lyon seems to have performed an exorcism on Boucher (Jean Rosselot, O.V. de L.Milosz , Paris 1955)

In the beginning of the 40's Boucher published the "Manuel de Magie Pratique" (Niclaus, 1941- Dervy 1953 new edition). Boucher also founded an association which promoted the restoration of traditionnal Occultism : A R O T (tora).

In 1946 the "Les Amis de Saint-Martin" were founded, a group which Boucher highly respected and of which Boucher himself was probably a member. It is quite possible that the "Friends of Saint-Martin" were some kind of precursor of Boucher's O*M*R.

In 1948 Jules Boucher founded the ORDRE MARTINISTE RECTIFICIÉ.

The O*M*R* consisted, to a large extend, of former members of the O*M*T*.

Boucher's Martinist rite consisted of one,single Degree ;

SAGE INITIÉ

The ' curriculum' of the O*M*R was based on the works and doctrine of L.C. de Saint-Martin. It was expected from members (and demanded from S:::l:::) that they had a thorough knowledge of the works of Saint-Martin.

According to Boucher, the meaning of Sage Initié , "the Wise Adept", corresponded on a profound level with the traditional teachings of Saint-Martin.

"S:::l::: stands for "Superieur Inconnu", "Souverain Juge" (degree of the Elus Cohen), Société des Initiés", "Société Inconnu", "Sage Inconnu", and some even claimed these initials stood for the "Société de Jésus" !

"The "Ordre Martiniste Rectifié" calls the S.I. the "Wise Adept" ("Sage Initié"), or better : "One who walks the Path of Wisdom".

"The "Ordre Martiniste Rectifié" is a Spiritual fraternal order linking all those who freely admit the need for an individual and collective Redemption based on the lessons of Louis Claude de Saint-Martin. In accordance with the teachings of Saint-Martin the O*M*R acknowledges the truth of the Fall of mankind and affirms the need for Reconciliation of Man with his Principle (the Adept on the Path of Wisdom). The O*M*R respects all forms of the Tradition which are basically fragments of the One, primeordial Tradition" (freely translated from Boucher's "Du Martinisme et des ordres

Martinistes", 1950).

In 1950 Boucher published an article in the review "Le Symbolisme" called "Du Martinisme et des Ordres Martinistes". The article is a general survey on the 'Martinezism' of de Pasqually and the 'Martinism' of Saint-Martin. The intention of this publication was to draw attention to the O::M::R:: ...

Boucher's order was closely related to the "Eglise Gnostique Universelle" (Universal Gnostic Church). The O*M*R* also intended to "reconnect" Martinism with Masonry.

In his survey "Du Martinisme et des Ordres Martinistes" Boucher emphasizes that an order without a structure is not viable. According to Boucher in the same article, it is its structure what Masonry gives its vitality and permanence. Therefore, thus Boucher, the Rectified Martinist Order should be build on "a Masonic structure" in which the individual is respected, an aspect which characterizes "true Martinism". At the same time, without losing sight of its flexibility, this structure should also possess a kind of rigidity to "protect" the order's "cohesion". Boucher emphasizes on the structure of Masonic organizations which he intended to use as a blue-print for his own organization. He clearly stated in his survey ""Du Martinisme et des Ordres Martinistes" (1950) that the O*M*R should avoid to make the mistake Papus and Tedér had made, by transforming their Martinist rituals into copies of Masonic ones. In spite of Boucher's intentions and "enthusiasm" Masonry did not respond.

French Masonry, being in majority "hostile" towards Christianity, did not support Boucher's efforts.

Jules Boucher had not appointed a successor. When he died in 1955 the order declined. Jules Boucher was also a Mason, initiated during the occupation, who published an excellent title on the Symbolism of Freemasonry in 1948, "La Symbolique Symbolism of Freemasonry in 1948, "La Symbolique Maçonnique"

1952 Ordre Martiniste de Papus

World War II had taken its toll on Martinism, most of the representatives of the "original" Martinist Order were either dead or gone (except for Henri-Charles Dupont), and the conflicts between the various orders had caused many schisms within the original orders. In 1952 Pierre Neuville published an article which gave birth to the idea of a reconstitution of the ' original ' Ordre Martiniste of Papus.

Many of the "survivors" of the 'original' order, as well as a number of unattached French "Free Martinists", joined Papus' son, Dr.Philippe Encausse (1906/01/02 - 1984/07/22), who founded the ORDRE MARTINISTE DE PAPUS in December 1952 under the original constitution. In January 1953 a reissue of the original Martinist review "L'Initiation" is published by Encausse Jr.

first publication of "L'Initiation",

January 1953

The original journal was published from 1888 up to 1914. The reissue of January 1953 is no.52 in the series. Contemporary occultists as Robert Ambelain, Robert Amadou, Serge Hutin, Pierre Neuville, and of course Philippe Encausse published on a regular base in the Martinist review.

In 1975 Philippe Encausse started to divide the responsibilities of the magazine with Yves-Fred Boisset. When Encausse died in 1984, Boisset became the chief-editor of "l'Initiation", a position which he holds until this day.

In March-April 1957, the first General rules of the Martinist Order were published. It presented the organization and its structure ;

The Ordre Martiniste is lead by a ;

Board of Directors (7 members, Grand Inspecteur Général)

SUPRÊME CONSEIL (Supreme Council, 12 members including the President of the order and a President Ad Vitam)

The Jurisdiction(s) are lead by a

Grand Maître Provincial

Grands Conseils Provinciaux, each province is lead by a Grand Council, there are 14 provinces, of which one, Flandres-Artois (Belgium) is lead by a Maître Provincial.

A College is lead by a S::l:: , Unknown Philosopher

The rituals are examined and recognized as the only valid ones for initiations, these are indicated under " Rituel de 1957 ".

Several Martinist Lodges/Chapters are quoted in this publication, - Kosmos (Fides), Papus (Paris), Louis Claude de Saint-Martin (Toulouse).

In the mid-fifties Philippe Encausse handed over all Martinist Documents, Charters, and files to Robert Amadou . Amadou made researches into the validity of filiation of the Martinist Order. The conclusion of Amadou's analysis was published in Ambelain's "le Martinisme contemporain" in March 1948 (page 31), in which Ambelain affirms Amadou's claim that "Martinism" does not possess a valid line of succession. The only ' legitimate' lineage runs through Willermoz' R.E.R which incorporates the C.B.C.S. (a rite which "integrates" Von Hundt's Stricte Observance with De Pasqually's Elus

Cohen). In other words, the only valid form of Martinism which holds an unbroken line of initiation is a Martinist who's initiated into the highest grade of the R.E.R. (C.B.C.S., "Chevaliers Bienfaisants de la Cité Sainte / Knights Beneficent of the Holy City ")

Amadou's thesis stated that "Louis Claude de Saint-Martin never founded the Martinist Order, nor transmitted any Martinist initiations through ritual. Saint-Martin acted, therefore, from an affiliation of "Desire" (L'Homme de Desir) and a spiritual affiliation, which little by little formalized ritualistically, under the influence of various personalities, notably Novikov and Papus".

In 1958 Philippe Encausse, Henri Dupont, and Robert Ambelain decided to join forces ...

Fédération des Ordres Martinistes / Union des Ordre Martinistes

The idea Philippe Encausse had was to reunite all the original Martinist organizations into one Martinist federation. In 1958 a draft-agreement was signed (by the Sovereign Grand Masters) between the Ordre Martiniste de Papus, under the leadership of Philippe Encausse, the Ordre Martiniste- Martinéziste (L'Ordre Martiniste de Lyon), under the leadership of Henri-Charles Dupont*, and finally the Ordre Martiniste des Elus Cohen under the leadership of Robert Ambelain. The statutes of the federation, the "Union des Ordre Martinistes", were signed on Sunday, October 26, 1958. The "Ordre Martiniste de Lyon" changed its name to "Ordre Martiniste-Martinéziste".

The rituals and symbols of the three orders were adjusted to each other. From 1958 onwards all the ritualistic and symbolic attributes used by the orders were compatible with each other.

The "Protocol of the Union of the Martinist Orders" recognizes the authority of the following Martinist currents which sprang from the original order of Papus and Chaboseau :

Ordre Martinist- Martinéziste (succession Téder, Bricaud, Chevillon, Dupont)

Ordre Martiniste de Papus , the Martinist Order founded by Dr.Philippe Encausse

Ordre Martiniste des Elus-Cohen (succession Lagrèze, Savoie, CBCS, Ambelain, ' the O*M*EC preserves the archives of the Martinéziste current'.

The Union or Federation is presided by the Sovereign Grand Masters and their assistants. A declaration on the origins of the organization claims that "Martinism" is derived from Papus and Chaboseau, "Willermozism" is derived from the para-masonic

rite of the " Chevaliers Bienfaisants de la Cité Sainte" , CBCS, founded in 1778 in Lyon by Jean-Baptiste Willermoz, and "Martinézisme" is derived from the "Ordre des Chevaliers Maçons Elus-Cohen", founded by Don Martinez de Pasqually in 1758 in Bordeaux.

All the other existing Martinist organizations outside of France originated from one of these three currents. The "Board of Directors" will meet 4 times a year and at least on the first Sunday which follows an equinox or a solstice. The official review of the three orders will be Philippe Encausse's re-issue of "L'Initiation". The federation is lead by Dr.Philippe Encausse...

In 1960, two months before he died, Henri-Charles Dupont appointed Philippe Encausse on August 13 as his successor within the Martinist Order

The British Grand Lodge (Sovereign Grand Lodge) of the "Ordre Martiniste et Synarchique" officially joins the Federation in 1960. In September 1959 the O*M*&S already established fraternal relations with the "Union des Ordres Martinistes" .

Charles-Henri Dupont, 1877/02/19 - 1961/10/01. Patriarch of the "Eglise Gnostique Universelle", Sovereign Grand Master of the "Ordre Martiniste- Martinéziste" (successor of Constant Chevillon since March 25, 1944), Grand Master "Ad Vitam" of the "Rite Ancien et Primitif de Memphis-Misraïm", and "Chevalier bienfaisant de la Cité Sainte ". Dupont was a member of Lodge "Liberté et Progrès".

1960 Ordre Martiniste (L'Ordre Martinist de Paris)

When Dr.Philippe Encausse received the Martinist succession from Charles-H. Dupont, Encausse became the Sovereign Grand Master of two Martinist Orders, O*M* de Papus and O*M*-Martinéziste. Encausse merged both orders into one, the O*M*. Encausse also received the succession of the Ordre Kabbalistique de la Rose+Croix (OKR+C). The masonic qualification which was given by Téder (1916-'17) was removed (1).

But the O*M* de Paris did develop some Masonic activities. At the initiative of dr.Philippe Encausse a Grand Priory of the Rectified Scottish Rite (R.E.R.) was established. The Priory existed and was 'active' during the sixties ...

In 1961 another attempt was made to reconnect Martinism with Masonry. In that year a Lodge was founded under the Obedience of the 'GRANDE LOGE FRANCAISE-OPERA', which required of its candidates to be initiated into Martinism .

The Martinist qualification was removed in 1973.

In 1962 the Ordre Martiniste (de Paris) and Ambelain's O*M* des Elus Cohen merged into one Martinist Order, which was comprised of 2 circles, an exterior circle and an interior circle.

Exterior Circle - called "Order of Saint-Martin" (comprised of the 'old' Martinist Order and the exterior order of the O*M* des Elus Cohen. This order includes members of both sexes (except SI4, Women needed approval from the 'Board of Directors') and initiates into the following degrees: A, A I, S I, S I 4 .

Interior Circle - called "Order of Elect Cohen" , this order excludes women and initiates into the following degrees: [1st degree -] Master Elect-Cohen ,[2nd degree -] Knight of the Orient , [3rd Degree -] Commander of the Orient, [4th Degree -] Réaux-Croix

The Ordre Kabbalistique de la Rose+Croix confers the Degrees of "Bachelor", "Master", and "Doctor of Kabbalah" , to members who have "attained and passed the 3rd degree of "Unknown Superior" (S.I.).

The Grand Masters are AD Vitam, Sovereign Grand Master Philippe Encausse shall govern the M*O*, "Ordre de Saint-Martin", Sovereign Grand Commander Robert Ambelain shall govern the "Ordre Martiniste des Elus Cohen".

The traditional ties of the Martinist Order with the Eglise Gnostique Apostolique Universelle (Gnostic Apostolic Universal Church) were continued.

The order was lead by a "Souverain Directoire" consisting of 8 members, the protocol being signed "Jean" (Dr.Philippe Encausse) and "Aurifer" (Robert Ambelain), October 28, 1962. The protocol was published in "L'Initiation", no.2, 1963.

On December 31, 1962 the O*M* de Paris counted 26 'active' groups and 15 circles in France.

English transl. of the 'protocol of the union...' at
<http://www.pathcom.com/~mtronics/rcmo/protocol.htm>

Mike Restivo (Sar Ignatius, Initiatèur Libre)

The Interior Circle was later renamed "Ordre des Chevaliers Macons Elus-Cohen de l'Univers". The "Union des Ordre Martinistes" only lasted for 5 years. "On August 14, 1967, the interior- and exterior circle of the O*M* de Paris was disbanded. Both orders continued independently from each other" In 1967 Robert Ambelain resigns as Sovereign Grand Commandeur of the Elus Cohen. Ambelain appoints Ivan Mosca (Hermete, born in Parma Italy, 1915) as his successor on June 29, 1967. One year later, on April 22, 1968 the O*M*EC was disbanded. Ambelain would found in 1968 the

"Ordre Martiniste Initiatique. At the end of the sixties Encausse's O*M* gave birth to several branches which would continue as independent orders, although they maintained their fraternal relations with the O*M* de Paris. The reason for the separation was a protocol that was signed by Philippe in 1968, which confirmed the alliance between the Universal Gnostic Church and the Martinist Order. Philippe Encausse was ordained into the Priesthood of the Gnostic Church. The protocol was a confirmation of the alliance of 1911 (the Ordre Martiniste des Pays-Bas refers to the "alliance of 1918"), in which the Universal Gnostic Church of Bricaud was recognized as being the ' official' church of the O*M*.

The signing of the protocol by Philippe Encausse implied that "the theology defined by the Gnostic Church, the official teaching of his Martinist Order and the services of that church were to become the official sacramental support for its members. Many Martinists objected to this limitation of their religious freedom"(O*M* des Pays-Bas) .

By permission of the Grand Master of the O*M*, Dr.Philippe Encausse, several independent branches, mostly outside of France, were established (in close co-operation with the O*M* in Paris), such as :

Ordre Martiniste Suisse (Switzerland)

Ordre Martiniste Belge (Belgium)

Ordre Martiniste des Pays-Bas (Netherlands)

These orders were founded (on Encausse's request) to "offer an alternative to the objecting members of his Order". A number of members just resigned from the O*M*, and several of these members established some minor Martinist organizations, such as; "Ordre Martiniste Secret", "Ordre Martiniste Universel". Another schism occurred in 1983 when several members left Encausse's O*M* and founded the "Ordre Martiniste Libre ". Then, in 1996 a schism occurred also within the O*M*L, which gave birth to the "Ordre Martiniste S:::l::: ".

In 1971 Philippe Encausse resigned as Grand Master of the O*M* and is succeeded by Ireneé Séguret as Grand Master and Maurice Gay as Deputy Grand Master. The O*M* has its seats at 3, rue du Cardinal-Mercier in Paris. Ireneé Séguret resigns as GM at the end of 1974 and on January 1, 1975, Philippe Encausse (Honorary President of the O*M* between '71-'75) returns as Grand Master, finally resigning in September, 1979. The Board of Directors (Chambre de Direction) voted secretly for a new candidate. A proposition is made on October 27, 1979 ;

Emilio Lorenzo - President

Leger - vice-President

Emilio Lorenzo is elected by the 'Chambre de Direction' on October 27, 1979 as Grand Master of the Ordre Martiniste (de Paris).

The lineage of the O*M* de Paris ;

Gerard Encausse / Papus 1891-1916

Charles Détré / Téder 1916-1918

Jean (Joanny) Bricaud 1918-1934

Constant Chevillon 1934-1944, assassinated by the Vichy Militia.

Charles-Henry Dupont 1944-1960

Philippe Encausse 1960-1971

Ireneé Séguret 1971-1974

Philippe Encausse 1975-1979

Emilio Lorenzo 1979- ...)

The Ordre Martiniste (de Paris) became the largest Martinist Order after the Second World War.

Philippe Encausse published during his lifetime several books on occult subjects etc., some of his books and publications ;

Le Maître Philippe, de Lyon: Thaumaturge et "Homme de Dieu", Dr. Philippe Encausse, Éditions Traditionnelles [In French]

Sciences occultes et déséquilibre mental. 2e édit. rev. et augm. Paris, Payot, 1944. (1er édit. Paris, 1935).

ENCAUSSE Philippe, Sciences occultes ou 25 années d'occultisme occidental - Papus, sa vie, son oeuvre, Paris, Ocia, 1949, 552 p.

Papus, Philippe Encausse -ed. belfond

The most prolific Martinist authors were Robert Amadou and Robert Ambelain.

Ordre Martiniste Belge

The "O*M* Belge" was founded on October 26, 1968, by Gustave Lambert Brahy (1894-1988). The order was established after Philippe's Encausse's decision to sign the protocol of the alliance between the O*M* de Paris and the Universal Gnostic Church (E.G.A.)

Brahy was a member of the Suprême Conseil de 'L'Ordre Martiniste. Other members of the Supreme Council were Pierre-Marie Hermant, Stéphane Beuze and Maurice Warnon (Maurice Warnon left in 1975, when he was appointed Grand Master of the "Ordre Martiniste des Pays-Bas).

GUSTAVE LAMBERT BRAHY (1894-1988)

Brahy started to study Astrology in 1920. At the end of the 1920's he became interested in Yoga and began to practise respiratory exercises. He also experimented with Theurgy. "The combination of the two practises, associated with his poor health (he had contracted the Spanish influenza during the War of 1914-1918, of which he never entirely recovered), resulted in a series of dreaming, sleepwalking, hypnotic experiences lasting for several years, until he developed a controlled clairvoyance". He had joined the "Theosophic Society" in 1924, and its "Esoteric Section" in 1926. Brahy also became a member of Leadbetter's "Liberal Catholic Church".

Brahy left the T.S. in 1929, after the leaders of the Society began to promote Krishnamurti as the new Messiah. In 1929 he became president of Max Heindel's "Rosicrucian Fellowship" in Belgium. Apparently, Brahy's young daughter miraculously recovered after a desperate request (as a last resource) for "Healing work" addressed to the rosicrucian order of Oceanside, California. Brahy opened a Rosicrucian Temple (Brussels? / Antwerp?) and served as President of the Belgian branch of the R.F. until 1935.

In 1926 Brahy had founded the "Institut d'Astrologie", "with the purpose to improve the training of Astrologers and to modernize the calculation of Native Charts and projections". The Astrological Institute started to publish a review named "Demain", the review would be universally known and appreciated. Its publication was terminated in the 1970's.

In 1927 Brahy meets the Vicomte de Herbais de Thun, who will later initiate him into the Belgian branch of Chaboseau's Martinist Order (note; it was actually Emile Ehlers who was Brahy's Initiator). With two other Martinists, Emile Dantinne and Emile Ehlers, Brahy (Eleusis) is involved in the foundation of the F.U.D.O.S.I., but Ehlers (who owns an Occult bookstore) and Brahy didn't want to see their names associated with the F.U.D.O.S.I. and remained silent partners, as friends of Dantinne.

After the Second World War Dantinne became dishearted, the F.U.D.O.S.I. lost his Universal character, and A.M.O.R.C. became too powerful to the liking of many European members. In that period, 1935-1945, Brahy published several novels, works about Astrology, and translations in French of several of the works of Sir Edward

Bulwer-Lytton .

Until 1950 Brahy had published commercial Astrological predictions. He had been frequently submitted to the accusation "that associated Astrology with Charlatanism". Brahy discontinued these publications.

Around 1950 Brahy decided to join the "Ordre Martiniste de Papus" of Philippe Encausse. One of his motives to resume his work as a Martinist was to restore the spirit of the original F.U.D.O.S.I. In 1968 Gustave-Lambert Brahy was nominated Grand Master of the "Ordre Martiniste Belge".

As an Astrologer he would continue a private practise. Brahy was often consulted by Market specialists (mostly from the U.S.A.) In the Eighties Brahy was the court-Astrologer of King Hassan II of Morocco. Gustave-Lambert Brahy died in 1988.

(profile on Brahy , Ordre Martiniste des Pays-Bas)

After Brahy died the whole Belgian branch almost collapsed. In 1991 a small group still worked under the leadership of Nicolas Leruitte (Souverain Délégué pour la Belgique). Leruitte lead the "Ordre Martiniste Belge" until October 12, 2000. He was succeeded by a "Robert F." , who continues the O*M*B as Sovereign delegate of the order.

1968 (1975) Martinisten Orde der Nederlanden / O*M* des

Pays- Bas

The "Martinist Order of the Netherlands" was founded on September 26, 1968 by Philippe Encausse. Like the O*M* Belge, the Martinist Order of the Netherlands was established after Philippe's Encausse's decision to sign the protocol of the alliance between the O*M* de Paris and the Universal Gnostic Church (E.G.A.)

Philippe Encausse appointed Maurice Warnon to organize and lead the order. Warnon was a member of the Supreme Council in Paris and "co-founded" the O*M* de Paris in 1960.

MAURICE HENRI JOSEPH WARNON (April 4, 1937)

In 1964 Warnon left Belgium and emigrated to the United States. Warnon had studied pedagogy, methodology and psychology at the university of Brussels. He later studied Information-Technology at the IBM Centre at Genval (Belgium), at the "Empire State University Albany", and at the Massachussets Institute of Technology in Boston. Warnon is also a Bishop of the "Liberal Catholic Curch" and is, since 1976, the leader of this church in Canada and Belgium. Warnon's wife, Joanna Mathilde Poortman (born

March 27, 1937, The Hague, Holland) leads the "Order of the World-Mother", and is an active member of both the "Order of the Round Table" and of the "Martinist Order of the Netherlands". The Warnon-family are living on "King's Garden" in an old mansion which was build in 1820. "King's Garden" is also the headquarters of the M*O des Pays-Bas and the other orders mentioned.

Warnon was initiated by Gustave-Lambert Brahey. Brahy was initiated by Emile Ehlers (1886?-1953). Ehlers had an Occult bookstore on the Avenue Jean-Volders in Brussels, Belgium. Ehlers had received his initiation from Emile-Dantinne. Dantinne was much more involved in Rosicrucianism and his own organizations then Martinism. Emile Ehlers received the complete Martinist archives from Dantinne (which included the material of Chaboseau's O*M*T and Blanchard's O*M*&S). When Ehlers died in 1953 it was Maurice Warnon who inherited the complete archive through Ehlers widow. On March 15, 1969 Maurice Warnon (Artifex) was appointed "Souverain Délégate National" of the M*O* des Pays-Bas. "King's Garden" (Rock Tavern, NY 12575, near New Winsor, state of New York, U.S.A.) has two Martinist Chapters, "Louis Claude de Saint-Martin", lead by Frater Hermes S.I.I., and "Quator Coronati", lead by Frater Artifex S.I.I. (Warnon)

(notes on Warnon ; Marcel Roggemans)

After Martinism was introduced in the Netherlands and a Sovereign National Representative (M.Warnon) was appointed by Philippe Encausse, the first Dutch Martinist group was installed in 1970. The group "Jacob Boehme, No.65, Collège d'Amsterdam", received its Charter from the Supreme Council in Paris on November 9, 1970. Nine months before, on February 20, 1970, Philippe Encausse (as President of the Federation of the Martinist Orders) had proposed the establishment of an independent Martinist Order in the Netherlands. But the Dutch members decided to remain attached to the Order in Paris for the time being. In the following years the Dutch order worked closely with Paris, and it became apparent that the Order in the Netherlands objected against the close relationship between the Martinist Order and the Universal Apostolic Gnostic Church. The Dutch Order wanted to keep complete freedom of religion and worship. At the annual gathering of the Dutch Martinists (the so-called "Martinist Days") in September 1975 , the decision for independence was made. The "Ordre Martiniste des Pays-Bas" was founded under a new constitution on September 12, 1975. The Supreme Council was formed by the Officers of Chapter "Jacob Boehme". These Officers became the first "Suprême Conseil de l'Ordre Martiniste des Pays-Bas, No 1, collège d'Amsterdam", The former group "Jacob Boehme" became "Jacob Boehme No 2, collège d'Amsterdam" "by the first Charter issued by the new Supreme Council". Members of the first Supreme Council were : Maurice Warnon, Augustus Goetmakers, Bep Goetmakers, Ferme Iken, Annie Iken and Joan Warnon-Poortman.

The "Martinisten Orde der Nederlanden" has four "Initiatic Degrees". Art. 108 of the "Declaration of Principles" :

"The Martinist Order spreads its teaching in four degrees, called "initiatric" degrees, that are received by its members according to a definite ritual and schedule. Three "administrative" degrees exist, that are bestowed upon the members, taking the responsibility of the administrative direction of the Order".

The present-day Order has 4 Martinist Chapters in the Netherlands; in Amsterdam (Jacob Boehme No.2."), Haarlem, Enschede, and Amersfoort ("Aurora, collège d'Naarden). Besides the Netherlands, the M*O* des Pays-Bas is represented all over the world, in Belgium, France, Great Britain, Canada, and the U.S.A.

"The Martinist Order of the Netherlands is not a territorial jurisdiction, but a specific orientation of the Martinist movement. It maintains close relationship with all the other Martinist organizations, and welcomes all the Martinists as visitors. It has grown into an international Order, having more than thirty Chapters in five countries and in three continents"

(O*M* des Pays-Bas)

1968 Ordre Martiniste Initiatique

The O*M*I, "l'Ordre Martiniste Initiatique", was founded in 1968 by Christianne Buisset. In the beginning Robert Ambelain assisted Mrs.Buisset. Ambelain was appointed Grand Maître of the O*M* Initiatique. One year before, in August 1967, Ambelain resigned from the office of Grand Commandeur of the O*M* des Elus Cohen. The information on the establishment of the O*M*I is rather obscure. Other sources state that the O*M*Initiatique was founded by Ambelain within the bosom of the "Rite Ancien et Primitif de Memphis-Misraïm". Pietro Turchetti in his book "Il Filosofo Incognito " (Arktos, 1995, p.79) states that on "April 28, 1968 a

circular from Aurifer (Robert Ambelain) announced the constitution of the OMI with a Russian filiation from St Martin".

In 1974 Ambelain officially declared that the O*M* Initiatique was dissolved (declaration October 13, 1974). Ambelain already informed Philippe Encausse of the O*M* on August 26 regarding the decision of disbanding the O*M* Initiatique. It is not clear why this decision was made.

The dissolution of the O*M* Initiatique concerned the Order in France; Ambelain (according to information derived from Fr.Fiducius) had expelled Christianne Buisset and her husband from the Martinist obedience.

Christianne Buisset proclaimed that the Order also had a valid filiation descending from an "obscure" Russian Martinist connection. Buisset would also become a high dignitary in the seventies of Roger Caro's church "Eglise Universelle de la Nouvelle Alliance / ENA, which was the 'outer' order of the "Freres Aines de la Rose+Croix" /

FAR+C, a Rosicrucian order based on the study of Alchemy.

According to a document (16 pages) of the Order, dated June 5, 1973, the "Ordre Martiniste Initiatique" represents an "esoteric school " based upon the teachings of Martinez de Pasqually, Louis Claude de Saint-Martin, and Eliphas Lévi.

This document once belonged to Peter Maydan (sar Parsifal- Sar Petrus, see Chapter on O*M*&S) who apparently visited the O*M*I -Lodge "Eliphas Lévi " at the time (source: Marcel Roggemans, Belgium). After Ambelain's decision to dissolve the O*M*I Buisset continued her activities with the "Les Amis d'Eliphas Lévi ". On Tuesday April 1, 1975 the association "les amis d'Eliphas Lévi " had its first meeting at 13, villa des acacias, 92200 Neuilly. Christianne Buisset lead this meeting (as chairwoman).

Abroad the O*M* Initiatique continues its activities under a new Grand Master, specifically in South-America. The O*M* Initiatique already had an active branch working in Chile in 1968, the "Orden Martinista de Chile" (see "Martinism in South-America; "Orden Martinista Iniciata de Chile").

Not much is known about the history of the "Ordre Martiniste Initiatique".

The O*M* Initiatique was presented, as stated before, as a Hermetic, Esoteric School. For instance, the branch in Chile worked closely with the Memphis-Rite (of which Ambelain was "Sovereign Grand Master" at the time).

Ambelain lead several initiatic organizations which were closely linked with each other ; The Martinist Order, Memphis-Misraim Rite, Elus Cohen, Kabbalistic Order of the Rose+Cross, and the E.G.A., Ecclesia Gnostica Apostolica, the "Gnostic Catholic Apostolic Church" ("Catholic" as in "Universal ").

Like John Yarker, Theodoor Reuss and Papus, Ambelain continued a system of Higher Degrees, in which all aspects of ("Western") Occultism and Mysticism were taught. The "1973 Maydan- Document" contains a historical outline of the Order, the "Lines of Succession" on which the order its 'authority' is based, and some general information regarding Lodge "Eliphas Lévi ".

As mentioned before " the "Ordre Martiniste Initiatique" represents an "esoteric school " based upon the teachings of Martinez de Pasqually, Louis Claude de Saint-Martin, and Eliphas Lévi ". There's a 'historical outline' on the tradition of the order (6 pages). The O*M* Initiatique refers to "the year 1570 as the date of birth of the " Fraternitas Crucis Aureae" ("Gold und Rosenkreuzer", "Golden Rosicrucians").

The order also refers to the 16 th century "Militia Crucifera Evangelica". The Traditional history of the O*M* Initiatique states that the M.C.E. merged with the Golden Rosicrucians of 1570. On a later date the M.C.E. / Golden R+C seperated into the "Aurea Crucis Fratres" and the "Rosae Crucis Fratres". According to the O*M* Initiatique the Fratres Rosae Crucis later developed into the first "Invisible College" which

eventually became the famous "Royal Society" -.

The existence of the Golden Rosicrucians is confirmed through a document dated 1590, which one can find in the "Baden-Württemberg National Library " in the German city of Stuttgart. At the same library, listed under "Cod. Theol. et Philos. 2° 34", one can also find the "Naometria", a book written in 1604 by Simon Studion, the founder of the "Militia Crucifera Evangelica".

The references of the Traditional historical outline of the "Ordre Martiniste Initiatique" to great men like Cornelius Agrippa, Michael Maier, Heinrich Kunrath, Robert Fludd etc. reveal a connection between the O*M*Initiatique and Rosicrucianism.

In 1984 Robert Ambelain is appointed "Honorary President" of the "Ordre Martiniste Initiatique". The source from which this information is derived (R A in "Encyclopedie de la Franc-Maconnerie"), states that the successor of Ambelain was a G K . G K stands for Gérard Kloppel. The degrees of the O*M* Initiatique ;

Associé -

Initié -

Superieur Inconnu -

Supérieur Inconnu Initiateur (Chevalier de Palestine).

Lodge "Eliphas Lévi " was founded in 1965, which was confirmed by a document of the Grand Master of the O*M*, dated February 8, 1965. Lodge "Eliphas Lévi " is recognized by its filiation to the Russian branch of Novikov. This is confirmed by a document, dated July 28, 1970, signed in Lodge "Saint Georges", under the auspices of the Ukrainian branch. Lodge "Eliphas Lévi " includes the teachings of Lévi in its doctrines, which is rather "unique" within Martinism. Adolphe Desbarolles, who initiated Amélie de Boisse-Mortemart, was a disciple of Eliphas Lévi, this explains the view of the lodge. The lodge also confirms the influence of Lévi on Papus, Saint-Yves d'Alveydre and Philippe Nizier. The studies are centred upon the Kabbalah, Astrology, and Mythology . The Lodge keeps a low-profile and membership in this Hermetic Martinist Order is discreet and exclusive and restricted to Freemasons only.

According to Fr.Fiducius from South-America the O*M* Initiatique of the present-day ("Ordre Martiniste Initiatique Reforme") is represented in France, Italy, and Russia.

Marcel Roggemans from Belgium sais that it is hard to tell where the order is represented, he thinks that the order is represented in Canada and in the cities of Paris and Brussels. The Masonic "Orden Masónica Hermético Quabalista" from Chile is derived from the South-American branch of the O*M*Initiatique.

last page from the proclamation of the birth

of the "Ordre Martiniste Initiatique", Orient de Paris, June 30 1968,

R. Ambelain

The "Lines of Succession" of the "Ordre Martiniste Initiatique" are derived from Robert Ambelain, who held an ancient Russian Martinist lineage, or more specific, a "Martinézist" lineage.

"Louis Claude de Saint-Martin was initiated into the Elus Cohen of Martinez de Pasqually. Saint-Martin initiated a Friedrich Tiemann von Berend who apparently was employed at the Russian Court at the time as one of the advisors of Prince Alexander Galitzine".

The "line of Succession" of the O*M*Initiatique ; filiation Robert Ambelain ;

LC de Saint-Martin, 1772

Friedrich Tiemann von Berend

Prince Alexander Galitzine

Nicola Ivanovich Novikov

Chouminsky

Chouminski

Nicolai Chouminski , pupil and disciple of Charles Barlet

Robert Ambelain (Aurifer)

Johannes Karolus (G.Seri), Grand Master for Italy - Gerard Kloppel (GM for France)

(source - Fr.Fiducius, Ordo Fratres Lucis)

Other sources (i.a. M.Roggemans) state that the O*M*Initiatique has two parallel "Lines of Succession", the so-called Russian branch and the so-called Ukrainian branch (confirmed by a Charter, dated December 7, 1971). The second lineage is identical to the one carried by the 'Ordre Martinist des Chevaliers du Christ' (see Chapter "1971 O*M*CC). Louis Claude de Saint-Martin initiates a Russian diplomat in France, Prince Kourakine. Kourakine initiates Novikov (author, publisher, dignitary of Freemasonry in Russia and dignitary of the Rosicrucians (German "Gold und Rosenkreuzer") in Russia.

Novikov apparently initiated both Chouminsky and the writer Garnalei (see "O*M*CC)

+OMCC+

1971 Ordre Martiniste des Chevaliers du Christ O*M*CC

This order was founded after Sar Hermes (Serge Marcotoune) had passed away, on January 15, 1971 by Armand Toussaint (1985/01/28 - 1994/07/04) under the name of "Ordre Martiniste des Chevaliers du Christ". Toussaint was initiated in Paris as S.I. by Marcotoune. Marcotoune had instructed Toussaint to establish a lodge in Brussels, Belgium.

Serge Marcotoune was a member and dignitary of lodge "Saint Andre " in the 1930's in Kiev, Ukraine, and was also a member of the Supreme Council for the South of Russia. He received the S.I. degree from Pierre Kasnatchéev in 1930. Lodge "Saint Andre " had been officially recognized by Jean Bricaud in 1922. Marcotoune had gathered many Russian and Ukrainian Martinist refugees around him. A branch of this Kiev-lodge, "Saint André l'apôtre ", existed in Paris at the end of the 1930's. In 1939 Marcotoune moved to the Canary Islands. After the war Marcotoune's Martinist lodge was not re-activated. Besides the authorization given to Armand Toussaint to establish a Brussels Lodge, Marcotoune chartered George Terapiano to represent the Russian Martinist Order on January 22, 1970. The Russian Martinists are autonomous.

ARMAND TOUSSAINT (Jan.28, 1895 - July 4, 1994, "Raymond Panagion")

A convinced ' humanitarian' by nature, Toussaint was "internationally" orientated and more than interested in the fraternization of occult brotherhoods and societies. Toussaint was therefore very interested in Remy Boyer's "Arc en Ciel" and its successor "Groupe de Thèbes " (see "FUDOSI 1934-1951" Ch.14 "post-FUDOSI era "). Toussaint was a close friend of Fr.Wittemans (author of "the New & Authentic History of the Rosicrucian Order ", see "FUDOSI 1934-1951" Add.4 "notes on Chapter 5, Egyptian Masonry ") and was also associated with Roger and Madeleine Caro (1). Besides his Martinist work within the O*M*CC, Toussaint was Patriarch of the Russian "Apostolic Church of the Rose+Cross" / "Eglise Rosicrucienne Apostolique" (lineage Bricaud, Blanchard, Ambelain, Roger Dechamps, and finally Toussaint), and a member of Roger Caro's " FRERES AINES DE LA ROSE+CROIX " (1). Armand was the Honorary Grand Master of the FAR+C. Toussaint also founded in 1971 the "Fraternité Rosicrucienne' ". Armand Toussaint was a member of Max Heindel's "Rosicrucian Fellowship" (Oceanside, California). Toussaint lead the Belgian branch of Heindel's rosicrucian organization from 1933 up to 1970. Because Toussaint had difficulties accepting certain dogmatic doctrines he left the "Rosicrucian Fellowship" and founded the "Fraternité Rosicrucienne' " in 1971.

1) ROGER CARO / FRERES AINES DE LA ROSE+CROIX Roger Caro ("Pierre Phoebus", 1911-1992) was a professor in Theology, Commander of the "Ordre Patriarcal des Chevaliers de la Sainte-Croix de Jerusalem", a member of the "Academia Gentium 'Pro Pace' " (Rome, Italy) , and he carried the medal of honor of the "Vermeil des Arts, Sciences et Lettres". Caro also headed the "Freres Aines de la Rose+Croix", - F.A.R.+C., the "Inner Order" of the "Eglise Universelle de la Nouvelle Alliance", E.N.A. The F.A.R.+C. does not reveal itself to the outside world since 1972. According to Caro's son , Daniel Caro, F.A.R.+C. was a continuation of the "TEMPLE INITIATIQUE ALCHIMIQUE d'AJUNTA" , a organization founded in the sixties by Jean Deleuvre, a.k.a. "Kamala-Jnan". As its name implies, the "Temple Initiatique Alchimique" was an Alchemical Order, where the Art of Alchemy was studied. When Deleuvre died, Roger Caro became his successor and renamed the organization "Freres Aines de la Rose+Croix", F.A.R.+C. According to Daniel Caro, the F.A.R.+C. was dissolved in 1973 to work in silence for 25 years "corresponding to rosicrucian tradition" (??) . "Officially" the FAR+C does not exist anymore (disbanded by Daniel Caro after his father had died), but there are small groups who are still working within the framework of the FAR+C. In Borsbeek, Belgium, a pupil and disciple of Caro, Mgr.de Coster, founded the "ORDRE RENOVEE ET SOUVERAIN DES FRERES AINES DE LA ROSE+CROIX", an Order divided into 9 degrees based on the Egyptian Mysteries of On-Heliopolis, which sprang from the "SHEMSU HERU" ('Sons of Horus'), the original Egyptian Priesthood which was responsible for the initiationrite of the Faraos. The O.R&S F.A.R.+C. is the "inner" order of the "ORDO MYSTICUS MILITIS SANCTI JOANNIS" (a philanthropic order), which represents in Europe the "Religious Order of the Christos and of the Rose Cross", a Rosicrucian Society situated in the U.S.A. De Coster's Renovated and Sovereign Order F.A.R.+C was founded "to preserve the work and teachings of Roger Caro".

In the 1980's Arman Toussaint authorized Triantaphyllos Kotzamanis (Tau- or Sar Hieronymus) and Tau Pol Lysis (real name "unknown") to establish lodges under the name of "Loges de Chevaliers Vert" ("Lodges of the Green Knights"). The O*M*CC prospered quickly, and has jurisdictions on almost all continents.

In 1992 Toussaint founded the Martinist lodge "Cinabro" which was dedicated to the study of Alchemy, as taught by Roger Caro. Toussaint was also friendly with Eugène Canseliet, disciple of "Fulcanelli" and member of the former FRERES D'HELIOPOLIS.

As mentioned earlier in the text, Touissant (co-) lead the "Eglise Rosicrucienne Apostolique, which worked in close alliance with the ENA of Roger Caro. Toussaint's partner was Marcel Jirousek, from Brussels, Belgium. Jirousek was a pupil of Robert Ambelain . Toussaint passed many of the initiations he himself once received on to Jirousek and also to Caro. Armand Toussaint was a prominent personality and well-known within occult circles.

Because of his 'status', Toussaint was often approached in connection with conferring charters, initiations etc.

Kotzamanis (who also leads the "Order of Hermes & Orpheus") is responsible for the Greek lodge "Sar Hieronymus" in Athens, Greece. The branch in the United States is known as the "Martinist Order of the Knights of Christ", and is headed by Sar Zohariel, Master Director of Lodge Muriel of the Green Knights. The headquarters of the American branch is in New-York. This branch has a Russian filiation.

The O*M*CC is lead by a Supreme Council and a "Master Director". The Supreme Council is composed of "Unknown Superiors"/ "Free Initiators" (S.I./ S.I 4) of the Order

The present-day Grand Master ('Master Director') of the French Lodge (the "Main" Lodge of the O*M*CC) is Remi Boyer and the "Master Director" of the Mother Lodge in the U.S.A. is Alberto LaCava. His predecessor was Ronald Capello, who now leads the American branch of the "Ordre Martiniste et Synarchique".

The O*M*CC maintains fraternal relations with organizations who "perpetuate the

Alchemical and Hermetic tradition of the Ancient Rose+Croix". The current "Master Director" of France, Remi Boyer, was also the founder of the "Arc-en Ciel" (1988) and its successor "Groupe de Thèbes" / "Cercle d'Alexandrie" (1990), an international Federation of Initiatic Orders and Societies based on the "success" of the F.U.D.O.S.I. The French branch of the O*M*CC was a member of this federation under the name of "ORDRE MARTINISTE DES PAUVRES CHEVALIERS DU CHRIST". The O*M*CC offer two approaches, the Mystical (Ordre Martiniste) and the Theurgical (Ordre des Elus Cohen).

The explanation of the 4 Degrees according to the +OMCC+

The Associates: They are integrated into the Egregore of the Secret Chain through seeing, listening and speaking.

The Initiates: Sustained and protected by the Egregore of the Secret Chain, they travel the Initiatic Way for their personal Reintegration. They experience.

The Superior Unknowns: As Guardians of the Martinist Tradition, they deepen the Way (we give this word the same meaning as the sense of the word, "Tao"). By their effective works, and their research, they prepare themselves for the transmission of this traditional heritage.

The Free Initiators; Few in number, they are in charge of the seekers for initiation. They transmit these initiations freely, and it is their sole responsibility to initiate those who are duly prepared. They make officers of the members in the Order, and they conduct the ritualistic works.

Lines of succession of the +OMCC+

The Order has 3 parallel lines of succession, this is the Russian branch ;

Louis-Claude de Saint-Martin, 1780.

Prince Kourakine, diplomat in France.

Nicolas Novikov, writer and publisher, and one of the principals responsible for French Masonry and the Rose+Croix in Russia.

Gamaleï, poet and translator (i.a.of Boehme) .

Posdéër

Arsenyev (missing on listing as published by O*M*CC)

Pierre Kasnatchéev, 'appointed General Delegate for Russia by Supreme Council, 1911

Serge Marcotoune, lawyer, mystical name :Master Hermius (or 'Hermes'), 1930.

Armand Toussaint, mystical name: Master Raymond Panagion, Grand Master of the Order and Patriarch of the Apostolic Rosicrucian Church until his death in 1994.

Triantaphyllos Kotzamanis (Sar Hieronymus)

Sar Dionysus

Besides the Russian branch, the O*M*CC is equally the depository of the affiliation with Papus, and of the Russian Martinist affiliation of Robert Ambelain (see "1968 ORDRE MARTINISTE INITIATIQUE")

Apparently there's a branch of the O*M*CC active in one of the Spanish speaking countries, its known under the name of :

Martinista de los Caballeros de Cristo

No further information available, except that this branch of the O*M*CC is affiliated to Dr.Lewis Keizer's +M*O*T+ / T:.H:.G:. (source: Marcel Roggemans, Belgium)

Lamen "Vesica Pisces"+OMCC+

"Loge Mere des Chevaliers des Verses"

RUSSIAN MARTINISM

Nicolai Ivanovitch Novikov ('Colovion', 1744/05/08 - 1818/08/12, "new style"), Prince Nikolai Troebeskoï ("Eques ab Aquila Boreali) and Peter Tatisjev (Eques a Signo Triumphante) founded in 1784 several Rosicrucian Lodges next to the existing Masonic lodges. The ties between the Moscovite freemasons and the German Rosicrucians ("Gold und Rosenkreutzer") were established around 1781-'82, when the Moscovite professor of philosophy and literature, I.E.Schwartz, returned from a visit to Germany. Schwartz was a fervent defender of the Rosicrucian movement and had a thorough knowledge of the works of Boehme and LC de Saint-Martin. In July, 1782 Schwartz had attended a Masonic Convention in Wilhelmsbad held by the Duke of Braunschweig, Grand Master of the Rite of Strict Observance. He also obtained from the German Rosicrucians the authority to promote the Order in Russia.

Schwartz had begun to work with Novikov at the end of the 1770's. Their collaboration resulted i.a. in a 'printing company' which published Rosicrucian and Masonic books. The Moscovite Rosicrucians were known as "Novikov & Company".

Author Richard Pipes, who wrote several books on Russian history, on this period of Russian history ;

"The activities of the Moscow Free Masons had a twofold character : religious and educational. In common with Free Masons of other countries, they performed symbolic rites, and engaged in the reading and discussion of mystic literature, especially the works of Saint Martin (for which reason they were commonly know as Martinists). They also launched an ambitious publishing program, whose aim was to raise the moral and intellectual standards of the country by means of morally uplifting literature. The educational work was directed by Novikov, who in 1779 obtained a ten-year contract to do the printing for the Moscow University."

In 1787 Catherina II prohibited the publication of theosophical books, and in 1789 she made it impossible for Novikov to print at the University Press and finally in 1791 Novikov's printing company was closed. Nevertheless, during a relatively short period the Rosicrucian/Martinists had succeeded in publishing a lot of material.

In 1792 (April 24) Catherina II started a lawsuit against the rosicrucians. On May 17, 1792 Novikov and others were arrested and condemned to imprisonment. Prince Kourakine was sent in exile. When Catherina II died (November 6, 1796) Novikov's detention was abolished by the new king Paul I. Although an attempt was made by the new rulers to allow mysticism even at the court, Novikov and his circle would never fully recover to its former glory. Although Novikov was released by Emperor Paul I (who was

a Grand Master of the Maltese Order) in 1796, he was forbidden to resume his journalistic activities. The restrictions on Masonry, Rosicrucianism, and Martinism had its cause in political matters. The forthcoming campaign of Napoleon de Bonaparte against Russia would not improve the situation of the Esoteric Freemasons in Russia.

"The isolated existence of Novikov when he retired from social life and that of Gamaleya who lived with him in almost complete isolation after Novikov's imprisonment might be symbolic for the end of that period. It is not by chance that the old generation of Rosicrucians did not participate in the Freemasonic movement of the time" (Vyacheslav Vs Ivanov "Russia & Gnosis")

After Novikov's arrest in 1792, Novikov's followers, who are also known as the "Theorists", were forced to operate in small groups meeting each other at secret gatherings. In the early 1810's, Novikov and Gamaleya started working on the compilation of a collection which would be known as the "Bibliotheca Hermetica", a collection in which the Order's spiritual legacy is preserved.

Their followers, under the name of "Theorists", remained active during the entire 19th century, although in small numbers.

As mentioned in the beginning, Novikov and several others started to found some Rosicrucian lodges around 1784. The traditions of these Masonic-Rosicrucian Lodges included "the practice of Christian virtues and self- improvement, philanthropy, Christian mysticism, and opposition to atheism, materialism, and revolutionary tendencies". In 1788 a lodge in Moscow was established, others would follow. Within 30 years there were lodges established all over Russia, including Siberia ; St.Petersburg (1802, a stronghold of Rosicrucian/Martinist activities in Russia), Orel, Simbirsk, Mohilef, Wologda, Jaroslaf, and Tchernigov (1920). In 1822, under the reign of Alexander I, Freemasonry was banned.

Gamalei, Posdeév and Arsenyev were initiated by Novikov on December 12, 1796 in Lodge 'Saint Jean l'apôtre' , a lodge founded by Novikov in 1791. Arsenyev (probably son or grandson of ...1) initiated Pierre Kaznatcheév , who was appointed delegate of the Supreme Council for Russia in 1911. Pierre M. Kaznatcheév, who was the leader of the Martinist Lodges in Moscow ('Saint Jean l'apôtre') and Vladimir, met V.S. Arsenyev in 1905, a "Theorist ", follower of Novikov. Kaznatcheév , who did not belong to the Masonic Order, discovered that his ' Martinist views' were very close to the views of Novikov's followers, the "Theosophists ". Kaznatcheév orientated his Martinist Lodges "to objectives similar to those of the Moscow "Theorists" (A.I.Serkov, "a History of Masonic collections in Russia"). Several sources (i.a. Ambelain) claim that Kaznatcheév was initiated in the 'Theoretical Degree' of the German "Orden der Gold und Rosenkreutzer", Golden Rosicrucians. The degree concerned was called "Theoreticus" 2=8, and it is a fact that I.E.Schwartz had obtained the authority to promote the German Masonic "Orden der Gold und Rosenkreutzer" in Russia at the end of the 18th century. The question is "what is actually the Russian Theoretical degree?". I have found a reference to the Russian ' Theoretical degree' in a paper written by A.I

Serkov who refers to this "degree" as a Masonic Rite, quote:

"V.D.Kamynin, Secretary of the "THEORETICAL DEGREE" of Freemasons"

The "Theoretical Degree" most likely referred to the "Theorists", the followers of Novikov. Novikov had blended various teachings (LC de Saint-Martin, Boehme, de Pasqually, Gold und Rosenkreutzer, Esoteric Christianity) into a masonic rite, which is considered today to be the source of what we call "Russian Martinism". The initiation Kaznatcheév received from Arsenyev, was probably an initiation into the rite of the "Theorists" from Moscow, the Masonic "Theoretical Degree", or in full, "The Theoretical Degree of Freemasons".

Kaznatcheév was the leader of lodge "Saint Jean l'apôtre". The Moscow lodge was one of the main lodges in Russia, and many candidates received their initiations, among which Ouspensky (pupil of Gurdieff) and Bely, a friend of Rudolf Steiner.

Another famous Russian Martinist lodge was Lodge "Appolonius" in St.Petersburg. Later renamed in Chapter "Emesch Pentagrammaton" it continued until (at least) 1927. In Kiev there existed, as mentioned in the beginning of this text, lodge "Saint Andre", lead by Serge Marcotoune who had received his initiation by Kaznatcheév.

There was also a Martinist lodge working at the Russian court of the Tzar, lodge "La Croix et l'Etoile" ("Cross and Star") lead by Nicolas Nicolaevitch. Among its members were members of the Romanoff family.

Russian Martinism as we know it today, is a blend of the original Masonic "Rosicrucian" movement of Novikov, with Papus' "Ordre Martiniste". The two "compatible" movements 'blended' when Kaznatcheév orientated his Martinist Lodges "to objectives similar to those of the Moscow "Theorists" around 1905.

1) the initiator of Kaznatcheév was Arsenyev. Novikov had initiated Arsenyev in 1796, this was probably the (grand-)father of Kaznatcheév's initiator, who's name was probably V.S.Arsenyev. At least 3 or 4 generations of the Arsenyav family were involved in Masonic activities and in the 19th century a substantial part of the Moscow "Theorist" collection were "guarded" by the Arsenyev's.

The Arseniev's ; S.N.Arsenyev, V.S.Arsenyev, I.V. (Ioann) Arsenyev, and M.J.Arsenyev.

1975-1980 Hermetic Order of Martinists (U.K.)

(Masonic branches in England)

Apparently this Hermetic Martinist Order was founded somewhere between 1975

and 1980* in the United Kingdom by a member of the "Ordre Martiniste et Synarchique" of England, a Mr. Bourke. The Hermetic Order of Martinists is accessible only to Freemasons of the Societas Rosicruciana in Anglia (S.R.I.A., founded in 1867 by Robert Wentworth Little. The HO*M* is a purely Masonic branch," found mainly in English speaking countries and with a similar direct initiatic link ".

The H.O*M* does not initiate women. Their lessons are taken from the teachings of the "Ordre Martiniste et Synarchique".

No further information is available on this Masonic Martinist branch.

The majority of known English Martinists carry a lineage descending from Victor Blanchard ("Ordre Martiniste et Synarchique"). There's another 'active' Masonic Martinist branch working in England at the moment which filiation is derived from Papus and Bricaud, through Rene Chambellant and the "Ordre Martiniste S.I.", this English variety is known as the "Martinist Order of Unknown Philosophers". The M*O*U.P. started in 1998 as the English branch of the "Ordre Martiniste S.I.", headed by Marc Jones. In the beginning 1999 the English branch became independent because they choose to work in the Masonic Tradition. Marc Jones could not accept the decision of the English branch and suggested the separation from the O*M*S.I., this concerned both the O.M.S.I. as well as the "Order of Knight Masons Elect Kohen of the Universe".

The M*O*U.P. is lead by Michael N. Buckley (Grand Master), John Paternoster (Deputy Grand Master) and John Morgan (Grand Chancellor) . They work in close relationship with the HO*M*.

In 1998 three Chapters were functioning :

Chapter No. 1 the "MEDWAY CHAPTER" is seated in Kent and headed by John MANNOCK.

Chapter No. 2 "ENITEO CHAPTER" is seated in Kent and headed by Robert John TILDESLEY.

Chapter No. 3 "MELCHIZEDEK CHAPTER" is seated in Sydenham, London.

* some sources specifically claim that the H.O*M* was founded in 1975

1977 De Martinisten Orde der Nederlanden in België / O*M* des Pay-Bas in Belgium

The order started with two Martinist circles which originally belonged to the "Ordre Martiniste Belge" which was headed by Gustave-Lambert Brahy.

The two study-groups concerned were group "Stanislas de Guaita", headed by Stéphane Beuze (Imhotep) and group "Appolonius de Tyana", headed by Jean Elisabeth de Penthière (Jean). All members originally belonged to Brahy's O*M* de Belge.

The O*M* de Belge consisted of two groups :

"Jacob Boehme" , lead by Beuze (Imhotep)

"Papus" , lead by de Penthière (Jean)

"Jacob Boehme" was closed down on December 22, 1976 by Beuze which was affirmed by Brahy on December 23, 1976. On January 1, 1977 there was a reorganization which resulted in the establishment of three groups :

Group "Papus" which was accessible to members of the 1st Degree. It was headed by Nicolas Leruitte (Fides). The 2nd group, "Jacob Boehme" was accessible to members of the 2nd- and 3rd Degree, and was lead by Jean Barrero (Iohanan). The third group worked with S.I. and S.I.IV and was lead by François Bruyninx (Andreus), Brahy and de Penthière. The Order installed a Sovereign National Council with Bruyninx, Brahy, Beuze, etc. as members.

On August 3, 1977 Beuze (Imhotep) and de Penthière (Jean) left the group of Brahy (Eleusis) and joined with Maurice Warnon (Artifex), Grand Master of the "Ordre Martiniste des Pays-Bas. The schism was officially proclaimed on August 10, 1977, the "official" birth of the "Martinisten Orde der Nederlanden in Belgie" / "Martinist Order of the Netherlands in Belgium".

The group "Stanislas de Guaita" from Brussels was headed by Imhotep, Akénaton, Mikaël and Mikhaël. The O*M* des Pays-Bas in Belgium was lead until her death by Jean Elisabeth de Penthière (Jean). After she died two new circles were established. In 1981 group "Jacob Boehme" in Gent was founded under the authority of Mikaël. In 1988 group "Jean Trithème" in Charleroi was founded under the authority of Basileus. Mikaël was chosen as National Delegate of the order.

Finally, in 1989 the Belgian branch of the O*M* des Pays-Bas separated from Warnon's Dutch Martinist Order. This schism resulted in the foundation of the "L'Ordre Martiniste Hermétique en Belgique" in 1989.

1980 Ordre des Chevaliers Martinistes O*CM*

The "Order of the Martinist Knights" was founded by Pierre Crimetz in Paris in 1980. The establishment of the O*CM* was in fact the result of a schism within a Heptad of

the French branch of the "Ordre Martiniste Traditionnel", O*M*T / TM*O* , l'Heptade "Abbé de la Noue". The Heptad "Abbé de la Noue" was lead until 1974 by Jean Dubuis. Under his charismatic leadership this Heptad specialized in classes of the traditional Hermetic Arts, supplemented with studies on the Sefer Zohar, or "Book of Splendours", a Kabbalistic work which elaborates and interprets the verses of scripture from the Torah. The Heptad "Abbé de la Noue" included a special class for the study and practise of Occultism within its structure, which was known as the "2ème Cercle " (the 2nd Circle). Because of the "occult activities" the relationship with A.M.O.R.C., to whom the O*M*T is closely connected, degraded rather quickly. The whole history has already been told in the Chapter on the "Ordre Martiniste Traditionnel - Traditional Martinist Order", under the header of "AMORC's TMO in France - de L'Heptade "Abbé de la Noue".

In 1974, Raymond Bernard, Grand Master of AMORC/TMO of France at the time, replaced Jean Dubuis by Pierre Crimetz. Crimetz had been initiated into Martinism by Bernard in 1966.

Later Crimetz was given the responsibility for the French branch of the "Ordre Martiniste Traditionnel". In 1980 Pierre Crimetz decided to found his own order, the "Ordre des Chevaliers Martinistes". The establishment of Crimetz' O*CM* caused a sensation at the time. A declaration was written by Raymond Bernard which was addressed to the various Heptads in France ;

" It is my duty to inform you that our dear Brother, Pierre Crimetz, has stopped his activities and has given up his leading position within the ' Ordre Martiniste Traditionnel ', to continue his work elsewhere and in a different manner within the service of the Tradition"

Apparently Crimetz' O*CM* also included occultism in its curriculum. The Occult teachings of the order consisted of writings and works and of the knowledge of members of the "2ème Cercle " (the 2nd Circle) who followed Pierre Crimetz when he founded the order in 1980. This information is derived from a French website on the history of the Heptad "Abbé de la Noue" and I have no information regarding its "reliability" as a source. According to the same source ("Secrets & Societes - De l'heptade « Abbé de la Noue » aux Philosophes de la Nature") the order changed its name twice since its establishment in 1980 ;

"Ordre des Chevaliers Martinistes" , changed its name in ...

"Collège des Chevaliers Martinistes" , and finally

"Collège du Temple de l'Homme"

According to this source Crimetz' order is known today as the Collège du Temple de l'Homme. On a present-day French site,"Sociétés Secrètes et les sectes", the order is (still) listed as "Ordre des Chevaliers Martinistes"

1982 Rose†Croix Martinist Order (Ontario, Canada)

Founded in 1982 in Ontario, Canada, under the leadership of Mike Revisto (Sar Ignatius). Mike Revisto is a former member of the Canadian branch of the "Ordre Martiniste et Synarchique". Revisto had received the S.I.I and S.I.IV Degree, the latter being connected to the traditional degree of Initiatèur Libre, which enabled him to found the Rose†Croix Martinist Order (RCM*O*).

Revisto, Sar Ignatius, had received his initiations from Peter Maydan, Sar Petrus. In 1975 Maydan also initiated Revisto into the "Ordre Martiniste de Paris", headed by Dr.Philippe Encausse.

Mike Revisto (Sar Ignatius) carries a Lineage which descends from Maitre Philippe and a Lineage which descends from Papus-Chaboseau ;

The line of succession of Philippe Nizier (Maître Philippe)

Philippe Nizier (1849-1905)

Jean Chapas (disciple of Maître Philippe)

Michel de Saint-Martin

Peter Maydan (Sar Petrus)

Mike Revisto (Sar Ignatius)

The "Papus Chaboseau- lineage" includes George de Lagrèze and Sar Gulion (see "Ordre Martiniste et Synarchique"). Sar Ignatius' order is a Martinist Order in 3+1 Degrees

1st degree ; ASSOCIATE

2nd degree; INITIATE

3rd degree ; UNKNOWN SUPERIOR / S::I::

4th degree ; UNKNOWN PHILOSOPHER / S::I::I:: , which is compatible with the degree of "Unknown Philosopher" of the "Ordre Martinite et Synarchique".

The 4th degree is the 'Administrative' degree. This degree does not contain any teachings and is mostly awarded to a Martinist that wants to start a Heptad. The 4th degree includes an initiation-ritual. The so-called "Free Initiator S::I:::IV" is also an "Administrative-degree" which is awarded to the Grand-Officers of the Order and to the Grand Master.

The "Free Initiator" is competent to initiate a 3rd degree Martinist (S.I.) into the 4th degree (S.I.I), but he is not competent to initiate a Martinist as a "Free Initiator S.I.IV". The Martinist S.I.I has no competency to initiate another Martinist into this degree. The idea of "Free Initiator" descends from the "Free Martinists" at the time of Téder (Charles Détré), when the latter decided only to initiate Master Masons into the Martinist Order. Many original Martinists left the order and 'united' as the so-called 'Free French Martinists'.

The degree of S::I::IV descends from the "Ordre Martiniste et Synarchique" . The S::I::IV was connected to the traditional degree of 'Initiatèur Libre'.

A Martinist who has the degree of 'Initiatèur Libre', I::L::, is officially authorized to found a Martinist organization. The Martinist I::L:: is authorized to transfer "all" of the Martinist Degrees, including the degree of 'Unknown Philosopher' - ' Philosophe Inconnu'. The I::L:: is even authorized to transfer these degrees outside of a lodge, without the ritual of Initiation. Most of the Martinist Orders abolished the degree of I::L:: , 'Initiatèur Libre', for obvious reasons. The "Ordre Martiniste et Synarchique" is an exception, the 'Initiatèur Libre' forms part of their 'system of degrees'.

The I::L:: as well as the S::I::IV are transferred 'Ad Vitam' (for life).

The Rose†Croix Martinist Order emphasizes the Christian-Mystical approach of

Martinism, as advocated by the writings of LC de Saint-Martin. As Mike Revisto explains ; " The Rose†Croix Martinist Order, alone among Martinism, represents a return to the pure Christian Mystical tradition suggested by Louis-Claude de Saint-Martin ".

The RCM*O* offers a Martinist 'Home Correspondence Course', something that was (and is) considered unacceptable by many of the 'orthodox' Martinist bodies (a method 'popularized' by AMORC's TM*O*). Mike Revisto explains ;

"Traditionally, one studied within a Martinist group such as a Heptad (Septum) or Lodge and received personal instruction. For years, one popular mystery school offered the Martinist Lessons by mail. Also the Initiations were sent by mail, to be performed by the member. These self-Initiations were not recognized by orthodox Martinist bodies, and as a result, the whole home study section was considered unacceptable to purists. There was and is nothing intrinsically wrong with studying the Martinist lessons by correspondence. The Initiations were and are a problem, for those unable to travel to receive them".

The Rose†Croix Martinist Order offers a correspondence-course of the Three Martinist Degrees, exclusive of the Initiation into the 3th degree, S::I:: . The S::I:: Initiation must be received in person.

'Initiatèur Libre' Certificate S:::l:::IV, Sar Ignatius. April 18, 1978

Initiator ; Sar Petrus (Peter Maydan, Sovereign Grand Master OM&S)

1989 Ordre Martiniste Hermétique de Belgique O*M*H

In 1989 the Belgian branch of the O*M* des Pays-Bas separated from Warnon's Dutch Martinist Order, "Ordre Martiniste des Pays-Bas". This schism resulted in the foundation of the "L'Ordre Martiniste Hermétique de Belgique" in 1989.

During the 1980's the O*M* des Pay-Bas en Belgique thrived on the efforts of just one lodge, Lodge "Stanislas de Guaita", lead by four Martinists ; Mikaël, Mikhaël, Basileus and Maât. In 1988 Mikaël became the 'National Delegate', 'Délégué National, of the O*M* des Pays-Bas en Belgique'.

After a dispute with the Warnon-family (Maurice Warnon, GM of the Dutch Martinist Order) Mikaël and several other Belgian Martinists left the order and founded the "Ordre Martiniste Hermétique". At the end of the 1990's the O*M*H had three lodges in Belgium. The Order represents several rites of which the organization carries several 'Lines of Succession'. The O*M*H confer the following Martinist Degrees ;

Associé

Initié

S:::l:::

S:::l:::l:::

Their Martinist Lineage descends from Gustave Lambert Brahy, Maurice Warnon, Mikaël and Basileus. The O*M*H has its origin in the O*M* Belge (founded 1968) and the O*M* des Pays-Bas (1975).

Besides the traditional 'Martinist Doctrine' of LC de Saint-Martin, several other rites are centralized within the body of the O*M*H ;

Stricte Observance Templière

Ordre Kabbalistique de la Rose-Croix

Ordre des Elus-cohen

The O*M*H also carries a succession of the Gnostic church of the "Eglise

Gnostique Apostolique" (E.G.A.).

‘Grand Prieuré Martiniste de Belgique’.

The 'Stricte Observance' is the oldest 'Esoteric-Masonic Rite' we know.

Founded by German Karl Gotthelf baron von Hund (Carolus Eques ab Ense)(1722 -1766) around 1750. The first documents of von Hund's Masonic Templar rite dates from 1755. The French branch transformed into the CBCS, ‘Chevaliers Bienfaisants de la Cité Sainte’ , under the leadership of Jean-Baptiste Willermoz.

This happened in Lyon in 1778. Willermoz integrated the philosophy of Martinez de Pasqually with the rite of von Hund into the R.E.R., Rite Ecossais Rectifié, the Rectified Scottish Rite.

The 'Rectifies Scottish Rite' is a rite of 4 degrees ;

Apprenti, Compagnon, Maître and Maître Ecossais de Saint-André.

The R.E.R. is strongly influenced by Martinism and includes De Pasqually's 'Elus Cohen'.

The "Knights Beneficent of the Holy City" , C.B.C.S. has 4 degrees ;

écuyer novice, CBCS (chevalier bienfaisant de la cité sainte), Profès and Grand Profès. The combined rites are united in the ‘Grand Prieuré Martiniste de Belgique’.

The O*M*H carries several lineages of the "Stricte Observance Templière" -

' 1st lineage', descending from the 'CBCS', ‘Chevaliers Bienfaisants de la Cité Sainte’ ;

Camille Savoie (Eques a Fortitudine) - Georges Bogé de Lagrèze (Eques Rosae caritatis) - Robert Ambelain (Eques a Reconciliatione) - André Mauer (Eques Serviens) - Joël Duez (Eques a Lucidis Scalis) - Basileus (Eques Iohannès a Luce in Tenebris Lucente) - Mikaël (Eques Garmanus ab Aquila Dei)

' 2nd lineage, descending from the ' Stricte Observance Templière ' ;

Baron van Anckercreutz (Salomon du Grand Chapitre +) - Robert Ambelain - André Mauer - Joël Duez - Basileus - Mikaël

' 3th lineage' , descending from the 'Ordre du Chardon d'Ecosse' * ;

John Yarker - Georges Bogé de Lagrèze - Robert Ambelain - André Mauer -
Joël Duez - Basileus - Mikaël

* The Scottish "Order of the Thistle" (the heretical or the 'English' one?)

' 4th lineage' , descending from Bernard Raymond Fabré Palaprat de Spolète :
Platounoff - Armand Toussaint - Arbatel (eques a Leone Dei) - Basileus - Mikaël

Robert Ambelain

When Robert Ambelain left the "Ordre Martiniste de Paris" and dissolved the "Ordre des Elus Cohen", he founded the "Ordre Martiniste Initiatique" ; a Martinist order established within the bosom of the "Rite Ancien et Primitif de Memphis-Misraim". The O*M*I was based on a Russian filiation from LC de Saint-Martin (Novikov). Ambelain was Grand Master of the Memphis-Misraim rite, and was succeeded by Gérard Kloppel in 1984.

The "Ordre Martiniste Initiatique" had a lodge in Brussels, Belgium ; 'La Loge Souveraine Martinésiste du Septentrion (Loge Martinez de Pasqually)' , under the authority of F::: Umabel (Marcel Jirousek ?)

The O*M* Hérmetique carries a lineage from Ambelain's O*M*Initiatique ;

Robert Ambelain (Aurifer) - Gérard Kloppel (Signifer) - Umabel - Joël Duez (Iacobus) - Basileus and Mikaël.

Ordre Kabbalistique de la Rose+Croix

The OKR+C is included within the organization of the O*M*H. The OKR+C Filiation descends from Georges Bogé de Lagrèze ;

Georges Bogé de Lagrèze (Eques Rosae Caritatis) - Robert Ambelain (Eques a Reconciliatone, Aurifer) - André Mauer (Eques Serviens, Urin) - Joël Duez (Eques a Lucidis scalis, Iacobus) - Basileus (Eques Iohannès a luce in tenebris lucente) - Mikaël (Eques Germanus ab aquila dei).

The original OKR+C of Stanislas de Guaita did not confer any degrees but maintained a system of examinations of which each examination was granted with a diploma.

The order had three 'degrees' ; bachelier (bachelor), licencié (master) and docteur en Kabale (doctor of Kabbalah). Robert Ambelain 'revalued' the OKR+C diplomas into 4

Degrees, the so called "Rose-Croix" degrees. The "Rose-Croix" degrees Ambelain used descended from different traditions ;

1° le S.I.I. - Martinist

2° de RC de Kilwinning - Scottish Masonry

3° le Réau-Croix - Elus Cohen

4° la RC d'Oriënt - from Lagreze's R+C Order. Lagreze was initiated into the ' RC d'Orient' by Dimitri-Semelas-Deon .

The "Rose-Croix" degrees act as a portal to the "Ordres des Chevaliers EASIA-EASIE", 'Eques A Santo Iohanne Apostolo - Eques A Sancto Iohanne Evangelista' (see "1942 Rose-Croix d'Orient").

Ordre des Elus Cohen

The 'Elus Cohen' is included within the O*M*H. The filiation descends from Bricaud ;

Jean Bricaud - Georges Bogé de Lagrèze - Robert Ambelain - André Mauer - Joël Duez - Basileus - Mikaël.

Eglise gnostique apostolique (E.G.A.)

The E.G.A. filiation descends from Giraud, who carried the lineage of Joseph René Vilatte (1854-1929). This branch was recognized by the Catholic Church (see "1890 E.G.A.") ;

Prêtrise et épiscopat de la Filiation Syro-Jacobite d'Antioche :

Louis-Marie-François Giraud - Jean Bricaud (Tau Jean II) - Victor Blanchard (Tau Targelius) - Roger Ménard (Tau Eon II) - Robert Ambelain (Tau Jean III) - André Mauer (Tau Andreas) - Joël Duez (Tau Iacobus) - Tau Basileus - Tau Mikaël .

This branch also includes several other lineages, like the Syrian Jacobite Orthodox Church - Syrian Orthodox Church of Antioch, the Armenian Apostolic Orthodox Church, the Chaldean Syrian Church, the Orthodox Coptic Church, the Old Catholic Church of Utrecht etc.

The Orderstructure is divided into two ' sections', called "Premier-" and "Second Temple", or "Exterior-" and "Interior Order" ;

Premier Temple

Ordre Extérieur

Filiation Filiation Filiation

Martinist Chevaleresque et Eglise Gnostique Martineziste

Templière - S.O.T. Apostolique

Philosophical - Grand Prieuré Sacerdotal Operative Way-

Or Mystical way Martiniste Theurgical -

Of De Pasqually

Saint-Martin

ASSOCIE ECUYER-NOVICE CLERC-PORTIER

LECTEUR -

EXORCISTE

INITIE C.B.C.S. ACOLYTE

S/DIACRE

DIACRE

SUPERIEUR Classe Secrète PRETRE MAITRE

INCONNU Sacerdotale ELU-COHEN

Filiation

Willermoz

PROFES

Second Temple

Ordre Intérieur

Ordre

Kabbalistique

De la

Rose+croix 1° SUPERIEUR GRAND PROFES I EVEQUE Ap:: Cp:: M::

INCONNU COHEN +

INITIATEUR GRAND MAITRE COHEN

2° R.C. de CHEVALIER

KILWINNING D'ORIENT

(Grand Elu de

Zorobabel 1) COMMANDEUR

D'ORIENT

Grand Elu

Zorobabel 2

GRAND PROFES II REAU-CROIX

3° REAU-CROIX Accès CH.: de R::+::S::J::

PALESTINE GRAND R:: + ::

4° R.C. d'ORIENT

Note : The information regarding the O*M* Hermetique de Belgique descends from

the order itself and is therefore 'biased' with regard to the events which lead to the schism with the O*M* des Pays-Bas...

a Special Thanks to all members of the Martinist-E-Group for their contributions and to Bro. Glenn Holcomb from whom I've received a copy of Blitz' "Ritual and Monitor of The Martinist Order", Fanx a Lot, Glenn !

Milko c) 2001

1990 Traditional Martinist Order of the U.S.A. Inc.

The TM*O* of the USA Inc. was established in 1990. According to mr.Silvani Costa the order was already established in 1989. Whatever the year was, The TM*O*A was 'officially' constituted after the deposition of Gary Lee Stewart as Grand Master of A.M.O.R.C. in 1990 . Gary L.Stewart was the successor of Ralph Maxwell Lewis, who also had initiated Stewart into the TM*O*. Strangely enough the ' Board of Directors' of A.M.O.R.C. failed to remember to remove Stewart from the office of Sovereign Grand Master of the TM*O* ! The TM*O* was 'officially' still headed by Stewart. Therefore Stewart 'activated' the TM*O*A, which was the ' legal heir' of AMORC's "Traditional Martinist Order". Gary L..Stewart also received the "all-important 4th Degree of Initiator" from Cecil Poole, who received this degree himself directly from Victor Blanchard of the O*M* &S. Apparently, the documentation of Stewart's initiation to the 4th Degree was taken to Paris, along with other TM*O* material by Christian Bernard, president of A.M.O.R.C. the TM*O*A descends from the original "Ordre Martiniste Traditionnel" which was founded in 1931 by French Martinists Michelet, Chaboseau and Chamuel. After the "AMORC vs Gary L.Stewart" affair Stewart left AMORC and installed Maltimore Smith as Grand Master of the TM*O*A, with Stewart himself acting as Deputy Grand Master. Referring to an interview with Gary L.Stewart on December 12, 1998, with Marcel Roggemans, Stewart states that meanwhile the TM*O* of the U.S.A.Inc. is officially dissolved.The ' Line of Succession' of the "Traditional Martinist Order of the U.S.A. Inc." ;

Ralph Maxwell Lewis

Cecil T.Poole

Gary L.Stewart

Maltimore Smith

1991 British Martinist Order BM*O*

The "British Martinist Order" was founded in October, 1991. Gary Lee Stewart is the 'Spiritual' Grand Master, properly speaking. But the BM*O* was actually founded on October 13, 1991 in the "Templar Chapel" at Rothly, England, by Grand Master John A.B. Fox, a former member of the TM*O* and A.M.O.R.C.

The BM*O* established centres in Manchester, Leicester, Coventry, Swansea and London in England, Edinburgh in Scotland, Trinidad and Tobago in the West-Indies, in the province of New South Wales in Australia, in Singapore, Africa (unknown where precisely, possibly Ghana) and in Norway. Apparently, the BM*O* is in the process of establishing several centres in the U.S.A. at the moment.

According to the BM*O* their Martinist ceremonies are based on the Kabbalah (which, strictly speaking, also counts for the other Martinist groups).

The BM*O* works with 'three sections or degrees', the classic three Martinist degrees. "The smallest BMO group is an Associate Circle which can operate with three or more BMO members. A group must be active for at least nine months as an Associate Circle before they can apply for Lodge status.

A Lodge must have ten (10) 3rd Degree members before it can apply for a Lodge Charter", thus the BM*O*.

The BM*O* claims to have a Martinist filiation which descends from Russia, through the 'Golitzin Family'.

"Shortly afterwards he (LC de SM) became fully involved with a mystic stream or Tradition that had included such names as Court de Gebelin, Benjamin Franklin the American statesman and the English Nobleman, Sir Francis Dashwood. He travelled widely and following an invitation from the Golitzin* family in Russia he went there and was Initiated (???) into the Lineage that now runs through the British Martinist Order", thus the BM*O*. The 'Line of Succession' of the BM*O* ;

Ralph Maxwell Lewis

Cecil T.Poole

Gary L.Stewart

John A.B. Fox

'Golitzin' ; could this be 'Prince Alexander Galitzine' ? The BM*O* won't say, it is considered "a secret" only available to members of the order ; "With reference to your recent enquiry, details about the Golitzen and BMO connection are only available to

members of the BMO. As far as our history is concerned, this is already taken care of by a full time historian", Regards, Administrator/British Martinist Order ; thus the BM*O*...

Rose+Croix Martinist Order (Colorado, U.S.A.)

The R+CM*O* was founded by Basileus and Trophimus. The President of the Order is Trothimus. In 1982 both were members of the "American Supreme Council of the Martinist Order and Synarchy". The American Supreme Council was lead by Sar Benedictus who received his initiation by Sar Gullion - Grand Master of Great-Britain - in 1989. Both Benedictus and Trophimus set up a petition in which the British Grand Lodge of the O*M* &S was asked to create an Independent American branch of the Martinist Order and Synarchy. But Trophimus (and Basileus) would leave the order soon because of difficulties between the O*M* &S and Freemasonry. Trophimus in his book "A Martinist Treasury" :

"The founders of the Rose+Croix Martinists, Basileus and Trophimus, were originally members of a Martinist movement affiliated with the Universal Gnostic Church and with clandestine (spurious) Freemasonry. Since many Martinists are active in their own churches and since many male Martinists are members of "regular" (recognized) Masonic bodies, these persons often find themselves in difficult situations, having to reconcile themselves, somehow, to the "official" Martinist Church and to the conferring of illegal "masonic" degrees".

Therefore they decided to leave the O*M* &S. After they left they contacted "the Grand Master of a regular and duly Chartered European Martinist body whose See is at Amsterdam. The Grand Master of this regular and legitimate Martinist body, conferred the complete Initiation (that of ' Associate' , ' Initiate' , ' S.I.' , and ' S.I.I.') on Trophimus and Basileus" thus "A Martinist Treasury".

The Grand Master concerned of the legitimate European Martinists was Maurice Warnon of the "Ordre Martiniste des Pays-Bas", the Dutch Martinist Order . then, in 1991, Trophimus and Basileus founded the "Rose+Croix Martinist Order" of America "which offers traditional Martinism without Masonic activity (clandenstine or otherwise) or official church affiliation".

The R+CM*O* supposedly descends from the O*M* &S on Barbados, West Indies. As stated in the chapter "1918 (1921) Ordre Martiniste et Synarchique" the O*M*&S at Barbados was affiliated to the Gnostic Apostolic Church, E.G.A., Elus Cohen and Willermoz' C.B.C.S. The order at Barbados was chartered by the British Grand Lodge and lead at the time by Sar Savitar. The "International College of Esoteric Studies", ICES - formerly known as the "International College of Martinist Studies", ICOMS- is connected to the order in Barbados.

The R+CM*O 's Line of Filiation descends from Augustin Chaboseau. " Initiates of The Rose+Croix Martinist Order® are directly in the "Chaboseau line", not the Papus line", thus R+CM*O*. Does Trophimus refer to the lineage he and Basileus received from Maurice Warnon from Belgium ?, probably ; Trophimus in "A Martinist Treasury" explains :

"Trophimus and Basileus made contact with the Grand Master of a regular and duly Chartered European Martinist body whose See is at Amsterdam. The Grand Master of this regular and legitimate Martinist body, conferred the complete Initiation (that of Associate, Initiate, SI, and SI Initiator) on Trophimus and Basilius".

Martinist affiliation received from Warnon ;

Pierre-Augustin Chaboseau (Sar Augustinus, 1868-1946)

Emile Dantine (Sar Hieronymus, 1884-1969)

Emile Ehlers (1886? - 1953)

Gustave-Lambert Brahey (1894 - 1988)

Maurice Warnon

Baron Dr. Lloyd Worley (Trophimus, 1946 -) and "Basileus"

The R+CM*O* confers the Initiation by granting all 4 Degrees to "all qualified members" ; ' Associate' , ' Initiate' , ' S.I.' , and ' S.I.I.'. The order functions under a National Council system "as originally planned by Chaboseau and Papus. Thus, The Rose+Croix Martinist Order® has a President, not a Grand Master".

The R+CM*O* is organized in ' circles' which are established all over the United States : California , Oregon, Nevada, Arizona, Utah , Wyoming , Colorado , New Mexico , New Jersey , Maryland , Delaware , Virginia , West Virginia , and Pennsylvania. The R+CM*O* emphasizes the use and practise of "Theurgy" in the order's curriculum although it's not clear which "theurgical system" the R+CM*O* prefers. Apparently Trophimus' colleague in the R+CM*O* was Abbot George Burke, head of the controversial "Gnostic Orthodox Church of America". Abbot George Burke (Basileus) published a novel, "The Way of the Chalice", which has been out of print for several years. It is about "Christian Theurgy, and seems to be largely centred on Abbe Julio's teachings (Julien Ernest Houssay , 1844-1912, head of the Liberal Catholic Church * of France, 'Vilatte succession') (source ; Elias Ibrahim-Australia). Therefore it seems rather likely, or better, there is a possibility that the "Theurgy" of the R+CM*O* is based upon the ' practical occultism' as taught by Abbe Julio, Julien H.Houssay . I emphasize the word "possibility" because nowhere in the novel Martinism or the order is mentioned. But at the end of the book, in the closing word, it is clearly stated to the

reader that although the book is fiction, the events are based on facts. It is stated that the novel is an accurate depiction of Christian Theurgy in all its facets. At the end of the "Final Word" of the book, the address of the "Martinist Information Service" is published, in Greeley, Colorado. One is invited to write to this address to receive detailed information on Christian Theurgy... The 'Introduction' is written by "Lloyd Worley, Ph.D., American Literature Division Head

The International Association for the Fantastic in the Arts, Department of English -The University of Northern Colorado "

According to the R+CM*O* the Theurgy of the RCMO is Christian in nature and "is derived from papers they received " concerning the writings and teachings of St-Martin. The R+CM*O* does not accept the modern-day ' Elus Cohen rituals' because the original rituals vanished with De Pasqually's death." "What passes today as the E-C is Masonic ritual" , thus the order.

In 1991 Trophimus published a successful book on the Martinist tradition and the history of the separate Martinist organizations - 'A Martinist Treasury' - Trophimus S.I.I. 1991 - published by 'The Martinist Information Service' at Greeley, Colorado, U.S.A. Apparently the R+CM*O* is opposed to the A.M.O.R.C. organization. Various chapters of ' A Martinist Treasury' are dedicated to A.M.O.R.C. and the ' irregularities' within the T.M.O., the ' schism' within A.M.O.R.C. in 1990 etc.

* * Eglise Catholique Francaise, founded in 1907 in Paris by Joseph Rene Vilatte (1854-1929), the church was inherited from Vilatte by Abbe Julio. Abbe Julio. The Eglise Catholique Francaise is an Occult-Gnostic church. 'Abbe Julio' was a former Catholic Priest an Occultist and ' faith-healer'. He's primary responsible for the occult infusion into the Apostolic succession.. One of his disciples, Giraud, consecrated Jean Bricaud (Tau Jean II) into the Gallican Church in 1913. Abbe Julio was never a member of the "Ordre Martiniste", "but he had a friendly and deeply sympathetic attitude to Master Phillipe" (Elias Ibrahim) .

Trophimus; The Rev. Baron Dr. Lloyd Worley

' Brother Trophimus' was born as Lloyd Worley in 1946. Worley holds a Ph.D. from Southern Illinois University and is a full Professor of English at the University of Northern Colorado. He was ordained Priest of the "Liberal Catholic Church" in 1976 and is currently Rector of an active Parish in Greeley, Colorado. Worley is also an active Mason. He was a DeMolay (PMC and ' Chevalier') and was Initiated, passed, and Raised in Hope Lodge #145 in Lafayette, Louisiana at age 21. Worley was active as a so-called "DeMolay Dad" in Pennsylvania and Colorado and founded Chapters in those states. He holds the DeMolay Cross of Honor and the active DeMolay Legion of Honor. Worley is also active in the "Blue Lodge" ('regular' Masonry of 3 degrees) and York Rite (Associate Regent, York Rite Sovereign College) in Colorado. Worley's ' Blue Lodge' is Century Lodge #190 in Greeley, Colorado.

He's also a Grand Master of the "Knights of the Holy Sepulchre of Jerusalem", an Order of Chivalry which was originally founded in 1099. After he initiated several members of the Polish nobility Worley was made a Baron."He is Hereditary Baron of the Noble House of Worley of Christy of the Byzantine Roman Empire". He's famous for an article he wrote for "The Philalethes" (Masonic Research society) which exposes anti-Masonic activities of the Lutheran Church of Missouri. After years of Research on Fraternal orders etc. he had collected much anti-Masonic material which he used in the 1986 Philalethes-article. "That article has been used by several Grand Lodges in their educational programs", the Rev. Baron Lloyd Worley - Brother Trophimus.

The Dutch Martinist Order, "Ordre Martiniste des Pays-Bas" however warns against the R+CM*O* and its leader, Brother Trophimus. Apparently Trophimus approached various Martinist orders before he founded his own order. According to the R+CM*O* the order uses ceremonies "derived from the original 1895 and 1916 Order Rituals". Trophimus is using Rituals which he created himself instead of using the original rituals of the (Dutch) Martinist Order. Trophimus received the proper Initiations of the Martinist Order of the Netherlands through its Grand Master, Maurice Warnon but he was expelled from the order because of breach of promise.

Seal of the Rose+Croix Martinist Order

1994 Cadre Vert (Belgium)

The "Cadre Vert" was established in Brussels, Belgium in 1994. The "Cadre Vert" is part of the structural organization of the ' Ordre Martiniste des Chevaliers du Christ ', a Martinist order founded in 1971 by Armand Toussaint (see Chapter "1971 +O*M*CC+"),

and was established as an extension of the O*M*CC. The "Cadre Vert" was also established in the U.S.A.. It's a confederation of four different Gnostic Bishops representing several esoteric- and occult brotherhoods and societies. Three of them are appointed as "Hierophants".

The orders which are represented within the confederation "Cadre Vert" ;

‘Martinist Order of the Temple’

‘Ordre Martiniste des Chevaliers du Christ’

‘Elus-Cohen’

‘Pythagorean Order’

Martinist Order of the Temple +M*O*T+

The M*O*T is connected to the "Temple of the Holy Grail", T:.H:.G:., lead by Dr.Lewis Keizer . The M*O*T makes itself known under the auspices of the T:.H:.G:..

The +M*O*T+ Lineage is almost identical to the O*M*CC Lineage (see Chapter O*M*CC). " +M*O*T+ Lineage is via the Russian lineage through the artist Gamalei, Serge Marcotoune, to Armand Toussaint" (source: E.Ibrahim). There's also a lineage which descended from John Yarker, which includes several rosicrucian rites.

The "Martinist Order of the Temple" maintains a close fraternal relationship with the French "Martinist Order of the Knights of Christ / Ordre Martiniste des Chevaliers du Christ", O*M*CC, headed by Remi Boyer. Bishop Keizer also maintains a friendly relationship with ICES. He gave permission to ICES for some of the "Disciplina Arcani" material to be included in the ICES Libers. The "Disciplina Arcani" were the introductory stages of the Order amalgated by Richard Duc de Palatine. There was also some collaboration between Keizer and ICES on the form of the Gnostic Mass utilized by the EGA in Barbados.

The M*O*T studies are implemented in the T:.H:.G:. studies. Both streams of Martinist Tradition are taught, the "Philosophical-" and "Operative tradition", the S::l:: and the ' Elus Cohen'. Initiations into the T:.H:.G:. are done once each year "at the exact time of the Wesak Shamballa Full Moon" ('Wesak' -'Buddah's birthday'- is the Full Moon following the Easter-Passover Moon, the 2nd Full Moon after the Vernal Equinox-approx.-).

Lewis Keizer holds a lineage which descended from John Yarker (1833-1913, see Ch. "Memphis-Misraim") ;

John Yarker, 33* 90* 96*

James Heard, 1st 'Vicarius Salomonis' , Conservator of the A.U.Pansophic Masonic Rite

Hugh G. deWilmott

H.S.H. Duc de Palatine (Ronald Powell), founder of the "Order of the Pleroma"-1950's

Count George Boyer

Dr.Lewis Keyzer

The "Ancient Universal Pansophic Masonic Rite" was a rite established at the end of the 19th century by Yarker, to "synthesize" all esoteric European lineages. It is generally

known that Yarker was a "collector" of Charters, and like Reuss and Papus after him, it was his dream to unite all the orders, rites etc. of the Western Mystery Tradition with each other. In the 1950's Australian Ronald Powell, aka Richard Duc de Palatine established the Gnostic "Order of the Pleroma". He was a student of HPB's Theosophy and also a member of AMORC for some years. Powell's organizations would eventually evolve in the "Sanctuary of the Gnosis", headed by George Boyer. The 'Sanctuary' represented all the organisations descending from Yarker and various Apostolic successions. These orders and rites (together with all extant Apostolic successions) are today represented by Lewis Keizer's "Temple of the Holy Grail" ;

ILLUMINIST : Fratres Lucis (Brotherhood of the Illuminati), Order of the Illuminati, Order of the Martiniste, LVX (1), Brotherhood of Luxor

TEMPLAR : Order of De Knights of the Holy Ghost, Order of the Knights of St. John, Order of the Knights of Malta, Order of the Knights of the Holy Sepulchre, Order of the Temple (Apostolic Succession)

ROSICRUCIAN : Order of the True Rosy Cross, Order of the Ecclesiae Rosicrucianae Catholicae, Hidden Church of the Holy Grail

MASONIC : Ancient and Primitive Rite, Rite of Memphis, Rite of Mizraim, Ancient and Accepted Scottish Rite, Swedenborgian Rite of Masonry. Order of the Rose Croix of Hiredom, Order of the Holy Royal Arch of Enoch

The "work" of the orders mentioned above is synthesized in the teachings of the T.:H.:G.:. According to the T.:H.:G.: the authentic teachings are modernized and applied in the context of modern life. "Bishop Keyzer makes a very valid comment that the rituals of many of these lineages are actually liturgies" (source; E.Ibrahim)

In 1992 George Boyer authorized to Lewis Keizer the authorities of the "Pansophic Rites of Freemasonry". In 1998 Keizer founded as Grand Master of the rite the Lodge of St-Germain, the Grand Lodge of the new Pansophic Freemasonic obedience (Co-Masonic).

Keizer's Martinist affiliation apparently is derived from the French "Ordre Martiniste des Chevaliers du Christ". His memberships and fraternal orders :

Presiding Bishop, International Synod of Home Temple Bishops

Master Mason, F.&A.M. and Venerable Master, Grande Loge Mixte de France (Paris) Master Elus Cohen and S.I. IV, +OMCC+ (France)

Bishop and Vicarius Salomonis for the Pan-Sophic Rites of Freemasonry, +SG+ (London)

Knight Commander for United States, +OMR+ Chivalric (London)

Regionary Head of A.:R.:A.: (Rosicrucian), United States And Others

Notes :

+SG+ = "Sanctuary of the Gnosis" George Boyer

OMR = "Order of St.Michael & Order of St.Raphael"

A.:R.:A.: = presumably derived from Krumm-Heller's F.:R.:A.:, "Fraternitas Rosicruciana Antiqua . In the 'Pansophic Masonic Rite" of Keizer there's a reference to the "Rosicrucian FRA (ARA) studies", FRA -Fraternity Rosicruciana Antiqua ??

1996 (?) Ordre Martiniste S::l:: / O*M* de Luxembourg

The "Ordre Martiniste S::l:: " is based on filiations from Philippe Encausse ('Ordre Martiniste de Papus'), Pierre Rispal ('Ordre Martiniste Libre'), Joanny Bricaud and Constant Chevillon (via René Chambellant and Gilbert Tappa).

The information I have on the O*M*SI is collected from articles, correspondences etc. and is somewhat 'unreliable', there is no published material available on the history of this order. One exception is the 'filiation of the O*M*SI' . The information was sent to me by e-mail by the Grand Master and President of the Supreme Council, Marc Jones, quote ; "OMSI is an independant Martinist Order based on the filiations I received as SIGI. Pls see annex" ;

The O*M*SI has two parallel 'Lines of Succession' ;

Philippe Encausse

Pierre Rispal

Marc Jones (S::l::IV - August 23, 1989)

Philippe Encausse

François Roque

Gilbert Tappa

Marc Jones (S::l::IV - March 20, 1997)

François Roque and Gilbert Tappa were initiated by Philippe Encausse, S.I / S.I. III - S.I. I / S.I. IV, in 1968 and were appointed respectively President of the group

"Régiment de Foix " (Nice) and "Saint Jean" (Beausoleil).

François Roque received the S::l::G::l:: or SI V ('Initiateur Libre') from Encausse around 1970-1971, and he conferred the SI V to François Trojani on August 11 or 12, 1972 , in Nice, and on August 13, 1972, he conferred the SI V to Gilbert Tappa, in the presence of Trojani.

The information I received from the O*M*S.I. states that one of the filiations of the order descends from Pierre Rispal from the "Ordre Martiniste Libre". R.A. in his "Encyclopédie de la Franc-Maçonnerie" édition 2000 states that the "Ordre Martiniste Libre" was founded in 1983 after some members had left Philippe Encausse's "Ordre Martiniste", which was lead by Emilio Lorenzo since 1979. According to R.A. a schism occurred in 1996 within the ranks of the "Ordre Martiniste Libre" which resulted in the birth of the "Ordre Martiniste S.I.". Whatever the story is, Pierre Rispal and the O*M*S.I. are still on good terms with each other through "Les Amis de Maître PHILIPPE ", of which Rispal is its president.

The President, Grand Master of the O*M*S.I. is Marc Jones (S.I. , S.I.V) from Luxemburg. Their contact-adress is "Les Compagnons de la Rosée", a.s.b.l. 122, Bd de la Pétrusse

L-2330 LUXEMBOURG. In Luxemburg the O*M*S.I. runs a Martinist Chapter, "La ROSÉE ", which was founded 20 years ago (most likely belonging to another Martinist Order at the time) . Apparently the Chapter emphasizes on the Mysticism of Martinism (as taught by LC de Saint-Martin) and on the Occult school as promoted by Papus (through the G.I.D.E.E.).

The O*M*S.I. is comprised of two circles :

Cercle Extérieur , "The Exterior Circle of Esoteric Studies" which is 'a school of formation' intended for Martinists of the First- and Second Degree, who meet in a "Loge de formation"

Cercle Intérieur , "The Interior Circle of the S::l::", who meet in "Chapter" and "Grand Chapter". The S::l:: form part of the "Interior Sanctuary", "The Society of the Elus" (as in "elected" ; Société des élus), or the "Interior Church", as the order puts it.

The O*M*S.I. is affiliated to the GRAND PRIEURÉ MARTINISTE-MARTINÉZISTE INTERNATIONAL , the "International Grand Priory of Martinism-Martinezism", a kind of federation between several Martinist orders ;

Ordre Martiniste S::l::

Ordre des Chevaliers Macons Elus Cohen de l'Univers

Ordre Martiniste des C.B.C.S.

Marc Jones is also a Sovereign Grand Master of the "Ordre des Chevaliers Maçons Elus Cohen de l'Univers" or "Order of the Elus Cohen" , based upon a filiation from René Chambellant and Gilbert Tappa . Chambellant (1907-1993) held a lineage from Constant Chevillon.

The rituals of the Elus-Cohen of this branch are being those which were used by CHEVILLON and CHAMBELLANT. They also incorporate the original texts of MARTINEZ OF PASQUALLY, texts which descended from a research-group from Brussels. They received the original material from Fr. Iacobus (Joël Duez) . Fr. Iacobus received them himself from the late Marcel Jirousek, from Brussels, disciple of the late Robert Ambelain.

The "Souverain Sanctuaire Général de l'Ordre Maçonnique Oriental du Régime Primitif et Rectifié de Memphis-Misraïm" (Filiation Constant Chevillon) of which Gilbert Tappa is the "Grand Conservateur ", installed a Lodge under the auspices of the "International Grand Priory of Martinism-Martinezism" in Koksijde, Belgium (Autumn, 2000).

The O*M*S.I. also has its own church, which is known as the "Communauté Chrétienne Martiniste", the "Martinist Christian Community".

The order has Lodges in Belgium, Luxemburg, France (Paris, Nice, Marseille), Guadeloupe, Switzerland (Geneva) England ("St John", London), Togo (Africa)...

NOTRE FILIATION

MARTINISTE & MARTINÉZISTE

(S I G I) (ou S I V)

Papus

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.....

.....

ê

Résurgence de l'O M (dit de PAPUS) suite au Manifeste de 1952

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Philippe ENCAUSSE

.....

î

Pierre RISPAL François ROQUE

(fin 1970-1971)

î ê

î Gilbert TAPPA

î í

Marc JONES

(23 août 1989) & (20 mars 1997)

2000 Ancient Martinist Order AM*O*

The AM*O* was founded on April 8-9, 2000 at a gathering of Martinist initiates in Evansville, Indiana, U.S.A.. Many Martinists who attended the meeting were members of such Martinist Orders as "Ordre Martiniste" (O*M* de Paris), "Ordre Martiniste et Synarchique" (Canada, Barbados and England), "Ordre Martiniste des Chevaliers du Christ" (O*M*CC), and "Ordre Martiniste Initiatique Reforme" (Ambelain, Kloppel - USA delegation). "In attendance were also the International Grand Master of the Ancient and Primitive Rite of Memphis-Misraim from France (Vieilledant), the National Sovereign Grand Master of the Ancient and Primitive Rite of Memphis-Misraim of the National Sovereign Sanctuary (Ronald V.Cappello), leaders of the Gnostic Church in America (Robert Cokinis, EGA, John Cole/Tau Ioannes Harmonius) etc." (Sar Michael-RC)

The meeting was carefully planned and its goal was to unify a number of Martinists from several Martinist bodies into one Martinist Order.

""It was agreed that all Martinists present would exchange lineages as did Chaboseau and Papus and go from there. Once all lineages were exchanged a formal vote was taken, officers elected..." etc.

"The Ancient Martinist Order begins its development and concepts in my home October 13, 1999. John Cole and some other Martinists from various Martinist Organizations were invited by myself (including the ' British Martinist Order' and 'TMO', both of whom never responded) to discuss Martinist Unity ! Robert Ambelain before he died in 1997 had said that Martinism would die unless it was re-united and the body of work continued to increase" (Sar Michael-RC, AM*O*).

The main goal of these Martinists was to preserve the Martinist movement and it's future.

The result of the gathering was the foundation of the "Sovereign Grand Lodge of the Ancient Martinist Order". John Cole (Sar Quaero Lucem) was elected as Grand Master of the AM*O*. The Grand officers have an administrative term of office of 5 years. After 5 years one has to step down so as not to create demogogs, and this includes the members of a Supreme Council and Grand Master(s). There were also committees formed to discuss Ritual, teachings and future development of associate orders and organizations.

John Cole is also a "Venerable Master" of a Memphis-Misraim Lodge (most likely in the lineage of C.H.Dupont-Ambelain-Kloppel-Vieilledant) in Indiana, Lodge "Alexandria", and a Bishop (Tau Ioannes Harmonius) in the "Ecclesia Gnostica Apostolica", EGA. Before the AM*O* was founded Cole served as Grand Commander of the "Rosicrucian Order of the Grail". The 'R+C Order of the Grail ' has served for over a decade as the Fraternal body of ICES, "The International College of Esoteric Studies". The 'chivalric' filiation of the "Rosicrucian Order of the Grail" is derived from Armand Toussaint and Triantafyllos Kotzamanis, Grand Commander of the " M:: Knights of the Rose Cross". At the moment the Grand Commander of the "Order of the Grail" is Rev.Donna Owen.

In November of the same year there was a gathering of the AM*O* in Chicago "to discuss further the growth of the AM*O* and do work on Memphis-Misraim and the Gnostic Church. The intention is to build a basic structure around 'the three Luminaries' , The Ancient and Primitive Rite of Memphis-Misraim, The Ancient Martinist Order, and the Gnostic Church. There's a meeting of the Grand Lodge scheduled for this year (2001) in Cincinnati.

The "Ancient Martinist Order" confers the Initiation by granting the three "classic" Martinist Degrees ; Associate, Initiate, and Unknown Superior, S::I:: .

The AM*O* has Grand Lodges in Illinois, Indiana, Kentucky, New Jersey *, New York, and Ohio (U.S.A.), Brazil, Italy, Norway, Portugal, Spain, and Canada ...

* One of the members of the Grand Lodge of New Jersey is apparently Alberto La Cava, R.+ . La Cava is a Co-Delegate of the 'Order of the Elus Cohens' for North America.

Lines of Succession

With regard to the filiations of the "Ancient Martinist Order" it can be said that all the original branches are represented within the AM*O*, including the branch of "Russian Martinism". The lineages of Philippe Encausse's "Ordre Martiniste" (de Paris), Victor Blanchard's "Ordre Martiniste et Synarchique", Toussaint's O*M*CC (including his filiation to the "Russian Martinism" derived from Novikov's "Theorists"), Ambelain's "Ordre Martiniste Initiatique" (Reforme) are all represented within the "Ordre Martiniste Ancien". All the major branches (starting with Papus and Chaboseau, then Blanchard, Teder, Bricaud, and Chevillon, through Dupont, Ambelain and Philippe Encausse) are re-united within this order...

The result of all these lineages re-united into the AM*O* is, naturally, a 'possible connection' of various orders which, if desired, could result in some sort of system of "Higher Degrees". There are numerous "possibilities" within the AM*O* with regard to the filiations of the Order (and the people involved) ; Memphis-Misraim, Elus Cohen, OKR+C, EGA and several other Gnostic Churches, several Martinist Orders, Templar- and Rosicrucian filiations, CBCS / R.E.R., in other words, if you're looking for it- AM*O* might have it ! Of course, this is only a possible supposition for the future of the Order :: :: :: ...

Excerpt ; Proclamation of the birth of the "Ordre Martiniste Ancien" ;

LET IT RADIATE FORTH
FROM THE ORIENT OF ORIENTS

PROCLAMATION

IN CRUCE SALUS

"To: All Martinist Orders, their Grand Masters, Delegates, Inspectors, Archivists, College of Superior Unknowns, their Lodge, Heptad and Circle Masters, their Officers and all the Brothers and Sisters of these Martinist Orders.

Be it known that we the undersigned, having been granted the right and justification from the Sovereign Grand Masters of the Orders Martinist et Synarchique of Canada and Barbados and from the authorized Delegates and Initiators Libre representing the Order Martiniste du Papus, the Order Martiniste Initiatique Reform (USA Delegation), the Order Martiniste Chevaliers du Christ, and the Order of Elect Cohens, do on this 9th day of the month of April in the year 2000 A. D., duly establish the
ANCIENT MARTINIST ORDER

also known as
l'ORDRE MARTINISTE ANCIEN and the A.M.O.
SOVEREIGN GRAND LODGE OF THE UNITED STATES OF AMERICA

Italy

Ordine Martinista Napolitano

Under the name "Martinisti Napolitani" the disciples of Eliphas Lévi designated a group of Italian students of the "Maestro".

The most illustrious disciples of Lévi which belonged to this group were undoubtedly Baron Nicholas Joseph Spedalieri en Paschal de Servis (Izar)(son of Francisco I of Borbone). Both Spedalieri (who proclaimed himself as "a member of the Grand Lodge of the Solitary Brothers of the Mountain, Frater Illuminatus of the Ancient and Restored Order of the Manichaeans and of the Martinists") and de Servis were initiated by Lévi.

Parts of the correspondence between Lévi and Spedalieri were published and are still available. Mine is a German version titled "Einweihungsbrieft in die Hohe Magie and Zahlenmystiek, Briefe an Baron Spedalieri (1861-1863)" translated into English "Letters of Initiation into the Higher Magic and Mysticism of Numbers, letters to Baron Spedalieri (1861-1863)".

Apparently there was a continuation of the correspondence "published", because documents (copies) of the correspondence which can be found in the "Veriginelli-Rota" collection were classed under the French title of " Lettres d'Eliphas Lévi au Baron Spedalieri. Volumes III-IX (I and II missing) from 1863 to 1866.

Paschal De Servis (Izar) was acquainted with Papus and was the teacher of Kremmerz, Guiliano M. Kremmerz or J.M. Kremm-Erz, who's real name was Ciro Formisano (1861-1930). Apparently Izar's (De Servis) teachings were based upon the A.A.- SCALA DI NAPOLI system (A.A. stands for "Arcana Arcanorum"). According to the Order's history one of his main interests was Astrology. There's a famous book called "Lunazioni" which was published by Kremmerz in the beginning of the 20th century and which was ascribed to Kremmerz, but Kremmerz always denied to be the author. Izar also introduced Kremmerz to Papus. During his lifetime, Kremmerz apparently stayed in contact with the French Martinist movement.

At the end of the 19th century Kremmerz founded the "Order of Myriam" (1896, "Fratellanza Terapeutico-Magica di Myriam"). Kremmerz also established the "Ordine Osirideo Egizio" (Egyptian Osirian Order).

The FR+TM+DI MIRIAM was mainly a therapeutic school, the OOE was an internal Order dedicated to spiritual and operative Alchemy.

The Fr+Tm+ Di Myriam had branches in Bari ("Accademia Pitagorica"), Naples

("Accademia Sebezia"), and Rome ("Circolo Virgiliano").

The Order is still active today; the "Schola Philosophica Hermetica Classica Italica - Fratellanza Terapeutica - Magica di Miriam (S.P.H.C.I. Fr+Tm+ di Miriam).

According to the Ordine Martinista Napolitano of today, the school of Kremmerz has always been in essence 'a variation' of the Martinist Order (of Naples).

Another member of the group was Gaetano Petriccione (Morienus), who was a pupil of Spedalieri. The Ordine Martinista Napolitano was also active in France.

Morienus' son, Don Eduardo Petriccione (Da Geber)(1891 - 1966) succeeded Don Vincenzo Gigante (+1968). Don Luigi Ciardiello de Bourbon (Argonauta) from France appointed his pupil "Caliel" (Don Luigi Petriccione, 1928-1995) as successor.

Caliel was also the Grand Master of the Italian Golden Rosicrucian Order, "Rosacroce d'Oro" or "Rosacroce d'Oro Italiana" (Gran Maestro Nazionale Osirideo in Italia, 1983-1995). Today the Order is lead by Grand Master Mauro Primavera,"Haiaiel", who was initiated by "Caliel". The Neapolitan Martinist Order has also a branch in Brazil. The Ordine Martinista Napolitano confers the Initiation by granting the three Degrees of Associato, Iniziato, S.I. , the Order also confers the 4th degree, S.I. I .

Occultism is part of the curriculum of the Order. The Order emphasizes on Meditation, Alchemy, and (Enochian) Ritual (according to M.Roggemans).

Howfar the present-day curriculum of the Neapolitan Martinists is based on the A.A. - SCALA DI NAPOLI and Cagliostro's Egyptian Masonry, is unknown to me.

According to Grand Master Caliel Naples has an Initiatic chain which exists for centuries and which goes all the way back to Ancient Egypt.

"The Egyptian Egregore was adapted to the "Fratellanza Magico-Hermetica" of the middle-ages", thus Caliel. In this context I'll also hint at the ancient tradition of the ancient Italian "Wicca" tradition which is known as "Stregheria".

Their mysteries were based on the Isiac- (Lunar) and Osirian (Solar) mysteries.

The Ordine Martinista Napolitano states that the first Grand Master was Don Raimondo de Sangro (1710-1771), Prince of Sansevero, who was one of the most famous Alchemists and Masons in the 18th century.

He was also the teacher of Baron Tschudy, who would later found the Hermetic Rite "Etoile Flamboyante", which "system" was based on Hermetism and Alchemy as taught by his Master when he was in Naples (around 1751) .

(Baron Tschudy published a Hermetic treatise called "The Hermetic Masonic

Catechism of the Burning Star "). The Prince of Sansevero was a brilliant man, a master of languages (incl. Hebrew and Arab), who specialized in Alchemy and sciences in general. The last years of his life were completely dedicated to embellishing a famous local Chapel with marble works from the greatest artists of the time, "with the aim of making the Chapel the center of the Neapolitan Baroque sculpture, and to leave behind him a cryptic and allegorical message, according to the mystery so present in all his life" (Museo Cappella Sansevero, Naples, Italy). This famous monument is ornamented with alchemical symbolism, according to the Ordine Martinista Napolitano, "this remarkable monument, whose permanent message is under the eyes of all those that can read"....

The Initiatic transmission of the "Alchemical Lineage" of Grand Master Don Raymondo di Sangro, Prince of Sansevero, up to the present day ;

Don Vincenzo di Sangro (1743-1790)

Don Paul d'Aquino, Prince of Palena

Don Peter d'Aquino, grandson of and Count of Caramanico

Don Antonio Marino, Initiator and Teacher of Eliphas Lévi.

Don Pasquale de Servis, IZAR (1818-1910, G.M. from 1867-1879)

Giustiniano Lebano (1832-1910)

Don Gaetano Petriccione (Morienus), pupil of IZAR

Antonio de Santis (Filaletes Iatricus)

Don Vincenzo Gigante (- 1968), pupil of Lebano

Don Eduardo Petriccione (Da Geber)(1891 - 1966), son of Morienus

Filippo Costa (Ishabel), pupil of Filaletes Iatricus

Don Luigi Ciardiello (argonaut)

Don Luigi Petriccione (Caliel en Usarcaf, 1928 - 1995), son of Geber and pupil of 'Argonaut'. Caliel was also a bishop of the "Ecclessia Gnostica Apostolica", E.G.A., under the name of "Tau Chrisogonos"

Mauro Primavera (Haiaiel) leads the order at the present day

Ordine Martinista (1910)

According to letters of Italian Martinists written to Papus (Bibliothèque de Lyon, Papus n.°5.846, Class.ne di Joly del 1962) such as Rosa Tommasi and Paolucci, there existed in 1898 eight Martinist Lodges in Italy. Several of these Italian Martinists (Giacomo Borracci, Michele de Vincenzo Majulli, Enrico Vigliano) founded the "Pythagorean Academy" at Bari ("Accademia barese Pitagora della F+T+M+M+", Kremmerz). Dunstano Cancellieri, a prominent Mason at the time, received in 1910 a Charter from Papus to establish a Martinist Lodge of the "Ordre Martiniste" in Rome.

Other lodges followed ;

In Florence - Giovanni Hofmann, Amerigo Bianchini, Edgardo Frosini*, Arturo Reghini*. Domizio Torrigiani (GM of Italian Masonry until 1926).

In Naples - Costantino De Simone Miniaci, ad Ancona Adolfo Banti, (Alembroth S:l:::), Marco Egidio Allegri a Venezia .

Both Frosini and Reghini were prominent Italian esoterists at the time. At the age of 22 Reghini (1878-1946) was among the founders of the Italian branch of HPB's "Theosophic Society". Reghini ("Maximus") was also a dignitary of the Memphis-Misraim Rite and was involved in the establishment of the "Italian Philosophic Rite" of 7 Degrees in 1910. The rite was "an attempt to promote unification of the splintered Masonic groups by returning to the Craft's early spiritual roots" ('a Modern Pythagorean', Dana Lloyd Thomas), Reghini was one of the promoters of Occultism which was based on faith, science, and reason, in 1927 Reghini moved to the "UR group" of Julius Evola. Frosini ("Hermes") was the General Delegate of the "Spanish Rite" for Italy and founder of the "Rite Philosophique Italien", the "Italien Philosophic Rite". He worked in a close collaboration with Reghini and G.di San Fortunato. Frosini was a high dignitary of Memphis-Misraim (33°90°96'). In 1912 Frosini became, together with Charles Detre, the "Legats gnostique de l'Eglise Gnostique Universelle". Frosini and Reghini collaborated with many of the prominent European occultists at the time, Yarker, Reuss, Hansen (Denmark), Crowley etc.

In 1918 the president of the Gran Consiglio Italico della Gran Loggia Martinista nazionale, the Italian Martinist Grand Council, is Alexander Sacchi (Sinesius S:l:::). News from France arrived regarding the reformation of the Martinist Order by Bricaud (the "Masonic reorganization"). In 1920 the situation is not yet solved. A part of the Italian Martinists remain loyal to the Martinist Order of Lyon (Bricaud), they're headed by Vincenzo Soro.

In 1923 there's a Martinist convention where the Italian Grand Council openly opposes to the "innovations" of Bricaud. Apparently in 1925 Sacchi appointed several Regional Grand Masters which headed their region and worked independently.

In 1945 the order reunites under Marco Egidio Allegri (Flamelicus S::l::), Flamelicus dies in 1949 and is succeeded by Conte Ottavio Ulderigo Zasio (Artephius S::l::)

In 1959 the following Martinist Orders are 'active' in Italy;

Ordine Martinista "di Venezia" (filiation Papus -Sacchi -Allegri- Zasio)

Ordine Martinista degli Eletti Cohen (E.C. filiation Ambelain – Mosca)

Ordine Martinista (connected to Philippe Encausse's Martinist Order)

On a Convention in Ancona (December 9, 1962) the Martinist Order is officially re-established in Italy under Artephius (protocollo di riunificazione degli Ordini Martinisti italiani, the protocol of re-unification of the Italian Martinist Orders).

In 1966 Artephius dies and is succeeded by Bandarin (Manas S::l::), Bandarin dies in July of 1966. There's a resistance against the election of Gastone Ventura as Grand Master of the Order. In 1967 Ventura is elected but there's a second GM installed next to Ventura, this is Francesco Brunelli.

In 1971 Brunelli left the "Ordine Martinista" and founded another Martinist Order which later would be known as the "Ordine Martinista Antico e Tradizionale".

Ventury dies in 1981 and is succeeded by Sebastiano Caracciolo.

The filiation of the "Ordine Martinista" ;

Papus

Dunstano Cancellieri (Charter from Papus, received in 1910)

Sinesius S::l:: (Alessandro Sacchi)

Flamelicus S::l:: (Marco Egidio Allegri)

Artheptius S::l:: (Conte Ottavio Ulderigo Zasio)

Manas S::l:: (Bandarin)

Aldebaran S::l:: (Conte Gastone Ventura)

Virgilius S::l:: (Sebastiano Caracciolo)

Ordine Martinista Antico / Ordine Martinista Antico e Tradizionale (1971)

The Order was "officially" founded in Rome on October 31, 1971, under the name of "Ordine Martinista di Lingua Italica". The founders of the Order were former prominent members of the "Ordine Martinista", lead by Gastone Ventura (Aldeberan) at the time. Several of the members of the Supreme Council of the "Ordine Martinista", among which Luigi Furlotti (Aloysius) and Francesco Brunelli (Nebo), did not wish to acknowledge the office of Grand Master Ventura any longer and caused a schism within the Order. Ventura's "Ordine Martinista" was based on the traditional Order of Papus, with an emphasis on the philosophical-metaphysical aspects, but without the possibilities to advance to the so-called "higher degrees" which were also part of Papus' system. Therefore the "Ordine Martinista di Lingua Italica" was founded with an emphasis on the Operative system of Ambelain ("pratiche magico-teurgiche di Ambelain") and the inspiration taken from the French Martinezists, without losing sight of the original intention (Devotion, 'the Way of the Heart') as advocated by LC de Saint-Martin. The "O*M* di Lingua Italica" was founded by seven Martinists ; Luigi Furlotti (Aloysius), Francesco Brunelli (Nebo), Claudio Travaglini (Lucius), Giuseppe Rossi (Sirius), Alessandro Gamerra (Melkior), "Sette", and "Ignis".

Luigi Furlotti was appointed as Grand Master.' Sette' was appointed as Grand Secretary-Treasurer of the Order. Hardly six months after his appointment as Grand Master Furlotti dies, on April 29, 1972. In September 1972 Brunelli is installed as Grand Master in the city of Perugia. In the following 10 years under Brunelli the order flourished throughout Italy. The order had lodges in Perugia (residence of Brunelli), Rome (residence of Sette and Libertus, successor of Brunelli), Milan, Turin, Genoa, Florence, Bologna, Taranto, and Palermo.

On September 13, 1974, the "O*M* di Lingua Italica" officially changed its name in "Ordine Martinista Antico e Tradizionale". The new name should emphasize the distinction between the "Ancient & Traditional Martinist Order" and the so-called "Order of Venice" (Ventura's "Ordine Martinista"). Around the midst of the 1970's Brunelli / "Nebo" published a book called "Daleth" ("Libro Daleth"), a guide-book of Theoretical-Practical work ment for the S.I.I members of the Order.

Around 1980 there were some internal discords with regard to the S.I.I /Initiator-degree, a problem Brunelli could not solve in time during his reign. Brunelli addressed this "problem" at the 1981 "Collegoi degli Iniziatori" ('College of Initiators'), a convention held in the city of Pieve. In 1982 Brunelli died and his intended successor, Vincenzo Mura ("Ram"), died within a couple of months of Brunelli, 1982 was the "annus horribilis" of the Order. It was also the year of Gastone Ventura's (GM of the "Ordine Martinista" / "Ordine Martinista di Venezia") decease.

Francesco Brunelli was also Grand Hierophant of the "Ancient & Primitive Rite of Memphis-Misraim", a Grand Master of the OKR+C, and primate for Italy of the 'Univeral Gnostic Apostolic Church' (Gnostica Apostolica Universale).

The original choice of the Supreme Council for the Grand Mastership was Goivanni, head of the Lodge in Rome and Superieur Inconnu of the Grand Lodge. Goivanni refuses the assignment. It was Renato Comin, "Libertus", who would finally succeed Brunelli. Apparently it was decided that Libertus was chosen for a period of seven years, but he already stepped down after two years, in 1984, due to health problems. On December 2, 1984, Goivanni is chosen (17 votes in favour from a total of 32) as the new Grand Master. A small group of S.I. members, mostly 'Brunelli-loyalists' from the Lodge of Perugia, leaves the Order. In 1985 Giovanni adds to his name the "Nomen Mysticum" of Aniel, his 'Guardian Angel'.

In 1992 Giovanni Aniel apparently left the Order and founded the "Ordine Martinista Universali". Or, in the words of the O*M*U, the order changed its name to "Ordine Martinista Universali". Aniel was succeeded in 1992 by Grand Master Amorifer of the Lodge in Livorno.

The filiation of the Antico Ordine Martinista :

Luigi Furlotti, Aloysius 1972

Francesco Brunelli, Nebo 1972-1982

Renato Comin, Libertus 1982-1984

Giovanni "Aniel", 1984-1992

Amorifer, 1992

Ordine Martinista Universali (1992)

At the end of the 1980's Giovanni Aniel, Grand Master of the "Antico Ordine Martinista" at the time, worked on a document which he would publish around 1992 under the name of "La Magna Charta del Martinismo". The "Magna Charta" consists of eight points, which together form the constitution of the order with regard to the philosophy and the practical workings of the Order. Aniel's "Magna Charta" contradicted the constitution of the "Antico Ordine Martinista" on several points, especially with regard to the S.I.I. degree and the position of the Grand Master. Another alteration was that women were given the faculty to transmit the Initiation, in other words women were granted the S.I.I Degree. The first woman to receive the Initiator's Degree was a certain "Maria" (Nomen Mysticum) of the Milan Lodge.

Therefore it was decided to found the "Ordine Martinista Universali", or as the O*M*U puts it, "in order to mark the new course, the name was changed to " Universal Martinist Order", the order being a direct continuation of the "Ordine Martinista Antico e

Tradizionale".

The above was confirmed by Fabrizio Mariani, spokesman of the O*M*U in an e-mail dated May 11, 2001 ;

Dear Friend,

The order received this new name, "Univeral Martinist Order", in 1992, but the order is the direct continuation of the "Ancient and Traditional Martinist Order". When women were given the faculty to transmit the Martinist Initiation, it was decided to change the Order's name"... (freely transl.)

Original e-mail :

gentile amico,

l'Ordine Martinista Universale nel 1992 assunse questo nome nuovo, ma l'Ordine è la diretta continuazione dell'Ordine Martinista Antico e Tradizionale. Cambiò nome perchè estese anche alle donne la facoltà di trasmettere l'iniziazione. Giovanni Aniel ne è Gran Maestro dal 2 dicembre 1984.Spero di esserle stato utile.

cordialmente

Fabrizio Mariani

(by the way, I've neaver received any answer to my 2nd E-Mail in which I asked if the members who did not follow Aniel into the O*M*U still continued their activities within the "Ancient & Trad.Martinist Order")

Giovanni Aniel appoints Francesco Leiaiel as Grand Secretary-treasurer, "Enoch" as Grand Master General of Ceremonies (freely transl., 'Gran Cerimoniere'), Vega as President of the College of Northern Italy, Nut as President of the College of Central Italy, and Nicolaus as President of the College of Southern Italy. Leiaiel and Enoch were entrusted with the adaptions of the Rituals (Initiation- and the ' home' rituals).The O*M*U is structured in three Degrees + One (Initiators Degree) and has two sections, the Exoteric- and Esoteric Section.

Exoteric Section :

1st Degree, Associate (Associato Incognito). In this Degree the Martinist receives a daily ritual to put the Martinist in contact with the Egregore of the Order. The O*M*U supplies the Associate with written material to give the Martinist the possibility "to deepen his or her studies".

Esoteric Section :

2nd Degree, Initiate (Iniziato Incognito). Next to the daily ritual the Initiate receives a Lunar Ritual, a ritual connected with the phases of the new- and full moon. The Initiate also receives written material.

3rd Degree, S.I. (Superior Incognito, a sacerdotal degree). Next to the daily- and Lunar rituals the S.I. receives a Solar Ritual, which is connected with the Solstices and Equinoxes. Written material emphasizes on the study of the Kabbalah and its practical work.

The O*M*U also confers the S.I.I Degree, Superior Incognito Iniziato (Initiators Degree). The Grand Master is chosen by and from the S.I.I. members of the Order (College of S.I. Initiators) and is chosen for life. When the GM is chosen a ritual will follow which delegates the forces of the Order through the assembled S.I. Initiators. Kneeling down in the centre of a circle formed by the S.I. Initiators, the Grand Master receives the imposition (hands on head). This way the only person who is authorized to initiate another S.I. Initiator. I've already stated in the chapter on the "Ordine Martinista Antico e Tradizionale" that there were some discords with regard to the S.I.I Degree within the O*M*A. There were probably two points of discussion at the time :

Only the GM had the authorization to initiate a S.I.I

The S.I.I Degree could not be granted to Women

In 1992 Giovanni Aniel changed the procedure of the Installation of a Grand Master when he delegated the imposition , the biblical "laying on of hands", to the College of S.I. Initiators. This way the assembled S.I.I members were authorized to initiate new S.I. Initiators. As stated before, Aniel also allowed women to receive the S.I.I Degree.

The Solar- and Lunar Rituals are taken from a book called "Alpha", a book (or manuscript) which Aniel inherited from Brunelli in 1985. According to the O*M*U the Martinist tradition cannot neglect the aspect of Theurgy and Ceremonial Magic. "Even Saint-Martin, who was more inclined to follow a path of devotion, continued to practise the Operative aspect of Magic up to his death", thus the O*M*U (taken from the "Magna Carta", point 4).

In 1994 the Order started to publish a review, "Anubi ", which is ment for the members of the Order and apparently also for all other Italian Martinists. The "Ordine Martinista Universali" currently is represented in nearly all the Italian regions and in the South of France.

Ordine Martinista Kremmerziano

No information available (or : see "Ordine Martinista")

Grand Master : Mario Betti , MELAHEL

Spain

Orden Martinista (1987)

This Order was founded on December 25, 1987 by Sar Anael, Sar Justitia, Sar Iohannes, and Sar Unidad (all S.I.IV). Sar Anael is the Grand Master of the O*M* of Spain. Not much is known about the order nor its leaders. In the 1970's the Martinists in Spain were lead by Jose de Via (Persival) , who was appointed by Philippe Encausse as National Sovereign Delegate of the O*M* (of Paris) in Spain. Not much is known about the order's history in Spain.

The "Orden Martinista" uses the ' original ' definitive ritual as published by Charles Détré (Téder) in 1913 for the O*M* of Papus:

"rituel de l'ordre martiniste Dit de Teder publié en 1913 autorisation du 13 août 1913 de Papus et de Phaneg"

According to Sar Anael is Détré's ritual a copy of the handwritten ritual of François-Charles Barlet (Barlet was one of the first people Papus called on to form the O*M*'s Supreme Council ; Barlet also succeeded De Guaita as GM of the OKR+C).

The subject of the origin of Téder's ritual of the O*M* of Papus has already been dealt with in the Chapter "The Degrees and Rituals of the Ordre Martiniste..." of this series. But after I'd finished the chapter I discovered certain sections of Détré's ritual which are placed on the web by Marriete Cyvard (Maitre passes, Martinist E-group). As stated in the Chapter "The Degrees and Rituals of the Ordre Martiniste", R.A. in his book "L'Encyclopedie de la Franc-Maconnerie, ed. 2000" clearly states that Détré adapted the rituals of Edouard Blitz in French before he succeeded as G.M. of the "Ordre Martiniste" in 1916. I've compared Détré's ritual in French with the English version of Blitz, as published on the "Maitres passes E-group" website. Marriete Cyvard only published certain sections of the "Ritual" ("General Regulations of the Order") and not the rituals themselves. The two texts are "identical". Blitz' "Ritual & Monitor" is dated 1896 and the foreword written and signed by Papus and Jacques Burg (Secretary Supreme Council) is dated 1894.

Excerpt from Détré's "ritual" (ROBES, BIJOUX, INSIGNES), dated 1913.

"Les robes sont blanches pour le Conseil, et elles sont serrées à la taille par une ceinture dorée pour le PHILOSOPHE INCONNU, et par des ceintures argentées ou blanches pour ses trois Assesseurs. Ils ont un bonnet de soie blanche avec le Pentagramme brodé en or ; ils ont aussi un collet de soie blanche ou de velours auquel sont suspendus les insignes suivants : FRÈRE INCONNU, le Sceau de Salomon, en or

;FRÈRE INITIÉ, le Pentagramme, en or ;FRÈRE ASSOCIÉ, la Croix de Malte, en or".

Excerpt from Blitz' "ritual" (ROBES, BADGES, JEWELS, AND REGALIA), dated 1896

"The robes are white for the Council, and are tied around the waist by a golden girdle for the UNKNOWN PHILOSOPHER, and a silver or white girdle for the three Assessors. They will wear a white silk cap with the Pentagram embroidered in gold, also a white silk or velvet collar with the following badges suspended therefrom : UNKNOWN BROTHER, the Seal of Solomon, in gold; BROTHER INITIATE, the Pentagram, in gold; BROTHER ASSOCIATE, the Maltese Cross, in gold".

Both texts are 100% compatible (I do not claim that Edouard Blitz is the author of the original Martinist ' Ritual '..., I'm merely saying that both texts are 'identical'. Did Détré translated Blitz' work or, did both men use the same "source" ?). As mentioned earlier, According to Sar Anael the source is a handwritten document of Barlet, but others state that it was Stanislas de Guaita who developed the original Martinist Rituals (see "Martinist Rituals"), and A.E.Waite claimed that it was Papus himself who produced these rituals between 1887 and 1890

The "Rituel de l'Ordre Martiniste" was published by Dorbon-Aîné and is obtainable from a specialized esoteric bookshop.

Martinism in South-America

Introduction

The following text is a general survey of the development of Martinism in South-America in the 20th century. The text is based on the " Zuid-Amerika" part of the

"1891 SUPRÊME CONSEIL DE L'ORDRE MARTINISTE" page of Marcel Roggeman's study "Geschiedenis van de Occulte en Mystieke Broederschappen" at

<http://www.geocities.com/roggemansmarcel/>

The text is mainly focused on the history of the development of Martinism in Brazil. Special thanks to Carlos Eduardo Dias Reis from Brazil for his assistance and contributions.

Brazil

Some of the first signs of Martinist activities in South-America which are documented date back to the beginning of the 20th century, when the first Martinist Lodges were established in Curitiba, Brazil.

The first (documented) Martinist circle was established on July 10, 1900, under the leadership of Dr. Borges. In 1904 another group is established in the city of Parana. In the same year, 1904, Dr. Dario Velloso (Appolonio, 1869-1937), author and philosopher, is appointed Sovereign Delegate of the Martinist Order in Brazil. In these first years the Martinist Order of Velloso was not very successful in Brazil and already in 1909 Velloso disbanded the Martinist Order. He founded a new order based on a Pythagorean philosophy with an emphasis on the Grecian philosophy.

Another Martinist at the time was Antonio Olivio Rodrigues (Aor, 1879-1943). He became a member of Lodge "Amor e Vervade" in Sao Paulo in 1907. He was a personal friend of Dr. Horacio de Carvalho, who was initiated by Papus. In 1909 Rodrigues became the pioneer of the "Círculo Esotérico da Comunhão do Pensamento", a society which would become very successful and prospered during the first half of the 20th century in Brazil. This esoteric circle organized lectures, courses, conventions, and owned its own publishing company, "O Pensamento". One of their members was Francisco Waldomiro Lorenz (Sevaka), who was born in Bohemia (Czechoslovakia) in 1878. He had published his first book at the age of eighteen and would later publish several books on the Kabbalah and occultism.

Albert Raymond Costet-Conde de Mascheville (Cedaïor, 1872-1943) was born in Valence in France. He'd studied at the school of music (violin) in Paris. He had met Philippe Nizier (Maitre Philippe) at the time of his stay in Paris. Costet received his initiation from Yvon Leloup (Sédir) in 1892. He was also a member of the Gnostic Church of Jules Doinel, who had personally initiated Costet into the Gnostic Church in 1893. Costet later also obtained the "Doctor of Kabbalah" -Degree of the OKR+C. Costet was a personal friend of Oswald Wirth. He went to Egypt to do some archeologic research by order of the Supreme Council of the Martinist Order in Paris. While in Egypt Costet met Auguste Mariette-Bey (famous Egyptologist - *note ; Verdi based his opera "Aida" on an outline of a story by Mariette-Bey). Costet also paid a visit to the affiliated Martinist Lodges in Egypt. The results of his studies were sent for Sedir and Papus.

In 1910 Costet and his family left France and moved to Argentina. On February 26, 1910 he and his family arrived in Buenos Aires. He settled down in a place called Joinville, which is known today as Santa Catarina. A friend of Albert Costet, Ida Hofman, had arranged his home in Argentina. Hofman, a Austrian piano-teacher, had founded the vegetarian colony of Monte Verità, in the Swiss canton of Ticino, in 1910 together with Henri Oedenhoven. In 1916 she would bring Theodor Reuss to Monte Verità where he founded the "Verita Mistica" Lodge of the O.T.O.

In 1920 Albert Costet initiated his son, Léo Alvarez Costet de Mascheville (Jehel), into the Martinist Order. Costet would later succeed Dario Velloso as Sovereign Delegate of

the O*M* in Brazil.

In the following years Martinism started to become more successful. Another Martinist which joined the Order at the time was Borges de Macedo (Gemini).

In 1936 Albert Costet moved to Sao Paulo, his son is appointed as President of the Martinist-Order. On December 23, 1939, the Constitution of the Martinist Order of South-America is proclaimed in Porto Alegre, Brazil. The constitution united all Martinists of Brazil, Argentina, and Uruguay. The Martinist Order in South-America became independent on March 14, 1940. The Order decided to use the "Téder Ritual" of 1913.

In April 1942 the G.I.D.E.E., "Grupos Independentes de Estudos Esotéricos" , is founded. There were branches in Montevideo, Buenos Aires, and La Plata. In 1942 the organization starts to publish the review 'La Iniciacion' . The last issue is published in 1947. The first translations of various 'classical works' appear on ' the market '. The "Kabbalistic Order of the Rose+Cross" is seen as the "inner circle" of the Martinist Order. The "Higher degrees" of the Martinist Order are the three grades of the OKR+C :

1-4 , Martinist Degrees

5-7 , OKR+C Degrees

In Chile the Martinist Order was promoted and lead by Leo Tournier ("Bethel group"). The EGA (Ecclesia Gnostica Apostolica) was closely associated to Tournier's M*O* in Chile. Within the wake of the M*O* the EGA flourished in Chile at the time, together with the "Suddha Dharma Mandalam" , an organization which also was connected somehow to the M*O* in Chile.

During the Second World War the whole movement flourished in South-America, in 1944 there existed 23 groups with a total of 442 Initiates (S::I::).

In 1945 there was a split within the Martinist Order, the Order was divided in three separate branches :

Ordem Martinista da América do Sul, headed by Peter Pinto Soares Freire (ATHAUALPA), this order was active in Brazil. Freire was a S.I.I and owned the "Doctor of kabbalah" Degree of the OKR+C, which he had received from Francisco Waldomiro Lorenz. He would later become a Patriarch of the EGA under the authority of Robert Ambelain.

Ordem Martinista, headed by ' Jehel ' , Albert Costet's son. This Order continued its activities in Montevideo, Uruguay. Jehel returned to Brazil in 1953.

Ordem Martinista Universal, this order established itself in Rio de Janeiro, Brazil.

The Order today

In 1970 Ary Island Xavier (Sedir, 1932-1978) started the initiative to re-connect the Order to the Order in Europe. In 1973 he met Robert Ambelain, who was the Grand Master of the "Ordre Martiniste Initiatique" at the time, in Paris. Philippe Encausse appointed Xavier as National Sovereign Delegate for the O*M* in Brazil.

Xavier's position was equal to Ivan Mosca (Hermete), who was the Delegate for Italy, and Jose de Via (Persival), Delegate for Spain.

In 1976 Emilio Lorenzo (who was responsible for Encausse's O.M. in South-America)

And his wife Maria visited the Martinists in South-America. They went to Argentina, Brazil and Uruguay. Xavier died in 1978 ... AMORC's T.M.O. started to establish its first groups in Brazil after a National Convention of AMORC held in Curitiba in October 1986. As stated in the chapter on the TM*O* ; " In Brazil the T*M*O* was launched officially during the XI Convenção Nacional Rosacruz (11th Rosicrucian national Convention), in October of 1986, by the Grand Master of the T*M*O* at the time, Ralph Maxwell Lewis F.R.C., S.I. , L.I.

The Grand Master of the Portuguese Jurisdiction at the time is Charles Vega Parucker F.R.C., S . I . L . I .

The Heptad of Sao Paulo, which was founded in 1994, already initiated 740 members in six years time, 360 of them being S.I.'s.

Beside the above mentioned organizations the following Martinist Orders are currently operating in Brazil ;

Ordre Martiniste & Synarchique, Ordem Martinista Brasileira (branch of the "Ordre Martiniste de Paris", lead by Emilio Lorenzo), Ancient Martinist Order, O*M*CC, OM Napolitano

The Legacy of Davidson and Krumm-Heller

The above text does not mention such characters as Arnold Krumm-Heller and Peter R.Davidson, two people who were very important with regard to the introduction of Martinism in South-America.

Peter R.Davidson was one of the founders of the influential "Hermetic Brotherhood of Luxor" (see chapters "HB of L") and acted as the official representor of the Martinist Order in the U.S.A. at the time of his stay in Georgia. Dr.Arnold Krumm-Heller (1876-1949) had received his initiation at Lodge "Hermanubis" (nr.192) in Paris. At the end of the 19th century Krumm-Heller (Huiracocha) had left Germany after which he traveled to South-America (first Chile, and later Mexico). Krumm-Heller associated with many well-known 20th century occultists and order-leaders, among which: Papus, Henry Steel Olcott, Rudolf Steiner, Aleister Crowley, Karl Germer, Spencer Lewis,

Theodor Reuss, Heinrich Klein, Charles Detré, Francois-Charles Barlet and Swinburne Clymer. In 1908 Krumm-Heller was appointed as Sovereign Delegate of the Martinist Order in Chile, Peru and Bolivia by Papus. One month later, in April 1908, he received permission to install Martinist Lodges in these countries from Charles Détré . He had also received a charter of the Memphis-Misraim Rite from Reuss for Mexico. Krumm-Heller was one of the successors of Theodor Reuss' O.T.O. (see Peter R.Koenig's website on the O.T.O. "the Ordo Templi Orientis phenomenon" at <http://www.cyberlink.ch/~koenig/>).

At the end of the first decade of the 20th century Krumm-Heller, together with Peter Davidson and Girgois (from Buenos Aires), started to establish Martinist Lodges in various cities, which were under the jurisdiction of the order in Paris (Papus). According to Gabriel Sanchez Gaviria (FRA Colombia) Dr. Girgois and Dr. Arturo Clement were the Martinist ' Masters ' of Krumm-Heller in South-America at the time.

In 1927 Krumm-Heller founded the "Fraternitas Rosicruciana Antiqua", a Rosicrucian fraternity which mainly focused its activities on South-America.

Chile

Sergio Valdivia (1947-) was initiated by Oscar Bravo into the F.R.A. in Chile. Bravo was a disciple of Elias Bucheli (Hagal, from Colombia), an associate of Krumm-Heller and Clymer. Bravo was later expelled from Clymer's FRC (Fraternidad Rosa Cruz) and went into Martinism and Masonry.

"In 1973 also I was regularly initiate in the Order Martinist, Papus filiation. In 1982 I was ratified by Phillipe Encausse and the current Great Master of the Order, Emilio Lorenzo, in order to work in Chile at head of the Order. At the moment we hold numerous active Martinist Groups with hundred of students".

From: Instituto Círculo Aleph - Sergio Valdivia (email Koenig ,Oct.2000)

<http://www.cyberlink.ch/~koenig/fra.htm> "Baphomet and Rosycross"

At the time (2001) Sergio Valdivia leads an organisation under the banner of O.T.O, "Orden de Templos Operativos", an organization which "re-unites several of the more prestigious Initiatic schools of the world", thus Valdivia's O.T.O., which stands for "Order of the Operative Temples" . The Order incorporates teachings derived from various schools like Martinism, Rosicrucianism (probably FRA -FRC), Golden Dawn, and "Third Millenium" ("Los Servidores del Tercer Milenio"). The order has lodges in several cities in Chile (Santiago, Valparaiso, Quilpue, San Felipe y Temuco) and the rosicrucian activities (FRA-studies) extend to Argentina, Brazil, Peru, Mexico, Costa Rica, and Spain.

I would like to add to this story that the present day situation in Chile regarding the activities of FRA related organizations is rather confusing to the outsider, the whole

history of the FRA and its affiliations can be found on P.R.Koenig's website:

<http://www.diax.ch/users/prkoenig/books/rose.htm>

"Ein Leben fuer die Rose" Arnoldo Krumm Heller

Orden Martinista Iniciatica del Chile / O*M* Initiatique of Chile

In 1968 the Order in Chile, which was a branch of Robert Ambelain's "Ordre Martiniste Initiatique", became a Masonic Order. They started to work "a Masonic System of High Degrees", in other words the Order implemented the degrees of the "Ancient and Primitive Rite of Memphis-Misraim" into its curriculum.

Between 1968 and 1970 The Martinist-Masons of Chile established a special branch within its "system", which they named "La Clase del Parvis". This branch served as a foundation or entry into the Martinist Order and its degrees. This Branch worked the Blue Rituals of the Memphis-Misraim Rite (Apprentice, Companion, Master-Mason).

Through the years the Order in Chile adapted the rituals to the work of a mixed Lodge and to a system which corresponded to the symbolism of Alchemy, Hermeticism, and the Qabalah.

In 1985 the rite also implemented the R.E.R. (Rectified Scottish Rite) and Ambelain's ELUS COHEN into their system of Higher Degrees. The Order received the approval of the Sovereign Sanctuary of the M.'.M.'. of Argentina. For reasons of a better administration, The Higher Degrees of Masonry were seperated from the Martinist Order. The Masonic Order is known today as the "Orden Masónica Hermetica Qabalistica". The OMHQ works with the traditional 33 Degrees of the Scottish system. Members of this Masonic Rite have the possibility to join the Martinist Order of Chile (O*M*Initiatique). The O*M*I of Chile is derived from the following filiations:

Through the Lodge "Northern Star" in St-Petersburg (Czarist time, beginning 20th century) ; Nicholas Rogalev Girs (Nabusar), Sergio Venniacof (Sudekin), and Alexander Mihitin.

Through the succession of Lodge "San Jorge" (1) in Kiev, from which Robert Ambelain derived his "Russian Lineage".

Through the "Ordre Martiniste de Papus", received from Philippe Encausse.

1) the O*M* of Chile refers to the Kiev Lodge as Lodge "San Jorge"; Elsewhere in this text this Lodge is called "Saint-André", I assume this is one and the same lodge although I'm not certain ...

Peru

In 1935 a FRA Lodge is founded in Lima (FRA-Aula "Santo Graal"). During the seventies the FRA was lead by a Martinist (Papus-Krumm Heller filiation), Manuel Garay Requena (1897-1986). In the 1990's a certain A.Navarro Roncagnolo starts the publication of a magazine called "Gnosis". According to this magazine a branch of Ambelain's "Ordre Martiniste Initiatique" is 'active' in Peru at the time (1991)

Lucien François Jean-Maine, a hoax ?

The oldest Martinist filiation of South-America is the so-called "Haitin Line", represented by Lucien François Jean-Maine (1869-1960). But the reader must bear in mind that there's (almost) no evidence of the history of the whole movement before 1966(O.T.O.A.). I'll quote P.R.Koenig when he states :

"There is absolutely no trace of either L.-F. Jean-Maine or of his Gnostic Church, his Memphis Misraïm or his OTO-Version (O.T.O.A.) in any of the 'old' French Gnostic magazines. Obviously the History of the O.T.O.A. and its maze of related organisations seems to be developed by Marc Lully, Michael P.Bertiaux, and Manuel C.Lamparter, and maybe Kenneth Grant, in the late 1960s. Bertiaux admitted that his History outline was written from notes drafted by Marc Lully; and those notes had been lost meanwhile". Taken from "Ordo Templi Orientis Antiqua, a Gnostic Inflation " <http://home.sunrise.ch/~prkoenig/otoa.htm>

The following is based on the "historical facts" as presented by the O.T.O.A..

As mentioned earlier in the chapter "Ordre des Elus-Cohen" Maine's relatives were apparently members of the original Cohen-temple in Leogane, Haiti. The Elus Cohen on Haiti were known as the " Temples Cohens de Port-au-Prince et de Lèogane", and functioned up until 1780 (which is a fact beyond any doubt). After De Pasqually's death several members of the Elus Cohen, together with some Masons and Templars, created a syncretism called "Les Templiers Noires", "the Black Templars". These members were Creole-French.

Lucien François Jean-Maine , was consecrated as a Gnostic Bishop ((Tau Ogdoade-Orfeo I) in France at the beginning of the 20th century by Emmanuel Fabre des Essarts (Synésius).

It is stated that he also 'exchanged' several of his filiations with Papus at the time of Maine's stay in Paris around 1910. When Maine returned to Haiti in 1921 in founded the O.T.O.A., "Ordo Templi Orientis Antiqua", based on Papus' O.T.O. charter which Maine had received. In 1922 Jean-Maine founded the voudoun -Masonic order of "La Coleuvre Noire"

(Cult of the Black Snake). The whole Haitian movement culminated in a kind of federation of orders (O.T.O.A. etc.) to which several Martinist orders (Maine-lineage)

were affiliated ;

The Universal Martinist Federation of Initiates

The Martinist Order of the Rose-Croix and Aleph-Initiates

The Interior Sanctuary of the Elus Cohens

According to the text "History of the O.T.O.A" "Jean-Maine on several occasions sought to bring about unity within the total Gnostic family and sought to communicate this idea to Bricaud and his successors. However, out of fear of a magical takeover, making use of the techniques of esoteric Voodoo, the records of the older Gnostic churches were destroyed, making any evidence of Jean-Maine's link with Encausse difficult to prove. Only in the Spanish Sovereign Sanctuary of Memphis-Misraim, from which all French occultists admit that Encausse derived his Memphis-Misraim authority, were these documents cherished".

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Saint-Martin,
The French Mystic and the Story of Modern Martinism
By Arthur Edward Waite

CHAPTER I THE GREAT DAY OF SAINT-MARTIN

DURING the second half of the eighteenth century it may be said without exaggeration that the intellectual, historical and political centre of all things was in the kingdom of France. The statement obtains not only because of the great upheaval of revolution which was to close the epoch, but because of the activities which prepared thereto. I know not what gulfs dispart us from the scheme and order of things signified by the name of Voltaire, by Diderot and the Encyclopaedists at large, or what are the points of contact between the human understanding at this day and that which was conceived by Condorcet in his memorable treatise. But about the import and consequence of their place and time I suppose that no one can question. The same land and the same period were the centre also of occult activities and occult interests, which I mention at once because they belong to my subject, at least on the external side, since it happens quite often that where occultism is about on the surface there is mysticism somewhere behind. We may remember in this connection that a Christian mystical influence had been carried over in France from the last years of the seventeenth century through certain decades which followed: it was that of Port Royal, Fenelon and Madame Guyon, owing something - almost unawares - to the Spanish school of Quietism, as this in its turn reflected, without being aware of the fact, from preReformation sources.

As regards occult activities, if I say that their seeds were sown prior to 1750, it will be understood that I am speaking of developments which were characteristic in a particular manner of the years that followed thereon. Occultism is always in the world, and among the French people especially there has been always some disposition to be drawn in this direction. In the eighteenth century, however, the sources for the most part are not to be found in France. The persuasive illuminations of Swedenborg the deep searchings of Jacob Bohme into God, man and the universe, the combined theosophy and magic represented by earlier and later kabalism, and a strange new sense of the Mysteries coming out from a sleep of the centuries with the advent of Symbolical Freemasonry these and some others with a root of general likeness were foreign in respect of their origins, but they found their homes in France. So also were certain splendid historical adventurers who travelled in the occult sciences, as other merchants travel in the wares of the normal commercial world. I refer of course to Saint-Germain and Cagliostro, but they are signal examples or types, for they did not stand alone. There were men with new gospels and revelations of all kinds; there were alchemists and magi in the byways, as well as on the public roads and in the King's palaces. Perhaps above all there were those who travelled in Rites, meaning Masonic Rites, carrying strange charters and making claims which had never been heard of previously in the age-long chronicle of occult things.

When one comes to reflect upon it, the great, many-sided Masonic adventure may be said to stand for the whole, to express it in the world of signs, as actually and historically speaking there came a day, before the French Revolution, when it seemed about to absorb the whole. All the occult sciences, all the ready-made evangels, all philosophies, the ever-transpiring new births in time ceased to be schemes on paper and came to be embodied in Grades.

So also the past, though it may be thought to have buried its dead, began to give them back to the Rites, and not as sheeted ghosts, but as things so truly risen and so much affirming life that they denied their own death and even that they had fallen asleep. Of such was the Rosy Cross. It came about in this manner that our Emblematical Institution, which was born, so to speak, at an Apple- Tree Tavern and nursed in its early days at the Rummer and Grapes or the Goose and Gridiron, may be said to have passed through a second birth in France. It underwent otherwise a great transformation, was clothed in gorgeous vestments and decorated with magnificent titles. It contracted in like manner the adornment of innumerable spiritual marriages, which were fruitful in spiritual progeny. I have pronounced its encomium elsewhere and that of the Rites and Grades, the memorable Orders and Chivalries which came thus into being. (1) More numerous still were the foster sons and daughters, being things connected with Masonry but not belonging thereto, even in the widest sense of its Emblematic Art. Of illegitimate children by scores, things of rank imposture or gross delusion, I do not need to speak. It is sufficient to say that Holy Houses of Masonry were everywhere in the land of France, and everywhere also were its royal standards unrolled. There is no question, from one point of view, that all the claims belonged to a world of dreams, that from old-world history they drew only its fables, from antique science its myths, that the dignities conferred in proceedings were delivered in a glass of faerie, and that the emblazoned programme of high intent and purpose were apt to fade strangely and seem written in invisible ink under the cold light of fact. But the reality behind the dreams must be sought in the spirit of the dreamers, for whom something had happened which opened all the doors and unfolded amazing vistas of possibility on every side about them.

The man who held the keys and indeed had forged them was no other than Voltaire, who in this connection stands of course for an intellectual movement at large, which movement meant emancipation from the fetters of thought and action. To summarise the situation in a sentence, apart from the Church and its dogma, all things looked possible for a moment. The peculiar Masonic "system of morality, veiled in allegory and illustrated by symbols," might lead humanity either back to the perfection which it had lost or forward to that which it desired and could in mind descry dimly, however far away. The new prophets and their vaunted revelations might have God behind their gospels, and the darkness of the occult sciences might veil unknown Masters, rather than emissaries of perdition. Condemned practices, forbidden arts might lead through clouds of mystery into light of knowledge, and in this light history might call to be written out anew. We know at this day that Masonic legends are matters of fond invention, but

some of them are old at the root, and we can understand in the eighteenth century how they came to pass as fact, more especially since the root of some was a Secret Tradition in Israel. When it came about, under circumstances which cannot be recited here, that Masonic attention was drawn to the old Order of Knights Templar, which had been brought to the rack and the faggot as possessors of a strange knowledge drawn from the East, a Rite or a budget of Rites which claimed that the Order had never passed out of being was like a fortune to those who devised.

It is from this point of view that we must survey the amazing growth of Masonry in all its multitude of forms. We shall conclude that it was pursued zealously, with a heart turned towards the truth, and as one who believes that he may not stand alone, I am not unprepared to think that some of the traditional histories, to us as monstrous growths, represented to the makers their views on the probability of things presented in the guise of myth. It was saved in this manner for them from the common charge of fraud. This is my judgment of the time, and there is one thing more on the wondrous side of the subject, the expectations and the vistas seen in front. As the time drew on for Voltaire to be called away and when the chief High Grades of Masonry connoted a reaction from much that is typified by his name, there rose up another personality holding one key only, but it looked like *clavis abeconditorum a constitutione mundi*. This was Anton Mesmer, prominent in Parisian circles, a Mason like the rest of them, and destined presently to have more than one Grade enshrining his discovery and designed for the spread of its tenets. Granting the fact of his unseen but vital fluid, there was a root of truth at least in the long past of Magia, in the entrancements of vestal and pythoness, above all in occult medicine. So opened some other doors, and when Puysegur discovered clairvoyance again as it might be for a moment - the mystery of all the hiddenness looked on the point of unveiling. But the doors shut suddenly, the dreams and the epoch closed in the carnage of the French Revolution, and thereafter rose the baleful cresset of Corsica.

I have dwelt upon French Freemasonry because it is impossible to pass over it in presenting a picture of the period, but more especially because the life of the mystic Saint-Martin is bound up therewith for a certain number of years. Among the Rites which mattered at the moment his name connects with two, being the glory of the Strict Observance and the problematical Order of Elect Priesthood.⁽¹⁾ Behind the first there lies the mystery of its Unknown Superiors, but this, when reduced to its equivalent in simple fact, means the circumstances under which and the people by whom its root-matter was communicated in France to Baron von Hund, who returned with it to his German Fatherland and there formed it into a Rite, whose advent marked an epoch for evermore in Masonry. But in respect of the second there lies behind it the claim of Pasqually's apostolate in that for which it stood and whence, if from anywhere, he derived on his own part - as, for example, the Rosy Cross. I cannot trace here the history of the Strict Observance: it claimed to represent a perpetuation in secret of the Knights Templar and to be ruled by a hidden headship appertaining to that source. It may almost be said that it took Masonic Germany by storm, and planted its banners triumphantly all over Europe, save only in those British Isles where the Art and Craft of

Emblematic Freemasonry rose up in 1717 among the taverns of London. It fell to pieces ultimately because it was in no better position to prove its claims than was the Craft itself to justify its recurrent appeals to the hoary past. But the point which concerns us is that before its karma overtook it the Rite was domiciled in France and had headquarters at Lyons under the government of a Provincial Grand Prior of Auvergne. It was transformed under these auspices from a Holy House of the Temple into a Spiritual House of God, in the keeping of a sacred chivalry pledged to the work of His glory and the promotion of peace on earth among all men of goodwill. It is the Apex of Masonry or the diadem of this Daughter of the Mysteries.

As regards Martines de Pasqually and his Rite des Elus Coens, or Order of the Elect Priesthood, he would seem to have been of Spanish descent or extraction, though he was born in Grenoble, and he is said to have been a coach-builder by trade - a piece of information which comes, however, from a hostile source. It may stand at its value and in any case does not signify, for it must be admitted, I believe, that he was of comparatively humble origin, and has extant letters swarm with orthographical errors, all has intellectual gifts notwithstanding and also has spiritual dedications. Whatever has been said to the contrary, it is quite certain - so far as there is evidence before us that he emerged into the light of his Masonic career for the first time in 1760 and that the place was Toulouse, where he presented himself at a certain Lodge, bearing a hieroglyphic charter and laying claim to occult powers. A year later he emerged again at Bordeaux where he appears to have been recognized on his own terms by another Lodge, which he had satisfied in respect of his claims. In 1766 he proceeded to Paris and there laid the foundations of a Sovereign Tribunal, which included several prominent Masons. He was again at Bordeaux: in 1767, and three years later there are said to have been Lodges of his Rite not only at that city but at Montpellier, Avignon, La Rochelle and Metz, as well as at Paris and Versailles. The Temple at Lyons was founded a little later.

Such is the external story of the Rite in bare outline, up to the time when for my present purpose - it can be merged in that of Saint-Martin. And now as to that for which it stood. I have intimated that Martines de Pasqually pretended to occult powers, and that there was at least one Lodge which held that he had proved his claim. I shall show later on the extent of our present knowledge respecting the content of his Rite. It had a certain ceremonial procedure, which - like all Ritual - must have been sacramental in character, or with a certain meaning implied by its modes and forms; but only to the least extent was it otherwise veiled in allegory and illustrated by symbols. On the contrary, it was concerned with the communication of a secret doctrine by way of direct instruction and with a practice which must be called secret in the ordinary sense which attaches to the idea of occult art or science. The kind of practice was that which endeavours to establish communication with unseen intelligence by the observances of Ceremonial Magic. There was procedure of this kind in the course of the Grades, or of some at least among them, and Pasqually, the Grand Sovereign, was also Grand Magus or Operator. It will be seen in a word that the Rite of Elect Priesthood had a very different undertaking in hand from anything embraced by the horizon of Craft Masonry or the rank and file of High Grades. The doctrine embodied a particular view concerning the Fall of Man and of all animated things belonging to the material order, it looked for

the restoration of all, and on man as the divinely appointed agent of that great work to come.

CHAPTER II EARLY LIFE OF THE MYSTIC

LOUIS CLAUDE DE SAT MARTIN belonged to the French nobility, as indicated by his armorial bearings and the coronet superposed thereon, but I have not come across his genealogy in any extant memorial. He was described very often in the past, and even by early French biographers, as the Marquis de Saint-Martin, but this is a mistake and has been rectified some time since: it does not appear that there was any title in his branch of the family. Though he suffered little inconvenience when the French Revolution came, he was included among the proscribed, meaning the noble classes. He was of Touraine stock, and was born at Amboise in that district on January 18, 1743. It is said that his mother died soon after and that the father married again. We have his own evidence that filial respect was a sacred sentiment of his infancy; that all his happiness was perhaps due to his stepmother; that her teaching inspired him with love for God and man; and that the intercourse of their minds took place in perfect freedom. (1) There are various indications of his delicacy in early years, as when he tells us that he changed skins seven times in babyhood; that his body was a rough sketch; that he had very little "astral," meaning psychic force; that he could play passably on the violin, but that owing to physical weakness his fingers could not vibrate with sufficient power to make a cadence. (1) I mention these points to show that, albeit Saint-Martin attained a fair age, he seems to have been always physically frail, amidst great mental activities. For the rest, there is no need to dwell upon his youth, as regards external facts, nor have many transpired. He was educated at the college of Pont-Leroy, was designed for the career of the law and entered thereupon, but it proved so entirely distasteful that his father allowed him to exchange it for the profession of arms, he being then about twenty-two years of age.

On the inward side, or as regards his early dedications, we have the benefit of his own intimations, too brief and few as they are. There is a work of the past, by a writer named Abadie, on *The Art of Self-Knowledge*, and though on my own part I have not brought away from it any striking recollections, it had a certain repute in its day. Saint-Martin tells us that he read it with delight in his youth, though he recognized later that it was characterised by sentiment rather than depth of thought. It was instrumental probably ill disposing him towards the life of contemplation and the following of the mystic path. There was also Burlamaqui, to whom he says that he owed his love for the natural basis of reason and human justice. So far as regards books, but beyond these there were the promptings of his own spirit, and in respect of these he tells us (1) that at the age of eighteen, amidst all the confusions of philosophy, he had attained certitude as to God and his own soul; (2) that the seeker for wisdom had need of nothing more; (3) that the foundation of all his happiness must be in contentment only with the truth;

(4) that absorption in material things was incomprehensible for those who knew the treasures of reason and the spirit; (5) that human science explained matter by matter, and that after its putative proofs there were other demonstrations needed; (6) that the inmost prayer of his soul was for God to abide therein to the exclusion of all else, in which manner he came to see, thus early, that Divine Union is the true end of man; for I find this further thought set down as belonging to his first spiritual years, namely, (7) that we are all widowed and that we are called to a second marriage.

The influence of the Duc de Choiseul secured a commission for Saint-Martin in the regiment of Foix. The next three years of his life, which are practically a blank, so far as memorials are concerned, have been filled up by biographers, following on obvious lines and those of least resistance. His occupations, in a word, were the duties of his profession and the study of religious philosophy. There is of course no question, and so far from the life of a soldier offering any barrier to his dedications, they opened a path before him which he followed with advantage for a certain distance and remembered his experience therein with unfailing affection and reverence. As we learn by his correspondence, Martines de Pasqually had married the niece of a retired major in the regiment of Foix, and he was known personally by the brother-officers of Saint-Martin, De Grainville among others, and in the end by Saint-Martin himself. De Grainville, De Balzac and Du Guers were initiates of the Elect Priesthood, and at some uncertain date between August 13 and October 2, 1768, Saint-Martin was received into the Order. According to his own testimony he had taken the first three Grades en bloc, apparently by verbal communication. They were conferred on him by M. de Balzac. (1) There is no record as to how they impressed him, but among several references to the Grand Sovereign of the Rite on the part of his disciple for a period there is one which appertains more especially to the initial stage of their connection. "It is to Martines de Pasqually," says Saint-Martin, "that I owe my introduction to the higher truths." (1a) This sentence was written either on the eve of the Revolution or soon after, and having regard to the spiritual distance travelled already by the witness it is pregnant testimony.

As regards the Ritual-content of the Elect Priesthood, we know certainly about seven Grades, being (1) Apprentice Elect Priest; (2) Companion Elect Priest; (3) Particular Master Elect Priest; (4) Master Elect Priest; (5) Grand Master Priests, otherwise Grand Architects; (6) Grand Elects of Zerubbabel; and (7) a Grade of Rose Croix, not otherwise and more fully particularized, though it is a subject of frequent allusion in the correspondence of Martines de Pasqually and Saint-Martin. In the year 1895 Papus, otherwise Dr. Gerard Encausse, testified that the "Rituals of the Elect Priests," with other numerous and important archives, had been transmitted as follows: (1) To J.B. Willermoz, a merchant of Lyons, circa 1782. He was one of the successors of Pasqually and Grand Prior of Auvergne in the Strict Observance. (2) From Willermoz to his nephew. (3) From this nephew to his widow. (4) From her to M. Cavernier, an unattached student of occultism. There are other documents held by the descendants of M. Jacques Matter, one of the early and most competent biographers of Saint-Martin. By the mediation of M. Elie Steel, a bookseller of Lyons, Papers was placed in communication with Cavernier, and was enabled to copy "the principal documents." (1a) Whether these included the Rituals does not appear, nor is it possible to indicate the

present locality of the originals. It is certain, however, that Papus transcribed the Catechisms attached to six out of the seven Grades, as he published them at the date mentioned, (2a) and I have full evidence also that he conferred the Grade of Rose Crois on at least one occasion, some years subsequently, as we shall see more particularly at the close of the present monograph.

In the absence of the Rituals, which have never been printed, while I have failed to find manuscript copies in England, either in private hands or in any Masonic or other library, our available knowledge of the Grades is confined to the Catechisms and to the correspondence mentioned above. I will take these sources separately, as the first is concerned with the doctrine and symbolism of the Rite, and the second with its peculiar practices. (1) Apprentice Elect Priest. - The instruction of this Grade imparted perfect knowledge - *en hypothesi* - on the existence of the Grand Architect of the Universe, on the principle of man's spiritual emanation and on his direct correspondence with his Master. It is obvious that the knowledge in question was conveyed dogmatically. As regards the origin of the Order, it derived from the Creator himself and had been perpetuated from the days of Adam, that is to say, from Adam to Noah, from Noah to Melchisedek, and afterwards to Abraham, Moses, Solomon, Zerubbabel and Christ. The meaning is that there has been always a Secret Tradition in the world, and its successive epochs are marked by successive custodians. It is in this sense also that the purpose of the Order is said to be the maintenance of man in his primeval virtue, his spiritual and divine powers. (2) Companion Elect Priest. - Having been told of our "first estate" in the previous Degree, the Candidate hears in the next concerning the Fall of Man and personifies it in his own case. He has passed from the perpendicular to the triangle, or from union with his First Principle to the triplicity of material things. The Grade of Companion typifies this transition. The Candidate is engaged to counteract the work of the Fall, in which his own spirit has been undone, and his whole world is in travail thereupon, to "acquire the age of perfection." The root of all is in a living realization of what is implied by the first estate of man, his ambition, his lapse and his punishment. There is one allusion to the pouring out of a more than human blood, but this subject is reserved to some later stage of advancement in the Order. (3) Particular Master Elect Priest. In the conventional symbolism, the Candidate passes from the triangle to the circles: he is at work in the circles of expiation, which are said to be six and in correspondence with six conceptions employed by the Great Architect in constructing the Universal Temple. The symbolism of the Temple of Solomon is explained in this Degree, and its members are called to the practice of charity, good example and all duties of the Order, for the reintegration of their individual principles, their Mercury, Sulphur and Salt, in that unity of Divine Principles from which they first came forth. Here is the only distinct Hermetic reference found in the memorials of the Rite. (4) Elect Master. - The Candidate enters the circle of reconciliation, and in common with his peers is engaged henceforward in warfare with the enemies of Divine Law and of man at large on earth. We hear also, but vaguely, concerning One Who is the Elect of God, Who has reconciled earth with man and all with the Grand Architect of the Universe. It is to be noted that in references of this kind we are left to infer that the Reconciler is Christ, for He is not mentioned by name. The Resurrection of Easter morning is referred to in similarly unprecise terms, and so also the sacrifice on Calvary.

It transpires, however, that the warfare of the Grade is against the enemies of the Christian Religion. The initiations and adornments of Craft Masonry have been stigmatised as apocryphal in the first Grade, and yet they were sufficiently essential to be conferred invariably in summary form on every Candidate for the Elect Priesthood - presumably in cases where they had not been taken previously. In the Grade of Elect Master he is warned to cut himself off from all clandestine secret societies, communicating apocryphal instructions, which are "contrary to Divine Law and to the Order." (5) Grand Master Priests, surnamed Grand Architects. - The Candidate was thirty-three years old in the fourth Grade and he has now attained the age of eighty. It would seem that he receives some kind of ordination. It is a Grade of light and the Temple is ablaze with light. There are four Wardens, who represent the four symbolical Angels of the four quarters of heaven, recalling the occult mystery of the Enochian Tablets, according to the memorials of Dr. John Dee in The Faithful Relation. The ordination whatever its form - is said to be operated by the thought and will of the Eternal, and by the power, word and intention of His deputies. The members of this Grade are occupied with the purification of their physical senses so that they may participate in the work of the spirit. They are engaged otherwise in constructing new Tabernacles and rebuilding old. There are said to be four kinds of Tabernacles in the Universal Temple, being (1) the body of man, (2) the body of woman, (3) the Tabernacle of Moses, and (4) that of the Sun, or the "temporal spiritual" Tabernacle which the Great Architect of the Universe "has destined to contain the sacred names and words of material and spiritual reaction, distinguished by wisdom as by a torch of universal temporal life." There is no further allusion to this Spiritual Sun. The Candidate now hears the Name of Christ, apparently for the first time in his progress through the Rite. It must be said that the Catechisms are rather obscure documents, and inferences drawn therefrom as to procedure in the Rituals are therefore precarious, but it would seem that the Candidate in this Degree begins to take part in those magical operations which are the chief concern of the Rite, as we shall see. (6) Grand Elect of Zerubbabel. - The Prince of the People is represented as a type of Christ and his work as typical of redemption. In the Masonic Grade known as the Royal Arch the Candidate testifies that he belongs to the tribe of Judah, but a Grand Elect on the contrary protests against such an imputation. He is of the tribe of Ephraim, described as (1) that which has always enjoyed freedom, and (2) the last of the tribes of Israel but the first of the Elect. His earthly age is defined to be seventy years, while that of his spiritual election is seven. The seventy years of captivity are those of material life, or life apart from election and from the ordination of true priesthood. The election attained by the Candidate imposes on him the spiritualization of his material passions, the conquest of the enemies of truth and those also of liberty. His rank is friend of God, protector of virtue and professor of truth. It is to be noted that he has had no part in the building of the Second Temple, because it was a type only of that Temple of our humanity which none but the Spirit can rebuild. This being so, it is difficult to see why members of the Grade are called Grand Elects of Zerubbabel. (7) Grade of Rose Croix - particulars of which are wanting, as already seen, there being no Catechism extant. But the true Rose Croix is of Christ, and without it Pasqually's Rite would have been left at a loose end, for it looked through all its Grades to that Divine Event which ushered in the Christian Era.

In the above enumeration respecting the content of the Rite I have taken its Catechisms as my guide, but it remains to add that there is some confusion on the subject. A letter of the Grand Sovereign has been quoted under date of June 16, 1760, in which the Grades are set out according to the following list: (1) Apprentice, (2) Companion, (3) Particular Master, (4) Grand Elect Master, (5) Apprentice Priest, (6) Companion Priest, (7) Master Priest, (8) Grand Master Architect. (1a) To these Ragon added a Grade of Knight Commander, (2a) which Papus seeks to identify with that of Rose Croix. I find no trace of the letter in published Pasqually memorials, and the date is certainly wrong. As regards Ragon, his mammoth lists of Degrees, Rites and Orders are utterly uncritical, but the fact that in this case he produces an enumeration which is corroborated somewhere in the unpublished correspondence of the Grand Sovereign may justify us in thinking that there is authority for the ninth item and that the entire scheme may have represented an early state of Pasqually's Masonic plan. There is in any case the fullest evidence that his Rite was at work when several of its Ceremonies were only in an embryonic stage. I observe also that in a letter of Saint-Martin dated May 20, 1771, (1a) there is reference to a Degree under the initials G.R., which corresponds to no title extant in either scheme, as it is certainly not Rose Croix, this being always represented by R (picture of Cross) in Saint-Martin's correspondence. Amidst variations and uncertainties, we are, I think, justified in regarding the Grade-Names at the head of the several Catechisms as those appertaining to the Rite in its completed form.

On the surface of these documents there is nothing to suggest that the Grades to which they are attributed were connected with Ceremonial Magic. They belong to the part of doctrine and the part also of symbolism, the latter including official secrets signs, tokens, words and similar accidents of purely Masonic convention. For the practical part we must have recourse to the correspondence of Pasqually (2a) and - as it may seem, perhaps curiously to that of Saint-Martin. The letters of both were addressed to Jean-Baptiste Willermoz, the merchant of Lyons, who appears to have held the rank of Inspector-General in 1767, though more than a year later he is denominated Apprentice Rose Croix: it would seem therefore that the jurisdiction implied by the broader title could have been exercised only over lower Grades of the Order. On August 13, 1768, the Grand Sovereign began to instruct Willermoz in occult or magical procedure, and continued to do so at long intervals until 1772, the communications in all being ten in number, so far as they have become available in published works. The operations imposed were to be performed by Willermoz in the solitude of a private room, and have therefore nothing to do with ceremonial observance in Lodge or Temple. The practice in these - for it appears that there was a practice - seems to have been performed by Pasqually himself, looking forward presumably to that time when some of his disciples would have developed occult powers under his tuition and would be qualified to operate on their own part in public, so to speak, with some assurance of success.

The Ceremonial Magic was Christian and presupposed throughout the efficacy of religious formulae consecrated from time immemorial by the usage of the Latin Church. The instructions reduced into summary form may be presented thus: (1) The Novice was covenanted to abstain from flesh meat, apparently of all kinds, for the rest of his

life. (2) As an Apprentice Rose Croix he was forbidden occult work except for three days in succession at the beginning of either equinox, meaning three days before the full moon of March and September. (3) As regards spiritual preparation, he must recite the Office of the Holy Spirit every Thursday at any hour of the day; the Miserere mei, standing in the centre of the room at night before retiring, facing East; and the De Profundis on both knees and with face bowed to the ground. (4) The clothing prescribed is elaborate, including all insignia of the Order that the Novice was entitled to wear, but here it will be sufficient to say that as he must be deprived of all metals, even pins, he removed his ordinary clothing except vest, drawers, socks and felt slippers. Over these he placed a white alb, with broad flame-coloured borders. (5) He described the segment of a circle on the East side of the room and a complete circle of retreat on the West side, placing the proper inscriptions at the proper points, with the symbols and wax tapers. (6) These arrangements completed, he prostrated himself at full length within the western circle in complete darkness, for a space of six minutes, after which he arose and lighted all the tapers belonging to that circle. (7) He then prostrated himself within the eastern segment, pronouncing one of the Names inscribed thereon and supplicating God, in virtue of the power given to His servants here reciting all the inscribed angelic names - to grant that which was desired by the Novice with humble and contrite - heart. (8) The Novice again rose up and performed other operations, including the use of a particular kind of incense and the recital of certain invocations which are not given in the text. (9) The operation was to last one hour and a half, onward from midnight, no food having been taken since noon. There are other directions, not always in harmony with those which preceded, but the instruction is left unfinished, and as regards these initial operations we do not know what purpose they served or what manifestations characterised success therein.

About two years later Pasqually supplied further directions of a more advanced or at least more elaborate kind, the circle of retreat being now located in the centre of the room; but again the procedure depends on particulars which have been sent previously and the nature of which is unknown. We hear also of visions, described as white, blue, clear ruddy white, and so forth; of visible sparks, of goose-flesh sensations, as of things seen and felt by mere novices of the Order. As to purpose, however, and result there is still nothing that transpires, except indeed the complete failure of Willermoz to obtain any satisfaction. The letters of Saint-Martin to the same correspondent on the same subject may be said practically to begin as those of Pasqually ended, and they are models of clear exposition, compared with those of the Grand Sovereign. (1a) They endeavour in the first place to encourage Willermoz and dissuade him from supposing either that he is himself to blame or that the occult ceremonies are invalid. At an early stage one of them was accompanied by "the grand ceremonial" of the Grand Architects, a complete plan of this Grade and a prayer or invocation for daily use. We hear also of a "simple form of ordination" under the initials G.R., to which I have alluded previously; of extended and reduced versions of some Grades; of Elect and Priestly Grades. There are references to Latin originals of certain workings; to procedure with Candidates, on their reception as Grand Architects, evidently magical in character; forms of conjuration and exorcism of evil spirits which do not differ generically from those of historical Rituals; and much on the formation of circles, with their proper modes of inscription.

These things do not extend our knowledge, except upon points of detail, and after midsummer, 1773, the character of the correspondence changes. Saint-Martin had supplied for a period the place, as it were, of a secretary to his occult Master, but Pasqually was called to St. Domingo in 1772 on "temporal business" of his own and was destined never to return.

It follows that the Ceremonial Magic of the Elect Priesthood is by no means fully available from published sources; but so far as the procedure is before us it does not differ, as I have intimated, from the common records of the art except as these records differ one from another. This being the case, and as most of us are acquainted with the preposterous concerns of Art Magic in the past, we have, in the next place, to account as we can for an opinion on has early school expressed by Saint-Martin long after he had abandoned it and all its ways: "I will not conceal from you that in the school through which I passed, now more than twenty-five years ago, communications of all kinds were numerous and frequent, that I had my share in these like all the others, and that every sign indicative of the Repairer was found therein." (1a) He said also: "There were precious things in our first school, and I am even disposed to believe that M. Pasqually, to whom you allude and who, since it must be said, was our Master, had the active key of all that our dear Bohme sets forth in his theories, but that he did not regard us as fitted for such high truths." (2a) In the peculiar terminology of Saint- Martin, the Repairer signified Christ, and what therefore were those "communications" obtained as the result of invocations recited in magical circles drawn with chalk on the floor and inscribed, as in the devices of old sorcery, with more or less unintelligible names? After what manner precisely did they manifest or at least indicate the presence of Christ? For an answer to these questions we depend on the accuracy of a single witness who was either in possession of many priceless unpublished documents or had access thereto as President of the Martinist Order - the late Gerard Encausse, otherwise Dr. Papus - to whom my notes have referred already. He presents us with further extracts from the letters of Martines de Pasqually, who affirms therein (1) that if the thing - La chose - were not as I have certified and had it not been manifested as it was, not only in my own presence but in that of so many others who desired to know it, I should have abandoned it myself and should have been in conscience bound to dissuade those who approached it in good faith; (2) that in respect of the failure of Willermoz there was no ground for surprise because "the Thing is sometimes severe towards those who desire it too ardently before the time." (1a) One would think that La chose signified simply the subject or matter in hand, but according to Papus it was the Intelligence or Mysterious Being which manifested in response to the invocations. We are to interpret the reference in this sense when Saint-Martin says, in his communication to Willermoz of March 25, 1771, that he was "convinced concerning the thing before having received the most efficacious of our ordinations." I do not know how Papus satisfied himself respecting this forced and arbitrary construction, but whether it is correct or not, there is no question as to the fact that a Mysterious Being manifested by the evidence of the archives or that it was called subsequently by other names, such as "the Unknown Agent charged with the work of initiation," an expression of Willermoz.

It follows that we have good ground for accepting the view of Abbe Fournie, another

disciple of the Rite, when he said that Pasqually had the faculty of confirming his instructions by means of "external visions, at first vague and passing with the rapidity of lightning, but afterwards more and more distinct and prolonged." (1a) Having established this point of fact, which sufficiently distinguishes the Grand Sovereign from other purveyors of High Masonic Grades in France of the eighteenth century, and his Rite also from many scores of contemporary institutions, we have to ascertain - if we can - what characterized the manifestations, so that they justified Saint-Martin in the extraordinary view which he held concerning them, not in the first flush of occult experiences, but at a mature period of life.

Meanwhile I have sketched his position and environment at the beginning of his intellectual career. As a result of exchanging the profession of law for that of arms, he had entered a circle which brought him to the gates of certain Instituted Mysteries, then at work about him; he had been initiated, passed and raised in the parlance of Blue Masonry; he had received the ordination of the Elect Priesthood; and had attained its highest Grade, being that of Rose Croix. It remains to add that he had left the army and was now approaching a point where the road which he had travelled divided: he had therefore to choose a path.

CHAPTER III THE SEARCH AFTER TRUTH

THE correspondence between Saint-Martin and Willermoz had continued for two years and five months, but they had never seen one another. In the early part of September, 1773, Saint-Martin repaired to Lyons and was domiciled in that town for something approaching a year, during part of which he was apparently the guest of his rich Masonic brother. His own resources were small, and there are indications that he was not on the best terms with his father, no doubt owing to the fact that for the second time he had abandoned a career in life. We have seen that there was a Temple of the Elect Priesthood at Lyons, which was also an historically important centre of Freemasonry in France, and Willermoz was an active member and officer of all the Rites. Saint-Martin, on the other hand, cared little or less than nothing for ceremonial procedure, for Ritual which he found empty and for the hollow pomp of titles. By his own evidence, the offices of Ceremonial Magic were only less distasteful, notwithstanding his high opinion of the influences at work among them in the circle to which he belonged. He affirms that he had no "virtuality" in activities of that kind; that he had little "talent" for its operations; that he "experienced at all times so strong an inclination to the intimate secret way that this external one never seduced me further, even in my youth"; and that he exclaimed more than once to his Master: "Can all this be needed to find God?" (1a) Such being the case, there need be no cause for surprise that Saint-Martin put on record long after his opinion that the "first sojourn at Lyons in 1773" was not much more "profitable" than others which he made later and especially in 1785. (2a) It was important, however, in another and very different way, for it marked the beginning of his literary life. "It was at Lyons," he tells us, "that I wrote the book *Des Erreurs et de la Verite*, partly by way of occupation and because I was indignant with the philosophers so called, having read in Boulanger that the origin of religions was to be sought in the

terror occasioned by the catastrophes of Nature. I wrote some thirty pages at first, which I showed to a circle that I was instructing at the house of M. Willermoz, and they pledged me to continue. It was composed towards the end of 1773 and at the beginning of 1774, in the space of four months and by the kitchen-fire, for there was no other at which I could warm myself.

He was not therefore in residence during those months with his Masonic friend: he was probably en pension somewhere, and not too well situated because of his means. The task was executed with great expedition, having regard to its subject and the deep searching demanded throughout its length: indeed, his application must have been unremitting, the result comprising nearly five hundred pages. The next point which it is requisite to note, for reasons which will appear immediately, is that it is written in the first person, which indeed recurs continually, so that the *Philosophe Inconnu* whose name appears on the title is with the reader from beginning to end. The individual note was characteristic of Saint-Martin's writings throughout his literary life, but it is to be observed that though ever present it was never insistent and was never touched by egotism. He spoke from the fullness of the heart, as from an unfailing fountain, and has even put on record his feeling that there was not enough paper in the world to contain all that he had to deliver, could he only reduce it to writing. He had also a certain sacred tenderness towards the children of his mind, even when he dwelt on their imperfections. In a word, he was a typical literary man of the better kind, as well as a true mystic.

We are told elsewhere that his works, and especially the earliest in time, were the fruit of his affectionate attachment to man, and that as regards *Des Erreurs et de la Verite*, being concerned only with making war on materialistic philosophy, he could not permit the reader to see precisely where he was being led, because it would have set him at once in opposition, "the Scriptures having fallen into such discredit among men." (1a) It follows not only that they are not quoted in the work; but that Christ Himself is referred to in a veiled manner, as the Active and Intelligent Cause, the Agent, Guide of Man, etc. It would be easy to enumerate other points, showing that Saint-Martin's first work was schemed and excogitated and written from his own basis, under one reserve only, that the root-matter of its doctrine is presented as coming from a secret source, that he was under pledges concerning it and that owing to these a reservation was imposed upon him, so that his elucidations could be carried only to a certain point. Here is a clear issue, and as regards the source itself we are not in doubt concerning it, since the year 1899, when Martmes de Pasqually's important *Traite de la Reintegration des Etres* was published for the first time in France. It is practically possible to check every point of reticence registered by Saint-Martin and to see what lies behind it by reference to this treatise, it being understood that Pasqually on his own part derived from other teachers, to us unknowns with whom he seems to have been in personal communication, but whether in the body or out of the body we cannot tell.

Having presented the literary history of *Des Erreurs* in this manner, I have now to contrast with it the counter-view put forward by Dr. Papus on the alleged authority of his Martinistic archives. He affirms, (1) that the book *Des Erreurs* was due almost entirely to an "invisible origin"; (2) that the being whom in 1895 he had certified as "always

designated under the enigmatic name of La chose" was called the Unknown Philosopher; (3) that it was he who gave forth the work as regards the major part; (4) that he dictated 166 cahiers d'instruction; (5) that some of these were transcribed by Saint-Martin; (6) that the "Unknown Philosopher" gave orders for Saint-Martin to assume this name; and that (7) the said "Agent" himself destroyed about eighty cahiers in 1790 to prevent them falling into the hands of Robespierre's emissaries, "who were making unheard-of efforts to acquire them." It follows that Saint-Martin has given an altogether misleading account of his first book, and that in spite of its strong and prevailing personal note it cannot be called his work. I have, however, collated his statements, and those who know him are likely to prefer his version of the matter to archives largely unpublished and not available for inspection, as Dr. Papus refers expressly (1a) to documents reserved for the sole use of the directing Committee at the head of his Supreme Council. When, therefore, he states further that the archives include various sheets of instructions communicated by "the Unknown Agent" and annotated by the hand of Saint Martin we have to regard it in the light of later revelations supplied by the President of the Martinist Order, remembering that in 1899 he promised to produce proofs in a volume devoted to the mystic. That volume appeared in 1902 and contained fifty unpublished letters of Saint-Martin, to some of which I have referred. They are prefaced by a biographical summary written around the documents. In neither one nor the other is any ray of light cast upon the previous claims: they are indeed the subject of allusion only in a single sentence. But we obtain unexpected enlightenment in other respects. Whereas there is no evidence whatever of communications dictated by the Unknown Agent during the life of Pasqually or for over ten years after his death, we are told by Dr. Papus, though there is no allusion to the fact in Saint-Martin's letters, that in 1785, the Agent in question, who seems to have remained in abeyance since the death of the Grand Sovereign, began to manifest at Lyolls, where he dictated "nearly one hundred folios," being those precisely of which the majority were burned in 1790. The archives of the Order, it is added, include the bulk of those that were saved. In place, moreover, of leaving seen, transcribed and annotated a mass of written instructions prior to 1785, we are told only of teachings that are likely to have been "heard" and to have been incorporated into his work by the author of *Des Erreurs*.

It will be seen that the ground was changed completely and that we are getting nearer to the probable facts of the case. I do not doubt that Willermoz and his circle received psychic communications in one or another psychic condition, induced by prolonged operations inspired by that intent, or with the aid of "lucids," the intervention of whom is admitted. (2a) I do not doubt that they were reduced into writing, and as the news of what was taking place brought Saint-Martin to Lyons with all possible speed, it is certain that he read, he may well have transcribed and annotated, but all this was years subsequently to the publication of *Des Erreurs et de la Verite*. I am preferring no charge whatever against Dr. Papus, who sealed a laborious life by a heroic death in the cause of the sick and wounded during the Great War. We were, moreover, personally acquainted, and our relations were always cordial. But he was unfortunately a most inaccurate writer, and the present monograph might be extended to twice its size if I analysed the errors which fill his three books dealing with Martinistic subjects. As

regards the archives, he tells us in 1895 that he had been permitted to see those which were in the possession of a certain M. Cavernier and had transcribed some of them, devoting one week to the task. (1a) In 1899 it looks as if some originals had come into his possession, though he does not explain how. I conceive that in this year he was in confusion as to the dates, extent and precise nature of the psychic communications. By 1902 he had made better progress with them and modified his affirmations accordingly, but without overtly withdrawing anything. I conceive that in this manner the question may be permitted to rest, unless and until the present custodians of the archives may decide to proceed further with the work of their publication. It seems to me that I have adopted a reasonable and middle ground which accounts for the facts without accusing anyone. Under the aegis of Pasqually the Rite of the Elect Priesthood was one of occult instruction as well as occult practice and the pageant - such as it may have been - of cumulative Grades. The teaching was of course under pledges, and that part of it which Saint-Martin felt permitted to unfold was put forward in his first book. La chose may refer to Pasqually's Guide in the unseen, howsoever communication was established -supposing that Papus is correct in his understanding of this term. But the pledges may have covered also instruction from other sources, the "Predecessors" about whom Pasqually wrote to Willermoz on April 13, 1768. (1a) I take it that the sum of instruction received from all sources is enshrined in the Grand Sovereign's Treatise on Reintegration.

We have seen that it is reflected also into the first work of Saint-Martin, as through the alembic of an original mind, disposed already to the higher elections of the human soul. A work of collation would bear this fact in mind, but there is no opportunity to attempt it in the present place. Saint-Martin's theory of good and evil is based on the doctrine of two unequal principles, between which there is no co-operation and no analogy. Of these two the inferior became evil by the sole act of its own will, being one of opposition to the Eternal Will of Goodness, wherein is essential unity. Man in his primal estate is the most ancient of all beings in that which is understood as Nature, but he was the last which entered into its scheme. He came forth from the centre, that is to say, from the Divine Goodness, but abode in the presence thereof, and his function was intended to be that of leading all things back into unity. But he fell from this high estate, was deprived of all his ancient rights, while another Agent was commissioned to take his place. This Agent is the Active and Intelligent Cause, and thereunto, as the Great Chief and Guide, is committed the order of the universe. The inference is that this order was intended originally to have been in the hands of man until and that is in separation shall have been reconciled with its one and only source. It is to be inferred that He or That which has been called to rule in substitution for man has become the Leader into unity, otherwise the Reconciler and Repairer, while His most important charge since that which is termed the Fall is the reconciliation of our fallen race. We have passed from unity into separation by the work of our own will, have renounced our own vocation and forfeited all our titles; but He who repairs restores, in virtue of a capacity for restoration which has always remained with us. It follows that at the time of reintegration the estate of man will be in virtual unity such that of the Repairer, Whose true name is Christ, whereas Saint-Martin says that in respect of our potencies we are all Christs. (1a) Saint-Martin's expositions are like Craft Freemasonry, "veiled in allegory and

illustrated by symbols." The nature of the Fall is clouded in this manner, for it is said that man descended into the region of fathers and mothers, otherwise into the circle of physical generation, in place of those generations which are spiritual. It is a parable of original unity and subsequent divorce, of the separation between subject and object, or of the lover and beloved in another form of imagery. Now, the way of division is the way of errors, but that of truth is the way of union, or this at least is how I understand Saint-Martin in the testimonies which he bears to reality. In a sense his first work is *de omnibus rebus*, but here is the root of all. Having regard to its suggestive presentation, to its originality of thought and style, and - not least of all - to its studied reservations and allusions to a hidden source of knowledge, I can understand its extraordinary effect upon prepared minds of France in the year 1776.

CHAPTER IV A DOCTRINE OF CORRESPONDENCES

WE have seen that Saint-Martin completed his literary experiment in the early part of 1774, and in the autumn of that year he paid a short visit to Italy, in the company of a brother of Willermoz. They returned apparently to Lyons, where Saint-Martin must have been occupied for some time in seeing his work through the press. It appeared in 1775 under the pseudonym of "the Unknown Philosopher," and bearing the imprint of Edinburgh, which, however, must be understood as Lyons. We do not know when he left that city, but he was in Paris at the end of July, at Lyons again in the autumns at Tours on a flying visit, and then at Bordeaux in 1776. He had returned to Paris in March 1777. Pasqually had died at Port- au-Prince on September 20, 1774, having nominated Caignet de Lestere as his successor, he also being resident in the West Indies. The Temples of the Elect Priesthood were left to their own devices, and the mighty pageant of the Strict Observance drew several under that obedience. Willermoz became - as stated previously - Grand Prior of Auvergne, and having profited nothing in attempting to follow Pasqually's instructions concerning Ceremonial Magic, he was presumably more and more immersed in Masonry, especially its High Grades. Whatever sympathy may have existed originally between him and Saint-Martin when they were merely correspondents - their paths were now dividing, and the born mystic was disposing of the occult yoke placed upon him by his early Master. There is evidence of strained relations when Saint- Martin wrote from Paris on July 30, 1775, to dissuade Willermoz from supposing that he was seeking the latter's conversion to his own views or was presuming to pronounce judgment upon him. At the same time certain matters, the nature of which does not emerge in the letter, made it necessary for the peace of both that he should no longer be a guest of his friend, though for the sake of the Order and its - members he must return to Lyons and remain there a given time. It should not appear, in other words, that there was estrangement between himself and Willermoz. When, therefore, he took a lodging in isolation, it would be explained that he was following up chemical experiments. Whether the device served its purpose we do not know, but after it reached a term the two correspondents do not seem to have met one another for ten years. They continued to write occasionally, and they remained friends.

It has been suggested that *Des Erreurs* filled the purse of Saint- Martin, but the evidence of his improved position cannot be accounted for by reference to that source its considerable measure of success notwithstanding. On the contrary, there are indications that he was on better terms with his father, and I infer that thenceforward he was not without modest means. It has been suggested also that the authorship of the book was kept a profound secret. this is unlikely in the nature of things, for it was obviously well known at Lyons prior to publication. It has been said by one of his biographers that he "became known widely and was in request everywhere." His own memorial notes bear witness to the distinguished circle of his acquaintance, and so also do his letters. It is unnecessary to labour the point, and as, for the rest, his life in social and intellectual circles during the seven years between 1775 and 1782 has left little trace behind it, I pass on to the latter date, to which his second book belongs. In one of those unconverted intimations which seem to open for a moment his whole heart of purpose, Saint-Martin says that his work has its fount and course in the Divine.(1a) He is alluding to work of life rather than books, but it is true of all that he wrote, and the *Tableau Naturel des Rapports qui existent entre Dieu, l'Homme et Univers* was assuredly undertaken for the justification by means of their unfoldment of the ways of God to man. It was written at Paris, as he tells us, partly in the Luxembourg at the house of the Marquise de Lusignan and partly in that of the Marquise de la Croix. (1a) Publication took place in two parts appearing, as previously, in one volume elated 1782 - at the symbolical Edinburgh, which on this occasion is more likely to mean Paris than Lyons though the latter place is understood by bibliographers. We have seen that *Des Erreurs* confessed to recurring reservations, and it has all the atmosphere of a truncated document issued from a Temple of the Mysteries, or at least a Secret College. The - Natural Scheme of Correspondences, on the surface, withholdi nothing, yet it adopts another air of mystery. The entirely anonymous publishers state in a prefatory note (1) that they received the MS. from an unknown person; (2) that it had numerous marginal additions in- a different hand; (3) that they seemed different from the rest of the work; and (4) that in printing they had been placed in quotation commas, to distinguish them from the rest of the text. When tased on the subs ject by Baron de Liebistorf, Saint-Martin admitted (1) that the passages referred to were his; (2) that the publisher regarded them as out of keeping with the rest of the work; (3) that he gave the explanation which he did to prepare readers; and (4) that he was allowed to have his way. It happens that the paragraphs in quotations are the most enigmatical parts of the work, and suggest derivation from Pasqually's occult instructions; it happens also that Saint-Martin was replying to a correspondent who was not initiated; and if, therefore, what he says does not quite cover the facts, we may take it as the best that he could do without discovering his source. In any case, the paragraphs were written - i.e. expressed - by himself, and, for the rest, their consequence is not in proportion to their obscurity.

The *Tableau* compares the universe to a great temple: "the stars are its lights, the earth is its altar, all corporeal beings are its holocausts, and man, who is priest of the Eternal, offers the sacrifices." It follows from the logic of the symbolism that he himself is the chief holocaust, and this must be the sense in which it is said also that the universe

is "like a great fire lighted since the beginning of things for the purification of all corrupted beings." Finally, it is "a great allegory or fable which must give place to a grand morality." When it is affirmed elsewhere that the external world is illusory, the reference presumably is to its surface sense, apart from the inward meaning. God is the meaning and God the grand morality; creation is not merely His visible sign, but a channel through which His thoughts are communicated to intelligent beings. Here is the only mode of communication for fallen man, namely, through signs and emblems. But these and the whole signifying universe are earnestness of God's love for corrupted creatures and evidence that He is at work unceasingly "to remove the separation so contrary to their felicity." As it is certain that He does not work in vain, it follows that a day will come when there shall be no separateness thenceforward. So does the end emerge with all true thought implying - when it does not express - the doctrine of unity, all true paths being paths that lead thereto, and God Himself - One, Immutable and Eternal - the Witness from everlasting to this our end of being. Here is the Great Work, and it is to be performed "by restoring in our faculties the same law, the same order, the same regularity by which all beings are directed in Nature," or, in other words, by acting no longer in our own name, but in that of the living God. It is a work of the will in its redirection, for this is "the agent bar which alone man and every free being can efface within them and round them the traces of error and crime. The revindication of the will is therefore the chief work of all fallen creatures.

The same lesson is conveyed in symbolical language when it is said that "the object of man on earth is to employ all rights and powers of his being in rarefying as far as possible the intervening media between himself and the true Sun, so that - the opposition being practically none there may be a free passage, and that the rays of light may reach him without refraction." It will be seen that, as in *Des Erreurs*, the instrument by which we fall is that-also by which we must rise: the evil in man originated in the will of man, and thereby it must be stamped out. His "crime" is defined as "the abuse of the knowledge he possessed concerning the union of the principle of the universe with the universe." His penalty was the privation of this knowledge. The definition is dogmatic, and it is obvious that Saint-Martin can throw no light on the real nature of the alleged knowledge: otherwise he must have undone the crime in his own person. He is least convincing when discussing the legendary Fall, and most when conveying his own thoughts apart from any formal system. When he tells us that truth is in God, that it is written in all about us, that its messages are meant for our reading, that the light within leads to the light without; that the principle of being and of life is within us, that it cannot perish, that the regeneration of our "virtues" is possible; and that we can ascend to a demonstration of the Active and Invisible Principle, from which the universe derives its existence and its laws: we are then in the presence of the mystic who is speaking on the warrants of his proper insight

CHAPTER V THE MAN OF DESIRE

AFTER the publication of *Le Tableau Naturel* Saint-Martin remained less or more at Pares, and his intermittent correspondence with Willermoz is at times scarcely intelligible in the absence of the latter's communications. Willermoz evidently was passing through a strenuous period, connected perhaps with embroilments consequent on the Masonic Convention of Wilhelmsbad, held in 1782, and the fate of the Strict Observance. There is one allusion which suggests vaguely the his torical transformation of that Rite at Lyons prior to 1778, and the creation thereby of the Knights Beneficent of the Holy City. But there is no certainty on the subject, and for the rest we learn only of Saint-Martin's brief interest in the discovery of Mesmer, hts con nection with a society instituted by that great comet of a season, and his presence at certain cures operated magnetically by Puysegur. A single remark informs us that he would take no part in the Convention of Paris, summoned by the Rite of the Philalethes. We reach in this manner the month of April, 1785, when Saint Martin had received such news from Willermoz that in his reply of the 29th (1) he expresses his rapture on learning that the sun has risen on Israel; (2) he affirms that the man so chosen is for him henceforward a man of God whom he will venerate as the anointed one of the Saviour; (3) he entreats him to pardon whatever wrongs he may be thought to have committed against him on his own part; (4) he ascribes all differences which have arisen between them to his own ignorance (5) he condemns himself for his temerity in having published anything; (6) he asks Willermoz to intercede for him with something which appears to be called *La chose*, whose place he has taken unasked; (7) he prays to be enlightened on the faults of his own heart the errors of his mind and of his works, (8) he places himself under has orders and terms him has master, holy friend, father in God and Christ Jesus.

It looks evident in a word that Saint-Martin stood ready to set aside all his previous views and inferentially those which had always disposed him towards the inward way of the mystics rather than that of his first Master What, therefore, had occurred ? I have forestalled the event unavoidably in my third chapter. According to Dr. Papus, the archives in his possession show that after prolonged failure Willermoz reached the end of his labours, that he obtained "phenomena of the highest importance," which culminated in 1785, or "thirteen years after the death of his initiator Martines de Pasqually." More explicitly, the Being who is said to be described by Willermoz as "the Unknown Agent charged with the work of initiation" - otherwise, perhaps, *La chose* - materialised at Lyons and gave instructions which - as we have seen were reduced to writing.

Occurrences of this kind being innumerable at the present day, I suppose that we are not in a position to sympathize with the raptures of Saint-Martin, his tears or his changing front. His next letter, dated May 13, indicates that he had been reassured and consoled by Willermoz, for which he praises God. He waits now on a summons to Lyons, that he may see and hear for himself. Meanwhile he and his correspondent will remain united through time and eternity. On June 30 he has made preparations for the journey and is looking to greet Willermoz soon after the letter under that date. Of what followed we know little and nest to nothing, except that fifteen months later Saint-Martin is at Paris, bewailing his imprudence in having spoken too freely to certain brethren and thus prejudiced the "enjoyments" of has friend. (2a) In January, 1787, he is in London,

where he remained for some six months, making the acquaintance of William Law and the astronomer Herschel, the Comte de Divonne, Dutens and the Russian Prince Galitzin, with whom he was domiciled. It was in London also, as he tells us, that he wrote his third book, *L'Homme de Desir*, though it was not published till 1790, and then at Lyons. It is important not only in itself, as one of Saint-Martin's most inspired writings, but as showing beyond debate that, whatever experiences had awaited him at Lyons, they cooled the ardour kindled by their first indications, and he had returned to his own path with an increased sense of dedication. I can say only that the hunger and thirst after God are in all its pages. This is not, however, to suggest that he is denuded of all interests in the Lyons phenomena: his only letter written to Willermoz while in England offers a contrary indication; but the interest appears detached.

In July, 1787, Saint-Martin passed through Paris on his way to Amboise, where his father had been stricken with paralysis. In September he was again at Lyons, but it was in the absence of Willermoz. Thereafter he paid a second visit to Italy, visiting Siena and Rome. In the early part of 1788 Papus reports that the apparitions of the Agent had ceased, according to a letter of Willermoz. (1a) In April of that year Saint-Martin is at Paris and about to visit his father, who is still alive, at the native place of both. In June he proceeded to Strasbourg, where he resided for three years, the happiest of all his life. As I said long ago: "It was here, under the auspices of Rodolphe Salzmann, also mystically disposed, and of Madame de Boecklin, his most intimate and cherished woman friend, that he made his first acquaintance with the writings of Jacob Bohme; here he became intimate with the Chevalier de Silferhielm, a nephew of Swedenborg; and all his horizon widened under the influence of the Teutonic theosopher. On December 16, 1789, he asked Willermoz whether he could participate in the "initiation" attached to the Regime Rectifie without belonging to its Symbolical Lodge. I do not think that Papus knew what this meant, and therefore wisely offered no word of comment. But the Regime Ecossais Ancien et Rectifie was the Strict Observance as transformed at Lyons and ratified at Wilhelmsbad; more especially it was the Craft Degrees of this Rite and their supplement the Grade of St. Andrew. Beyond it were the novitiate and chivalry of the Holy City, and these again beyond were two final Grades, which I do not propose to specify by name, as they were and are in the hiddenness. It is to these that Saint-Martin refers under the vague title of "initiations." He did not apparently get a straight answer, and on July 4, 1790, he asked Willermoz to advise the proper quarter of his resignation from the Interior Order - i.e., the novitiate and chivalry - and from all lists and registers in which his name may have been inscribed since 1785. He points out that in the spirit he had never been integrated therein. His intention apparently was to remain among the Coens - i.e., the Elect Priesthood - but how nominally we call imagine from the utter detachment of his letter, (1a) the references to his simple mode of life, and above all his closing words, in which he registers a hope that he has separated for ever from those complicated paths which had always wearied him. It is an eloquent commentary on the manifestations of Lyons, the dictated instructions of La chose, the astral travellings of D'Hauterive, and the clairvoyances of the "lucids" who seem to have assisted at the operations. There are no further letters from Saint-Martin to Willermoz, and already during this year, in some early month, the Agent had received "on demand" and had destroyed "more than eighty folios" of his dictated instructions,

the same not having been " published," as Willermos states in a letter quoted by Papus.

It follows that "the Unknown Agent charged with the work of initiation" had undone that work, and whether or not, as suggested- but Papus seems doubtful - the manifestations continued at intervals till 1796, it would seem that there is no record of proceedings, and the whole thing sagged out. The Elect Priesthood missed its mark; with all his ceremonial, all his occult powers, Pasqually scored a failure, and the Master who emerged from the unseen, carrying such high ascribed warrants, permitted himself, through sheer lack in resources, to be circumvented by as the emissaries of Robespierre." Meanwhile the star of Saint-Martin's influence grew from more to more. *L'Homme de Desir* was reprinted several times, and in the highest circles of society, at Strasbourg and Paris, in the palace of the Duchesse de Bourbon, amidst the convulsions of the revolutions he taught the way of the mystics.

CHAPTER VI LATER LIFE AND WRITINGS

IT was at Strasbourg and, I think, towards the end of his sojourn in this city of blessed memories that Saint-Martin wrote another of his most suggestive treatises, *Le Nouvel Homme*, "the aim of which," as he tells us, "is to describe what we should expect in regeneration." (1a) It presents three epochs of symbolism: the first corresponds to the history of Israel, regarded as that of universal election, man's own nature being the Promised Land, whence it is necessary to cast out the wicked and idolatrous nations that have ruled therein, after which the altars of the Lord must be set up instead and the Law proclaimed by the higher part of our nature. The second epoch is that of the Christ-Life, which must be conceived and born within us for the work of our redemption. All stages of the Divine Life in Palestine are marshalled to illustrate the story of the New Man from the moment of His birth within us to that of mystical death, and from the descent into the underworld to the last and greatest mystery on the Mountain of Ascension. To the Second Advent belongs the third epoch of symbolism, being that of the Apocalypse, the new heaven and the new earth declared within us, the tabernacle of God with men, the Celestial Jerusalem built up into our spiritual being.

The sojourn at Strasbourg came to an end in 1791, and for perhaps a year Saint-Martin was chiefly at Paris, where he wrote his neat book, entitled *Ecce Homo*; "to forewarn people against the wonders and prophecies of the time," to indicate the "degree of abasement" into which man has fallen and of which the passion for lower marvels, like those of somnambulism, appears to be the prime example. The thesis in this sense is a strange but pregnant commentary respecting the transmutation of interests on the part of one who for a moment was integrated in a school of Mesmer and was a friend or fellow-worker of Puysegur. *Ecce Homo* was partly written as a counsel for the Duchesse de Bourbon and very likely in her own house. It appeared prior to *Le Nouvel Homme*, though composed subsequently: both worlds, however, were published in 1792, the Reign of Terror notwithstanding. Saint-Martin was still in Paris during that

dread ordeal. "The streets near the house I was in were a field of battle; the house itself was a hospital where the wounded were brought and, moreover, was threatened every moment with invasion and pillage. In the midst of all this I had to go, at the risk of my life, to take care of my sister, half a league from my dwelling." (1a) It is to be inferred from a later record that the "dwelling" was that of the Duchesse.

There is no space here to speak of Saint-Martin's political theories, of his feelings towards the French Revolution, of certain things without importance or consequence which occurred to him therein. I am concerned only with the deeper issues of his life and thoughts. A writer on errors and truths had obviously something to say on the basis of governments, the authority of sovereigns and on jurisprudence, while a searcher of religion and theosophy, who had passed through the world-crisis at the end of the eighteenth century at its very heart and centre, could neither fail to have his part therein nor to leave us reflections thereon. We have Philosophical and Religious Considerations on the French Revolution, Light on Human Association and a few other pamphlets which do not call to be named.

Saint-Martin had also some activities of another kind imposed upon him, as, e.g., when he was called to the Ecole Normale, instituted to train teachers for public instruction. These things did not last and left no mark behind them. In September, 1792, the health of his father called him again to Amboise, where he remained for a year, or a considerable time after the father's death. We hear of him then at Petit Bourg, a country house of the Duchesse de Bourbon, and afterwards at Paris till the spring of 1794, when "a decree against the privileged and proscribed classes, amongst which it was his lot to be born, enforced his return to Amboise till it was cancelled in his respect in January, 1795, when the work of L'Ecole Normale brought him back to the capital for a period. His time appears to have been divided between Paris and his native town till the end of 1799, and I mention this year because on December 24 Saint-Martin lost so much by the death of the Baron Kirchberger de Liebistorf, a kindred spirit with whom he had maintained for five years what I described long ago as "the most memorable, the most beautiful, the most fascinating of all theosophical correspondences. (1a) It became available in English so far back as 1863, but the edition has been out of print for decades, and I question whether there could be a better gift than an annotated translation at the present day by one who knows Saint-Martin, his work and his period. It contains the true marrow, spirit and quintessence of the French mystic, and has been referred to often in my notes.

His devotion to Jacob Bohme was the chief mental characteristic of his later life; it is ever present in his correspondences above described, but I have never been able to see that it changed his own views: it may be true to say that it deepened them, but he was on sure mystic ground already before the Teutonic theosopher gave him his own light.

I do not think that it would have helped him to alter for the better one line of L'Homme de Desir, though he has left it on record that in the light of Jacob Bohme he should have written Le Nouvel Homme differently, or perhaps not at all. In the year 1800

L'Esprit des Choses appeared at Paris in two volumes, with a Latin epigraph on the title in which it was affirmed that "man is the mirror of the totality of things." Concerning this suggestive work Saint-Martin has offered three points of information: (1) That it was projected originally under the title of Natural Revelations, collected from original notes, with additions thereunto; (2) that it embraces the whole circle of things physical and scientific, spiritual and Divine; (3) that it is a kind of introduction to the works of Jacob Bohme. The last in its final reduction must be called indicative of intention, and Saint-Martin, I do not doubt, was conscious that his own intimations were in bonds of spiritual espousals with his great German peer, but in their contributions to the higher literature of the soul there are no two mystics so utterly unlike each other in all their former and modes. It is a question, therefore, of penetrating below the surface, when that which we reach is the heart of union common to all who have followed the great quest of experience in God. It is certain that Saint-Martin grew daily in the consciousness of such union with Bohme, and when he continued in his own manner to deliver his own message it seemed to him doubtless that he was, following the message of his precursor. For L'Esprit des Choses, man is the organ of Divine Order, man is the mirror of all things. Nature is in somnambulism and we are involved therein, whence I suppose it may be inferred. that she waits on our awaking and passes out of sleep in us. These things and many others are notions which were with Saint-Martin from the beginning. Occasionally there are higher and deeper things than those which we have heard previously, but they are not of Bohme nor of any other than the French mystic himself - as, e.g., that the soul becomes the Name of the Lord, . and the Name is declared within it.

There are practically no materials for the external life of Saint- Martin after the year 1799; the Portrait Historique tells us practically nothing, and we know of him only by his books. In the closing years of his life he was working zealously at translations of Bohme, Aurora, The Three Principles, Forty Questions and Threefold Life of Man, but he had made a beginning much earlier. We are not concerned with these versions, but Le Ministere de l'Homme-Esprit, (1a) published in 1802, his last original work, is in some respects the most important of all and from his own-point of view was written more clearly than the rest, though he felt its remoteness from common human notions and human interests. It has been held to illustrate his intention of marrying his "first school" to the Teutonic theosopher, but again the kind of marriage is that of the amity at the root of all the great mystics and their great subjects. For the rest, the book is built on the basis of his own anterior writings, the substance of which he presents in the opening pages, as he gives also a summary of Bohme and indicates unawares certain salient points of doctrinal correspondence between the latter and Martinez de Pasqually exhibited in La Reintegration des Etres. Apart from all systems and all authorities, the ministry is a book of innumerable detached lights, some of which belong to the order of first magnitude. It is possible to name only its "intimations of immortality," of death and the gate of life, of the path which is opened in regeneration, of spiritual life and its communication, of the Sabbath attained by Nature, the Sabbath of the soul and the Sabbath of the Word. There is also the doctrine of the Eternal Word, as it passed through the alembic of the French mystic's mind, its relation to the universe and man, how it is the measure of all things and is the very Word of Life, in opposition to that which Saint-Martin calls the

Word of Death.

The Ministry has been termed his swan's song, but it is rather his last contemplation, in which he opened many wells of thought and looked across many paths of vision. On January 18, 1803, he recorded in his notes that this date completed his sixtieth year and that it had opened to him a new world. "My spiritual hopes proceed in growth continual. I advance, thanks be to God, towards those great beatitudes which were shown forth to me long ago, and shall crown all joys with which I have been encompassed continually in my, earthly life." (1a) A note added in the summer says that he had received certain warnings of a physical enemy and thought that it would carry him off as it had done with his father before him. He asked only the help of Providence, that he might hold himself prepared for the event. (2a) On October 13, 1803, at Aulnay, near Sceaux, in the house of a friend - Comte Lenoir La-Roche - after an apoplectic stroke, he passed painlessly away in a final act of prayer.

CHAPTER VII MODERN MARTINISM

IT will be seen that I have depended throughout on printed documents, no others being available to research in England, but that the sources of many which have been quoted are in the archives of the Martinist Order. They would appear to form, however, comparatively a small part of those which have been certified as extant at different periods. We are told (1a) (1) that the archives of the Elect Priesthood were deposited in 1781 with Savalette de Langes, who was the President of the Philalethes; (2) that after his death they were sold indiscriminately, together with those of the Philalethes and the Rite Ecossais Philosophique, and were purchased for next to nothing by three Masonic Brethren, who returned them to the proper quarters, two of them retaining these of the Elect Priesthood, as they had been members of the Rite; (3) that this restitution took place in 1806; (4) that the two custodians delivered them in 1809 to another member, named Destigny, on his return from St. Domingo, he being a legatee of Pasqually, and having otherwise a greater claim upon them; (5) that Destigny was already in possession of the surviving West Indian archives; (6) that in 1812 his collection was enriched by those of the Orient of Avignon, which had been taken into Italy prior to the Revolution; (7) that the whole remained in his keeping till 1868, when he transferred them to M. Villarial, a year before his death, in whose possession they continued at least till the end of 1899. They comprised the records of eleven Orients - otherwise Lodges - of the Order, those of Leogana in the West Indies having been lost in a fire, and those of Lyons having come into the hands of Papus otherwise of the Martinist Order.

As regards the archives of Lyons we are told by Papus whence and how they or their transcripts were derived by him. His account has been summarised in my second chapter. I have specified also the documents in the hands of M. Matter's descendants, he being himself a descendant of Rodolphe de Salzmänn, whom I have mentioned

previously as one of the Strasbourg circle. They are said to include the correspondence of Saint-Martin with Salzmänn himself, with Mme de Boecklin, the Comte de Divonne, and others, as also that of Salzmänn. But there are owners of other collections D'Effinger, Toumyer, Munier (1a) - who are not even names to us. Of each and all it has to be said that nothing has been heard of them for over twenty years and that the Great War has intervened. We have been promised for the same period a *Histoire Generale de l'Ordre des Elus Coens* and a study of Willermoz based on the archives of Lyons, but they have not appeared and we are not likely to see them. In view of the wealth of material it may well be that the definitive life of Saint-Martin and of his earlier if not later concerns still remains to be done. I have presented a mere outline, and in some sense a supplement to my former extended work.

It remains to speak briefly of L'Ordre Martiniste. We learn from Camille Flammarion that between 1860 and 1870 he was acquainted with a litterateur named Henri Delaage, who is mentioned also by Eliphas Levi; that he heard much from Delaage concerning M. de Chaptal, his grandfather, who knew Saint-Martin, apparently fairly well. (1a) These are the bare facts, to which it may be added that at the beginning of his occult life Papus seemingly got to know Delaage and received from him, some months before the latter's death, what is termed a *pauvre depot* (2a), *constitue par deux lettres et quelques points* in fact, the modern Martinist cipher S I which is rendered *Silencieux Inconnus*, otherwise the Unknown Silent Ones. Delaage had written in his time two or three occult books which were fantastic in matter and impossible in style. They do not suggest his connection with any society for the exposition of Saint-Martin's mystical teaching, either secretly or in public, and so far as Papus is concerned he fails to explain why the cipher was communicated or what it signified to the previous custodian. It led him, however, to believe and proclaim in terms of certitude that Saint-Martin had himself initiated M. de Chaptal and to establish or reconstitute L'Ordre Martiniste in 1884. (1a) Between 1887 and 1890 he produced *Rituals for the Order*, arranged in three Degrees, which I have praised on several occasions for their sincerity, simplicity and reserve in respect of claims. They were termed (1) Associate, (2) Initiated Martinist, and (3) Initiator, the last implied by its title - conveying a licence for the propagation of the Order by all who had attained this its highest rank. Every person who held the Third Degree could thus constitute a new centre. The mode adopted was usually that which is known technically as "communication," that is to say, personally and not in Lodge or Temple. To my certain knowledge reception was arranged even by post. It is obvious that after this manner a vast membership could be secured in a very short space, assuming any reasonable zeal among the workers and something colourable or attractive on which they could act. Moreover, there were no fees of any kind. There is no question that L'Ordre Martiniste spread rapidly in France, and in addition to the delegates constituted automatically by the Third Degree there were Lodges in various towns. There was membership also in other countries, England itself not excepted, while the Order was specially successful in North and South America. We hear also of propagation in Egypt and even Asia.

In 1891 a Supreme Council was constituted at Paris and ruled the whole Order. It became a centre also for numerous collateral interests, all carefully organised, including

esoteric groups and Faculties of Science and Philosophy, which held examinations apparently and granted degrees at their value. Papus was an indefatigable worker, and before the century was out it must be acknowledged that he was at the head of a movement which may be almost called colossal in respect of its magnitude. The reasons are not far to seek: it was a form of initiation and it made no claim on Masonry; it receded both sexes; it had a distinct religious side, apart from dogmata and - outside all sectarianism it was in some sense a Christian thing. As such, it must have appealed to multitudes in France who had lost faith in the Latin Church and yet had spiritual interests. Moreover, it carried the seals and talismans of occult sciences, which it claimed' to teach and also to reconcile with the regnant science of the day. As such, its apparent justifications, if not its warrants, were in Spiritism, Psychical Research, the Schools of Nancy and Salpetriere not to speak of the less recognized though not less momentous school of Animal Magnetism. But having offered this appreciation I have virtually set L'Ordre Martiniste at the poles asunder from Saint- Martin the mystic. In late and early writings Papus affirmed continually that when the disciple of Pasqually followed his own path, having left that of his Master, he not only established a Masonic Rite, as others had said previously, but also an Order of his own which spread even into Russia. Now, has so-called evidences are out of court in every case. I have examined them long since and set them utterly aside: there is no need to retrace the ground. The Masonic historians were blundering over terms and titles when they foisted a Rite on Saint-Martin, and Papus was reading in a glass of vision whence saw the mystic at the head of an Order propagated like his own. I leave it at this, though it is difficult to understand how he could have deceived himself. He has not escaped criticism of a rougher kind, but to me it seems that he had a constitutional incapacity for pronouncing validly on questions of evidences and that anything passed for proof in respect of has own bias.

The fact remains that in 1899 or thereabouts L'Ordre Martiniste may be said to have reached its zenith, but it had sown, I think, already the seeds of its own destruction. It had begun to encroach on the Masonic field, and was approaching perilously the position of an unauthorised aspect of the Craft. Practically the entire branch of the Order in North America, extending to thousands, broke away from the Supreme Council at Paris and reincorporated independently on this account alone. A few only continued under the old obedience, among others the novelist Margaret B. Peeke, who was rewarded by Papus with the Grade of Rose Crois. (1a) There are no statistics before me, but it seems certain that in France - where Freemasonry, such as it is, must be called exceedingly strong the course taken could have been scarcely less than disastrous; yet it was not amended in consequence. The years went on, and I think that L'Initiation, an official Martinist publication, came to an end before the War. But the Great War came, which broke up everything belonging to occult interests of the organised kind. The Grand Master Papus died in the course of it, in the heroism of a physician's service. The peace of Versailles was at last signed, and at no long time thereafter the old interests began to lift up their heads: it seemed also as if the relaxed tension itself gave birth automatically to new adventures by the score in thought and dream. Occultism in Paris was characterized by activities of every kind - new movements, new associations, new periodicals, including many official organs for one

or another dedication, but most of them mushroom growths. We can imagine that L'Ordre Martiniste did not remain in abeyance, but it seems now a shadow of its former self, is split up by rival obediences and has entered into union with decried Masonic Rites. Whether it will emerge into clearer light no one remote from the centre can dare to say, but to all appearance at least its time is over. Once at the head of most French movements of the occult kind, it is now but one of a score; and I do not know in what sense the gracious spirit of Saint-Martin can be said to abide therein. If ever a time shall come when those who move in its circle and those who rule at its centre will have realized that he left for ever the occult and Masonic sanctuaries for the Church Mystic of Christian Theosophy, they may find his directing light shining towards the end of true Mysticism; but in the Orient of Memphis never, and never in those of Mizraim, or in any substituted form of Freemasonry which is without God in the world. Meanwhile I tend to believe that men and women of spiritual mind in France, who are not under the obedience of Rome, will remember Saint-Martin as one who after his own manner belongs to that great chain which began in the Christian world with Dionysius the Areopagite and added link to link through all the ages subsequent.

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The Martinist Order

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1891 SUPRÊME CONSEIL DE L'ORDRE MARTINISTE

The philosophy of the MARTINIST-ORDER is in fact based upon the work of three different men, Martinez De Pasqually, Louis Claude de Saint-Martin, and Jean Baptiste Willermoz. Therefore I'll start with a (brief) profile on these 18th century 'Illuminaries' ;

MARTINEZ DE PASQUALLY (1727 - 1774/09/20), born as (full name) Jacques de Livron Joachim de la Tour de la Casa Martinez de Pasqually . He had founded the ' Ordre des Chevaliers Maçons Elus Cohens de l'Univers' (Order of Knight Masons, Elect Priests of the Universe) a.k.a. the ' ELUS COHEN ' . De Pasqually's doctrine is expounded in his only work, "the Reintegration of Beings". The book is a 'pseudo-commentary' on the 'Pentateuch' . De Pasqually's order was divided into three classes, with a total of "9, 10, or 11 Degrees" (dependant on which set of documents one studies), followed by a 'secret grade'. The 'Secret Grade' contained the 'Réau-Croix' -degree (not to be confused with 'Rose-Croix'), in which the initiate practised the

art of Theurgy (magical invocation). After De Pasqually's death in 1774 the 'Elus Cohen'-temples soon became dormant. Sebastian de las Casas, the last Grand Master of the Elus Cohen, delivered the archives of the order to the 'Philalèthes' (see "1870 RITE ANCIEN ET PRIMITIF DE MEMPHIS-MISRAÏM"). De Pasqually's teachings and doctrine continued within the bosom of a small number of Kabbalistic 'Areopagoi' , composed of 9 Elus Cohens ('Elect Priests'). One of the last known direct representatives of the original Elus Cohen was a msr. Destigny, who died in 1868. The successors of the E.'.C.'. at the end of the 19th century were Bergeron, Bréban-Salomon, Carl Michelsen (Denmark) and Edouard Blitz (USA). Blitz was also an initiate of the 'Chévaliers Bienfaisants de la Cité Sainte' and the 'Memphis-Misraim Rite'. He was the direct successor of Antoine Pont. The immediate successors in France were Fugairon and Charles Détré (source-Fr.Roggemans). According to Dr.Edouard Blitz in his manual "Ritual and Monitor of the O.'.M.'. , the following rites were "entirely or partially derived from the Elus Cohen" : - ILLUMINATI OF AVIGNON (Hermetic) , Dom Pernety 1766 - ILLUM. THEOSOPHISTS (Mystic), Chantavier 1767 - PHILALETHES (Occult) Savalette de Langes* 1773 - PRIMITIVE RITE OF NARBONNE (Rosicrucian), 1780

* Savalette de Langes was also co-founder of La Société Philantropique (1780), together with (amongst others) Louis Claude de Saint-Martin.

LOUIS CLAUDE DE SAINT-MARTIN (01/18/1743 - 1803/10/13). Saint-Martin was initiated into Pasqually's ELUS COHEN in october, 1768, and towards the end of 1770 he becomes Martinez De Pasqually's personal secretary. After De Pasqually's death Saint-Martin tries to convert the Elus Cohen to his personal blend of Christian mysticism (through the years, Saint-Martin gradually felt uneasy about the theurgical operations of the rite). He failt to convert the rite, and decides to leave the order. Meanwhile he publishes several works (his first book had been published in 1775, Des Erreurs et de la Vérité (' Of Errors and Truth' , a book that was recommended by "the Initiated Knights and Brothers of Asia" and used by the "Philalethes") "and assumes the role of mentor and teacher" (source: Sar Ignatius). It is not certain that Saint-Martin founded an order of any kind, however, there's some evidence, if slight, found in private correspondences, in which one finds references to the existence of a group called the "Société des Initiées" (Society of Initiates, founded in 1785 by Willermoz). The 'group' is also referred to as the "Société des Intimes" (Society of Friends). Anyway, in both cases the group/society is represented by the initials "S.I." ("Supérieur Inconnu"). The followers of Saint-Martin (in various european countries, including Russia) met in small circles, which were based on 'personal initiation' (the initiator employs the biblical "laying on of hands" upon the initiate). According to Sar Ignatius (R+C Martinist Order) the ceremony comes directly from an order called THE ORDER OF UNKNOWN PHILOSOPHERS 1. Saint-Martin had used the ancient order, thus Sar I., as a "blueprint" to create his 'circles', sometimes referred to as the SOCIETY OF SAINT-MARTIN. The ceremony of the 'personal initiation' also included a ritual which was derived from the Elus Cohen. Saint-Martin's initiation conferred the quality of "Unknown Superior", S.'.I.'. Louis Claude de Saint-Martin died in 1803, " leaving many disciples in several European countries. After his death, his disciples carried on with the

Transmission of the Initiation and with the diffusion of the doctrine of the "Unknown Philosopher", the pseudonym under which Louis-Claude de Saint-Martin published his books. They are particularly active in France, in Germany, in Denmark, and in Russia. In 1821, Initiations from person-to-person are known to have taken place. From that year to the 1880's, groups of Initiators carry the Transmission everywhere and particularly in Italy and Germany". (source: R+CMO, Sar Ignatius)

JEAN-BAPTISTE WILLERMOZ (1730/10/07 - 1824/05/20) was a pupil of Martinez De Pasqually. Willermoz had become a mason in 1750. In 1753 he founded a lodge called 'La Parfaite Amitié', of which he became Master. In 1767 Willermoz meets Bacon De Chevalerie, Deputy-Grandmaster of the 'Elus-Cohen'. Through this meeting Willermoz became aware of the existence of a German Masonic order called 'Stricte Observance Templière'. Willermoz contacted the Stricte Observance in 1772. In 1774 a lodge is founded in Lyon called "Loge Ecossaise Rectifiée 'La Bienfaisance'". In 1777 Willermoz implemented the teachings of the 'Elus Cohen' within the rite of the 'Stricte Observance'. On a convention in 1778 it was decided that the rite in the province of Auvergne would go by the name of 'Chevaliers Bienfaisants de la Cité Sainte'; C.B.C.S.* The widow of Joseph Pont assured the succession of Willermoz as she passed on the complete archives of the C.'.B.'.C.'.S.'. to Cavernier in 1893. The rites of the C.B.C.S. were transmitted to the 'Grand Priory of Helvetia' (Switzerland). After 1945 the Rite returned to France and was reactivated. In the Martinist rituals we can find traces of the Templar tradition of the rite. Often, the influence of Willermoz on Martinism is described as 'Willermozism'.

*the C.B.C.S. was included in the Rite Ecossais Rectifié (R.E.R.)

1 Some sources state that Saint-Martin quickly became a teaching force within the ranks of the THE ORDER OF UNKNOWN PHILOSOPHERS. "Claiming connection with an ancient Order, dating back to 1643 of a 'Rosicrucian character' and having Heinrich Khunrath, Alexander Sethon, Sendivogius, and Boehme among its ranks, the Society of Unknown Philosophers also linked itself to "Les Freres d Orient" created in Constantinople in 1090. The teachings of this society were conveyed from teacher to disciple and their principle unifying form was the distinction of receiving "The Initiation" which gave them the right to be known as "Unknown Superiors" or "Superieurs Inconnus" or S.I. as it is written. Saint-Martin's writings, under the pseudonym "The Unknown Philosopher," made him quite in demand among European aristocracy" KABBALAH & THE HERMETIC TRADITION, Mark Stavish <http://www.hermetic.com/stavish/essays/kabbalah-hermetic.html> Arthur Edward Waite on Saint-Martin and a possible affiliated organization at Saint-Martin's time, in his book "a new Encyclopaedia of Freemasonry" Waite presents the following information: Waite explains there's been a Saint-Martin (circa 316-397 A.D.), who was Bishop of Tours in 371, on which a masonic rite was based about 1770, the rite carried the name of "Ecossais Rectifié de Saint-Martin". The rite arose at the time at the "Lodge -or- Chapter of St. Theodore of Metz". But, as Waite explains, the rite was based on the christian legend of Saint-Martin, who was Bishop of Tours in the 4th century A.D., and not on Louis Claude de S.M.

Dr. Edouard Blitz, General Delegate of the Supreme Council of the Martinist Order in the U.S.A. and successor of Antoine Pont's E.'.C.', also refers to the "Rectified Rite of Saint Martin" in the 'official' Martinist manual he wrote. The manual was called 'Ritual and Monitor of the M:::O:::', and was published on April 2, 1896. According to Blitz, the rite was established by Saint-Martin himself in 1767.

"The system of De Pasqually's Elus Cohen underwent a transformation by Saint-Martin, and became the rectified Rite in 10 Degrees, classified in 2 Temples", thus Blitz. In 1782 Martin's Rite was introduced in Germany, according to Blitz. The 10 degrees were transformed into 7 Degrees and the rite was known in Germany as "Reformed Ecossism".

Papus, Chaboseau and the 'Ordre Martiniste'

As stated before, it has probably never been the intention of Louis Claude de Saint-Martin to found an actual order, but the continuation of the S.I. Initiation transmitted from person to person would finally lead to the foundation of one of the most prolific esoteric organizations of the western world, the ORDE MARTINISTE or in English, THE MARTINIST ORDER.

It was P. Gaëtan Leymarie (1817 - 1901), publisher of the periodical 'La Revue Spirite', who arranged a meeting in Paris between Gérard Anacleto Encausse (07/13/1865 - 10/25/1916) aka Papus, and Pierre-Augustin Chaboseau (06/17/1868 - 01/21/1946). Leymarie was a disciple of Allan Kardec (Leon Revail) . Kardec had published in 1857 "Le Livre des Esprits", after which Kardec became a household name in the world of Spiritism (Kardec is important mostly for his codification of the doctrine of spiritual progress through reincarnation, a doctrine which influenced Blavatsky in her Theosophical writings).

Both students of medical science, Papus and Chaboseau discovered that they both had received the S.I.-Martinist Initiation. In 1888 Papus and Chaboseau exchanged Initiations to consolidate their lines of succession. Gerard Encausse (Papus) had received his 'Initiation' from Henri Delage, a few weeks before Delage's death in 1882. Pierre-Augustin Chaboseau was initiated in 1886, at the age of twenty, by his aunt Amelie de Boise-Montmart.

According to Chaboseau the 'Initiation' consisted of an "oral transmission of a particular teaching and a certain comprehension of the laws of the Universe and of Spiritual life, which, in no case could be regarded as an Initiation in a ritualistic form" The quote was found in Chaboseau's 'archive' by his son Jean Chaboseau.

(source : R.A. in "L'Encyclopedie de la Franc-Maconnerie", ed. 2000)

LINES OF SUCCESSION

Pierre Augustin Chaboseau (1868-1946) : Initiated in 1886

Amélie de Boise-Mortmart*

Adolphe Desbarolles

Henri de la Touche

J.A. Hennequin

Abbé de Lanoüe (+, 1820)

Louis Claude de Saint-Martin (+, 1803)

Saint Martin was initiated by Baudry de Balzac in the ELUS COHEN in 1768.

Gérard Anaclet Vincent Encausse (1865-1916) : Initiated in 1882

Henri Delaage (+, 1882)

- unknown -

Msr. Jean Antoine Chaptal (+, 1832)

Louis Claude de Saint-Martin (+, 1803)

A survey of the filiation of the "ORDRE MARTINISTE" ;

Chaptal died in 1832, Delaage was born in 1825, it seems unlikely that Chaptal had initiated Delaage at the age of seven!

<http://pclaurent.free.fr/OM/Pages/OM-filiation.html>

(courtesy of "Ordre Martiniste")

MARTINISM and the MARTINIST ORDER

"Martinism" is generally considered to be a collective noun representing the followers of the 18th century French mystic Louis Claude de Saint-Martin. It is in particular based on the writings of this French mystic. Martinism has also a strong bond with the Elus Cohen of Martinez De Pasqually, as a matter of fact the followers of Martinez de Pasqually (1727-1774) are also known as 'Martinists'. Disciples of De Pasqually follow the technique of theurgic operations, those of Saint-Martin follow the method of inner guidance and illumination, which is known as the "Inner way" or

"Way of the Heart".

Both share the belief of the Divine Glory of Man's Origin - and both have the same aim: to regain that glorious Divinity. In general Martinism is a system of philosophic thought, mainly based on the doctrines of Martinez De Pasqually's. "La Réintégration des êtres / Treatise on the Reintegration of Beings into their original virtues, powers and qualities". On the purpose and aim of the Martinist Order Papus wrote ;

"the Order, as a whole, is especially a school of moral knighthood, endeavouring to develop the spirituality of its members by the study of the invisible world and its laws, by the exercise of devotion and the intellectual assistance and by the creation in each spirit of an all the more solid faith as it is based on observation and science"

To avoid any misunderstanding 'we' usually refer to the followers of De Pasqually as "Martinezists". "Martinism" is in essence a collection of five various rites, orders and groups:

"L'Ordre des Chevaliers Maçon Elus Cohens de l'Univers", founded in 1758 by Martinez de Pasqually

"L'Ordre des Chevaliers Bienfaisants de la Cité Sainte", founded in 1778 by Jean-Baptiste Willermoz, belonging to the 'Higher Degrees' of the 'Régime Ecossais Rectifié', or ' Rite Ecossais Rectifié' (R.E.R. - "Scottish Rectified Rite")

"L'Ordre Martiniste des Elus-Cohens", founded in 1768 by Martinez de Pasqually.

The friends and disciples of Louis Claude de Saint-Martin, the "Unknown Philosopher".

"L'Ordre Martiniste", founded in 1887* by Papus as 'L'Ordre des Supérieurs Inconnus'.

*other sources state 1888.

Papus and Chaboseau decided to create an organization that would serve as a centre of study of 'Martinism' and as a means to propagate the Martinist teachings. At the same time the Order propagated the study of symbolism, cults and mystical traditions through an academy of Science, Art and Social Studies. The 'O:::M:::' would establish a Hermetic school under the name of L' ECOLE HERMETIQUE (see chapter "1896 Societe Alchimique de France"), which "through Arabic, Sanskrit, Greek and Latin undertook studies of Hermetical prime-sources. Papus and his friends also strived towards research into the Divine Sciences as revelation of the history of humanity" (notes on "Martinism", source unknown*). There was an emphasis on the study of Spiritism, Magnetism, Magic and Astrology (in theory and practise) by means of "Scientific experiments". "The reintegration of humanity should as religious subjects through the minds of De Pasqually and Saint-Martin lead onto an original purity. Thus should the ancient Gnostic goal of a closeness between Men and God be accomplished (notes*)).

'Martinism' as formulated by Papus and Chaboseau was ment to be a 'gateway' to Higher Degrees and teachings. Papus also wanted to strive towards the 'unification of all occult orders'; He shared this vision with men like John Yarker and Theodor Reuss. These men were in communication with each other at the time, and there was a 'constant' interchange of documents, charters, and information between them.

According to Papus, the first personal Initiations (1) into the redefined "Martinist Order" date back to 1884. The first Lodges were founded between 1887 and 1890. Actually, the first Lodge was founded by Papus, Josephin Peladan, and Stanislas De Guaita, and was probably located at the "rue Pigalle" where Josephin Peladan lived. The name ORDE MARTINISTE turns up for the first time in 1887. The O.'.M.'. was a fusion of the "Ordre des Elus Cohen" and the "Rectified Rite of

Saint-Martin* ".

As mentioned before, in 1888 Papus and Chaboseau discovered that they were both initiated into the S::l:: Degree. Together they redefined the ORDRE MARTINISTE with Papus acting as its leader. In 1889 the first official proclamation of the ORDRE MARTINISTE is published in the periodical "L'Initiation". In 1891 the order was placed under a Supreme Council of 12 members with Papus appointed as President for life and as Grand Master. The idea of this Supreme Council was developed two years earlier and the Council was originally called "Conseil Occulte des 12 de la Rose+Croix ".

The 12 original members of the "Suprême Conseil de L'Ordre Martiniste" were:

Gerard Encausse (Papus), Augustin.Chaboseau, Stanislas De Guaita, Lucien Chamuel, Francois-Charles Barlet, Paul Sedir (Yvon Leloup), Paul Adam, Maurice Barres, Jules Lejay, Georges Montieres, Jaques Burget, and Josephin Peladan.

The order was officially known as "l'Ordre des Supérieurs Inconnus" (2), the Order of the Unknown Superiors, comprising of three degrees.

"Papus claimed to have come into the possession of the original papers of de Pasqually and to have been given authority in the Rite of Saint-Martin* by his friend Henri Viscount Delaage, who claimed that his maternal grandfather had been initiated into the order by Saint-Martin himself". (Ordre Martiniste des Pays-Bas)

The Martinist Order would soon establish branches all over Europe and America, and was to become a primary focus for Papus ...

* see Waite's commentary on "The Rite of Saint-Martin" in the beginning of the chapter on the M:::O:::

1 On the method of "personal Initiation" ; each member who'd received the S.I. Degree was empowered to form a group, which was pledged solely to conseal the name of the person from who he had received the Order on his own part. The early rituals describe the method as follows: "The diffusion of the Order is like cellular diffusion. One cell never shuts up another, except for a very short period. The mother-cell divides or rather gives birth to cellules, which themselves become 'mothers' in a very short space of time"

2 The O:::M::: was officially called the "Ordre des Silencieux Inconnus" aka "Ordre des S:::l::: , sometimes referred to as "Brethren of the Six Points" (A.E.Waite in "a new Encyclopeadia of Freemasonry")

Gérard Anaclet Vincent Encausse (Papus)

1865 - 1916

Encausse's pseudonym "Papus" was taken from the "Nuctemeron of Appolonius of Tyana" , which was published as a supplement to Eliphas Levi's "Dogme et Rituel de la Haute Magie". "Papus" means "Physician" (of the first hour), after the Egyptian genii of the healing arts.

Papus was born in La Coruña, Spain on July 13, 1865, of a Spanish mother and a French father. His family moved to Paris when Papus was four.

" As a young man, Encausse spent a great deal of time at the Bibliothèque Nationale studying the Qabalah, the Tarot, the sciences of magic and alchemy, and the writings of Eliphas Lévi ". Papus also studied material which came from Charles Nodier, writer, occultist and chief librarian of the famous Arsenal Library in 1824. In 1934 the library was incorporated with the National Library.

Papus became acquainted with a circle of Gnostics, Rosicrucians, and 'older' Martinists, all students of the late Eliphas Levi. "It was amidst this circle that Gerard Encausse was to make acquaintance with HENRI DELAAGE, his initiator, who, in 1882, consecrated the young Encausse with the name 'PAPUS S:::l:::!' ("the Balzac of the Occult and the Russian Sphinx").

About his Initiation Papus' commented :

"a few months before his death, Delaage wanted to entrust 'the seed' which had been entrusted to him at one time; a simple gift consisting of 2 letters and some dots, a summary of a doctrine of Initiation and the 'Trinity' which had illuminated all the works of Delaage. But the 'Invisible One' was there, and its Light illuminated the responsibility entrusted to me, to plant this spiritual Seed in soil where it can and will develop" ("freely" transl. from the original in French)

After his study (1894) Papus starts to work as a physician and as head of the laboratory of the "Hopital de la Charite de Paris" . He had received his "Doctor of Medicine degree" on July 7, 1894, upon submittal of a dissertation on Philosophical Anatomy.

At the same time he started a career as a prolific author. Papus published 160 titles during his life (books, articles etc.). In 1888 he received international recognition with his second publication "Traité Elementaire de Science Occulte" (1).

During his life, Papus was also involved in the publication of several journals, reviews etc. Besides the earlier mentioned "la revue théosophique" and the 'official' Martinist review 'L'Initiation', there were the Le Voile D'Isis (1890, with Détre as editor-1912-), 'LeRéveil Gnostique', 'La Gnose', "le Lotus" (TS) ,"Light of Paris" (Spiritualism), "la Lumière d'Orient" and 'Mysteria' (1913).

Several of the Martinist Order's jurisdictions outside of France published their own Journals ;

1905, publication of the Martinist bulletin "L'Isis" appears in Hungary.

1906, publication of the English version of "L'Initiation" for England appears under the name of "INRI ".

1909, A Martinist newspaper appears in the United States, called "Treshold"

1910, the official review "Isida " is published in Russia.

His meeting with M Philippe from Lyon upsets his vision of the world. From this time on Papus becomes the propagator of Christian Mysticism and "the Way of the Heart", which Saint-Martin called the "Inner Way" . The core of this philosophy, as described by Papus, is published in Papus' The Cardiac or Mystic Path '. Papus deals in this publication with the importance of simplicity and the purification of body, soul and mind in one's spiritual quest. Another text of Papus which reflects the philosophy of the 'Inner Way' is appropriately called 'the Way of the Heart' ;

"I know a simple man who has never read a book and who, nevertheless, can solve the trickiest problems of science better than famous scientists. There are humble people without academic qualifications and medical experience to whom heaven is so accessible that the sick are healed at their request and the wicked feel their hearts melting in loving kindness at their contact".

the complete text can be found at http://www.geocities.com/hiram_abyss/heart.html

A.Philippe Nizier (1842-1905), who used magnetism as a healing-technique, attracted many followers at the time (see Chapter "1850-1900 France"). Among them were occultists like Papus, Marc Haven (Dr.Lalande), Sdir, Phaneg etc. The influence of Maitre Philippe upon the Martinist Order of Papus should not be underestimated! Within some modern-day Martinist Lodges Maitre Philippe is venerated as one of the 'Unknown Superiors'. There are Martinists who claim that 'Papus' was chosen to create the O:::M::: , at the time when he became one of the companions of Philippe. Papus wrote a text called "the Incarnation of the Elect" which is often referred to as 'prove'. Here's the passage which refers to the 'group of Companions' ;

" And I was not allowed to write the mystery of this incarnation when eleven elect passed by the sun to accompany him who came deliberately back on Earth, and the eleven arrived at the sun five years after half the century "

Papus wrote many articles on the ' healing-techniques' of Maitre Philippe. The following phrase is an excerpt from an article by Papus and published in "L'Initiation", of certain experiments on healing-methods of M.Philippe.

At the time of one of my last voyages, the Master instructed me the following practise; I had to "touch" the face of a young girl who had a sister who was ill. The sick child was 2 kilometers away from her sister and me. By means of "touch" and "concentration" the child was cured. This treatment is generally known by many hypnotizers

Papus was known to the poor of the district around the la rue de Savoie in Paris as the 'bon docteur', as Papus treated his patients, that is to say the poor and needy, for free.

When World War I broke out, Papus volunteered to help the casualties. He enters the war as doctor and Head of an ambulance. Due to his work in the notorious trenches at the front, he falls seriously ill and Papus dies on October 25, 1916 at the "Hopital de la Charite de Paris", the same hospital where he had started his career as a physician. Papus was 51 when he died.

Papus' method of treatment often started with an observation of the patient's aura to support his diagnosis. Papus' method of treatment evidently appealed to the Vital Life-Force of the patient. Papus' classified diseases in three 'classes' ;

Diseases of the Body (fevers, traumas)

"Astral" Diseases (tuberculosis, cancer) , can be treated by Homoeopathy and Magnetism

Diseases of the 'Spirit' (epilepsy, hysteria, madness), can be treated with the help of 'Magic'. According to Papus this kind of disease has its root in "Evil", and is therefore not subject to one's Karma. Papus' first actual teacher in the intellectual aspects of occultism was the Marquis Joseph Alexandre Saint-Yves d'Alveydre (1842-1909). As stated in the "History of the FUDOSI-Addendum series", Saint-Yves had inherited the papers of Antoine Fabre d'Olivet (1768 *-1825), one of the great teachers of French occultism. Papus was also a follower of Saint-Yves' concept of Synarchy (see "F.U.D.O.S.I.- Addendum 7" and Chapter "1850-1900 France").

From these days on, Papus would always refer to d'Alveydre as his "Intellectual teacher". Papus considered "Le Maitre Philippe" (Philippe Nizier) as his "Spiritual Master" and Peter Davidson, whom Papus called "one of the wisest of the Western Adepts", as his 'Practical Master'. Papus met Monsieur Phillippe (sometime about 1886-1887) through his fiancée Mathilde. As stated in Part 5 of this 'series' :

At first, it seems that Papus suspected that Nizier exercised "some illicit fascination" over her. When Papus tried to defend her by occult means , the ritual actually backfired when he tried to attack Nizier. "Papus says it was from this instant he recognized Phillippe as his spiritual master (maitre spirituelle)".

Papus was also a great admirer of the works of Louis Lucas, an alchemist and follower of Levi. Papus called himself a pupil of Lucas. His brochure "L'Occultism Contemporain", published in 1887 was dedicated to Lucas. In respect of Papus' Martinist affiliations I think it would be interesting to know more about his relationship with the Italian Martinist Giuliano Kremmerz (1861-1930). Kremmerz' school was supposedly based on Martinism. His branch traces back to the 'school' of Eliphas Levi, and is called "MARTINISMO NAPOLITANO". Kremmerz (2) was an 'old' Martinist, and

an acquaintance of Papus at the time. Many Martinists suppose that Kremmerz exchanged initiations with Papus. According to Andres Kibisa, an Italian Martinist, it would be strange if they did not exchange their lineages. "They were friends, with Papus being in need to strengthen his main line of affiliation, and with kremmerz in possession of a more trustable filiation, it seems to me very odd if they did not exchange their lines of succession !", thus Kibisa (Centro Studi Andrés Kimbisa). Kibisa also refers to another ancient martinist filiation, the only one linked directly (Kibisa's words) to De Pasqually. He refers to Lucien Francois Jean-Maine (Tau Ogdoade-Orfeo I). Maine's relatives were members of the original Cohen-temple in Leogane, Haiti. After De Pasqually's death several members of the Elus Cohen, together with some Masons and Templars, founded the "Les Templiers Noires". Jeane-Maine spent some time in Paris where he met Papus. It is said that he exchanged his M.M. filiations (amongst others) with Papus, for which Jean-Maine received in return such charters as the O.T.O. etc. "Is it possible that Papus, being aware of his heritage, asked to get Jean-maine's line of succession ?".

In 1887 he was also introduced by a F.K. Gaborian into the company of Lady Marie Caithness, Duchess of Pomar, and her circle. In 1882 the Duchess was approached by Mdm Blavatsky, Colonel Olcott, and Annie Besant, to form the French branch of the "THEOSOPHICAL SOCIETY".

* some sources state that D'Olivet was born in 1762. I d

(1) Some of Papus' titles and publications ;

Traité Elementaire de Science Occulte. Carré, 1888

Le Tarot des Bohémiens. Carré, 1889

Traité Méthodique de Science Occulte. Carré, 1891

La Science des Mages. Chamuel, 1892

Qu'est-ce que l'Occultisme? Chamuel, 1892

Traité Elémentaire de Magie Pratique, Chamuel, 1893

Les Arts Divinatoires. Chamuel, 1895

L'Almanach du Magiste, ed. 1895 and ed. 1899.

La Magie et l'Hypnose. Chamuel, 1897

L'Occultisme contemporain. Carré, 1901

Comment on lit dans les mains. Ollendorff, 1902 (2^o ed.)

La Cabbale, Chacornac, 1903 (3^o ed.)

Almanach de la Chance pour 1905

Le Tarot Divinatoire. Libr. Hermetique, 1909

Révisé Le Voile d'Isis (articles from 1891, publ.in 1909).

Ce que doit savoir un maitre Maçon. Ficher, 1910

La Réincarnation. Dorbon, 1912

Premiers Eléments de Lecture de la Langue Hébraïque.Dorbon 1913

Révisé L'Initiation (articles from 1891, publ. in 1914)

Ce que deviennent nos morts, La Sirene, 1918

ABC Illustré D'Occultisme, Dorbon, 1922 (6^o ed.)

Traité Méthodique de Magie Pratique, Chacornac, 1924

La Science des Nombres. Chacornac, 1934

Traité Elémentaire d'Occultisme et d'Astrologie, Dangles, 1936

Papus in the back-room of the "Librarie du Merveilleux", used for

Martinist activities around 1890 ...

(2) Giuliano Kremmerz (1861-1930)

Kremmerz is the founder of the "ORDER OF MYRIAM" and the "ORDINE OSIRIDEO EGIZIO" (EGYPTIAN OSIRIAN ORDER). The "Order of Myriam" (Fratellanza Terapeutico-Magica di Myriam) was mainly a therapeutic school, the OOE was an internal Order dedicated to spiritual and operative alchemy.

Although Kremmerz was a "notorious" occultist, Kremmerz has a lot of interesting material to offer. His connections with a movement where possibly the M.'.M.'. and its ARCANUM ARCANORUM is derived from, are also worthwhile to investigate. Apparently, Kremmerz' first teacher was a Pasquale de Servis, a.k.a. IZAR, and his teachings were

based upon the A.A.-SCALA DI NAPOLI system.

Papus and the Orders & Societies

THEOSOPHICAL SOCIETY

At the age of 23, Papus became a member of the "THEOSOPHICAL SOCIETY". "On October 25, 1887, Colonel Olcott personally announced the election of Papus to the newly formed General Council of the Theosophical Society at Adyar, India and as a propagator of Kiato Buddhism for the 'T.S.' . Papus became a member of Lodge-Isis, founded in July 1887 by Dramard and Gaboriau. In 1888, Papus would already leave the T.S. He had just helped co-founding Lodge-Hermes in October, 1888. Papus "officially" resigned on May 19, 1890. According to many sources, his reason for leaving the T.S. being the dislike of Papus of the Society's emphasis on Eastern Occultism. Some sources even state that Blavatsky and Papus disrespected each other! (Christopher McIntosh). According to Papus' son Dr.Philippe Encausse, his father had always held Blavatsky in high esteem; see "the Balzac of the occult" at: http://members.nbci.com/merlin_21/balzac.htm

GROUPE INDEPENDENT DES ETUDES ESOTERIQUE/ G.I.D.E.E.

Things started to happen for Papus, in 1887 he was also elected President of the "GROUPE INDEPENDENT DES ETUDES ESOTERIQUE".

This association attracted many popular mystics living in France at the time. They were collectively known as "LES COMPAGNONS DE LA HEIROPHONIE". Included were men like Victor Michelet, Josephin Peladan, Paul Sedir, Lucien Chamuel, Stanislas De Guaita, Albert Poisson, Ch.F.Bartlet (Alfred Foucheaux), Gary de Lacroze, Augustin Chaboseau, Phaneg (Descormiers, + 1946), Silva, Marc Haven, Dr.Rozier, Jollivet-Castelot, etc. Many of them were Theosophists, as well as initiated Martinists of one or other chain.

Papus was editor-chief at the time of a theosophical journal called "The Veil of Isis". The "Veil of Isis" was published under the banner of the G.I.D.E.E. (published once a month, between 1890 and 1898). In 1905 the review reappeared. The review continued its publications until 1936 (Chief-editor Charnorac; Charnorac became chief-editor in 1912, the review disappeared during 1914-1918, and reappeared again in 1920. In 1936 the "Veil of Isis" changed its name to "études traditionnelles".

Papus would describe the G.I.D.E.E. as the "Outer court for a greater and higher Initiatic Order, comprising their recruits from this outer and predominantly theosophically oriented association" ("The Balzac of the Occult ...")

This statement of Papus shows the obvious reason why his days in the T.S. would be short-lived. He left to give way to full time concentration on the order that would unite all Martinists. In an article of Papus, published in the "Veil of Isis" of February, 1891, he stated that the G.I.D.E.E. was already "active" for a year, with more then 350 members, a headquarter, library and conference-room included. Other contemporary members were men such as Polti, Colonel Rochas, Lemerle, Abel Haatan, Serge Basset, etc.

There are sources which state that the G.I.D.E.E. was established by Papus with the help of Saint-Yves d'Alveydre (see Chapter "1888 -OKR+C"). Saint-Yves, according to some sources, also claimed to be the Grand Master of the original Martinist Order (??). Whatever the truth is, the collaboration of a man like Saint-Yves d'Alveydre would certainly have attracted many "mystics" to the ranks of a new organization like the "Groupe Independent des Etudes Esoterique". According to various sources (e.g.Koenig) the G.I.D.E.E. also carried a succession of Fabre-Palaprat's "Order of the Temple". Bernard-Raymond Fabre-Palaprat, a physician from Paris, had "restored" the original Templar Order in 1804. The restoration was supported by Napoleon Bonaparte.

The G.I.D.E.E. ("Independent Group of Esoteric Studies") was founded to develop research-centres of occult sciences. The G.I.D.E.E. was later renamed "Ecole Hermetique", the Hermetic School. The "Ecole Hermetique" probably commanded various 'subdivisions' like the "Faculte des Sciensces Hermetique" etc. (see Chapter "1896 Societie Alchimique de France")

Some of the 'professors' and lecturers who were appointed at the "faculty of Hermetic Sciences" ;

Paul Sédir, Serge Basset, Siséra Rosabis, Dr.Rozier , Jollivet Castelot . The Hermetic School was lead by a 'council of improvement' which consisted of ;

Charles Barlet

Papus

Marc Haven

Victor Emile Michelet

Serge Basset

Paul Sédir

The graduated Hermetic students would continue their studies in several Martinist Lodges in Paris ;

- 1) LE SPHINX. The Grand Lodge for general studies.
- 2) HERMANUBIS, lead by Paul Sédir, studies of the Mystic and Eastern tradition.
- 3) VELLÉDA, studies of French Masonry and its Symbolism
- 4) SPHYNGE, reserved mainly for Artistic adaptations.

In 1888 Papus and his friend Lucien Chamuel founded the "Librarie du Merveilleux" and its monthly journal "L'Initiation". Many Occultists contributed articles to the review, some of the lesser known occultists were men such as Villier de l'Isle-Adam, Catulle Mendés, Julien Lejay, Emile Goudeau, Jules Lermina, Eugène Nus

Rodolphe Darzens, George Montiere, Aleph, el F.' Bertrand, Bouvery, René Caillié

George Delanne, Ely Star, Fabre des Essarts, G. Poirel, A. Robert, Rouxel, H. Sausse, G. Vitoux, Vurgey, and many others... the review was "banned" by the Vatican in Rome in 1891 and was put on the Index.

Another review of the G.I.D.E.E. was called "l'Union Occulte de France", and was published in Lyon.

The journal remained in publication until 1914, when World War I broke out. Papus' son, Dr. Philippe Encausse, reconstituted the "ORDRE MARTINISTE DE PAPUS" in 1952, and revived the original journal again.

There exists today even an English version of "L'Initiation", obtainable on the following address: : GERME (USA) - 4287-A Beltline Road, # 330; Addison, TX 75001 – USA ; their first edition, published in 2000, was for the most part a translation of the first edition of the revived L'Initiation of Phillipe Encausse in Januari, 1953.

HERMETIC BROTHERHOOD OF LUXOR

Apparently, Papus was a member of the "Fraternité Hermétique de Louxor", the French branch of the "HERMETIC BROTHERHOOD OF LUXOR". The French branch was headed by François Charles Barlet, who was also a member of the G.I.D.E.E. Certain sources state that Barlet already knew Max Theon (founder of the "H.B. of L.") in 1871 when, supposedly together with Blavatsky, they'd established the "SOCIÉTÉ SPIRITE"(1).

The "Société Spirite" was an organization which studied the teaching of the spiritist

Alan Kardec (2 weeks after its foundation the society would already be disbanded due thru 'difficulties' between Blavatsky and Theon). According to the information given in Koenig's "Ein Leben fuer die Rose" (on Krumm-Heller) Barlet was introduced to the 'H.B.of L.' by Alexander Ayton. Ayton would later join the 'Golden Dawn'. Barlet later joined Theon with his "MOUVEMENT COSMIQUE", an organization which Theon founded around 1900. Barlet was the first editor of the "Cosmic Review", which acted as "mouthpiece" for the 'movement'. Evidently, the H.B.of L. became extinct in France in the final years of the 19th century in preparation for Theon's 'Cosmic Movement'. We know this from a statement made by Barlet in 1908 "... it (H.B. of L.) only ceased in order to pass on the succession to another perfectly vital form". The statement was made in a new magazine Barlet had started, called "L'Etoile D'Orient - Revue de Hautes Etudes Psychiques". The first edition of Jan. 24, 1908 announced the establishment of the "Centre Esoterique Oriental de France". The third edition of March 24 presented an article written by Barlet, "Au Fondateur du Centre Esotérique oriental de Paris, Dr. Albert de Sarâk". The statement regarding the filiation between the H.B. of L. and the "Mouvement Cosmique" stems from the article.

1. The supposed connection between Blavatsky and Theon in Blavatsky's 'Societe Spirite' in Cairo, Egypt in 1871 is attributed to 'The Mother', a follower of Theon's 'Mouvement Cosmique', based on her reminiscences of events which happened 50 years before. Furthermore, the involvement of Barlet in the 'Societe Spirite' seems also unlikely. Barlet was one of the first members of the Theosophic Society in France. René Guenon stated that Barlet hesitated to join the 'H.B.of L.', because of his membership in the Theosophic Society. Barlet asked his initiator, Rev.W.A.Ayton, if membership in the H.B.of L. was compatible with Barlet's membership in the Theosophic Society. Ayton had joined the H.B.of L. in or about the year 1880. Barlet joined a few years later in 1885...

In letters which were written in 1895 by Peter Davidson (Papus' 'Practical Master', co- founder of the 'H.B.of L.' with Max Theon) it becomes clear that Davidson was a member of several orders, among which the "G.I.D.E.E."

Davidson also represented the "ORDRE MARTINISTE" during Davidson's 'American period', in the H.B.of L. colony in Georgia, USA.

In 1889 two Frenchmen, René Caillié (1831 - 1896) and Albert Jounet (1863 - 1923), founded the "FRATERNITE DE L'ETOILE" ("Fraternity of the Star"). Many of their members were Martinists. The Order had a branch of some sort in the USA, which was lead by Peter Davidson, co-founder of the 'H.B.of L.' The Order was 'baptized' "THE MORNING STAR". Apparently, the order published a journal under the same name ("Morning Star" 1), which acted as the 'official journal' of the 'Martinist Order' of Papus for a short period of time....(source: Marcel Roggemans, Belgium).

According to one source, the "FRATERNITE DE L'ETOILE" sprang from circles within the "THEOSOPHIC SOCIETY". This seems rather unlikely, because both Caillié and Jounet, two Christian esotericists, had founded the fraternity "to counter the

'atheistic neo-Buddhism' of the Theosophical Society". Caillé was also a member of the H.B. of L.

Apparently, the "Fraternite de L'Etoile" was dissolved officially at a (Theosophic?) conference in 1927 at the city of Ommen in the Netherlands. There has been an unsuccessful attempt to revive the order in 1982 (??).

The "HERMETIC BROTHERHOOD OF LUXOR" was an occult school which taught their pupils by correspondence. Papus wrote in his work 'Traité méthodique des sciences occultes' (Paris, 1903) :

"The HERMETIC BROTHERHOOD OF LUXOR instructs their members by private correspondence, helping them in their studies and exercises on a personal basis. The organization has many members in Egypt, India, Scotland, France and America...."

Another interesting aspect of the H.B. of L. is its original intended relationship with the "Ordre Martiniste" as foreseen by Papus. The following text is taken from an article written by René Guenon, which was published in the journal "Le Voile d'Isis", in April 1925. The complete translated text of Guenon can be found in the excellent book "The Hermetic Brotherhood of Luxor, Initiatic and Historical Documents of an Order of Practical Occultism", written by J. Godwin, C. Chanel, and J.P. Deveney.

René Guenon, "F.-Ch. Barlet et les Sociétés Initiatiques", Le Voile d'Isis 30/64 (April 1925), 217-221 ...

"Towards the middle of 1888, Barlet resigned from the Theosophic Society, after the dissension that had arisen within the Isis Branch of Paris ... It was also at about this date that Papus began to organize Martinism, and Barlet was one of the first people he called on to form his Supreme Council. It was understood, at first, that Martinism's sole purpose was to prepare its members for entry into an Order that could confer an authentic initiation on those who showed themselves able to receive it; and the Order which they had in view for this was none other than the H.B. of L., of which Barlet had become the official representative for France. This is why Papus wrote, in 1891: "Authentically occult societies still exist, possessing the integral tradition; I call for witness one of the wisest of Western adepts, my Practical Master, Peter Davidson" *. However, this project did not succeed, and they had to content themselves, for Martinism's superior center, with the Kabbalistic Order of the Rose-Cross" (Ordre Kabbalistique de la Rose+Croix)

'Traité méthodique des sciences occultes' (Paris, 1903)

The journal was under the editorship of Peter Davidson. The 'Morning Star' also represented the interests of the H.B. of L. for a while. From 1905 onwards, the journal acted as a vehicle for Theon's "Mouvement Cosmique" in the English speaking world and as the official review of Davidson's Order, "THE ORDER OF THE CROSS AND

THE SERPENT", which Davidson had founded after the 'demise' of the H.B. of L.

ORDRE KABBALISTIQUE DE LA ROSE+CROIX

In 1887 Saint-Yves d'Alveydre introduced Papus to the Marquis Stanislas De Guaita (1860-1898). In 1888 De Guaita, J.Peladan, Oswald Wirth, Papus and others would found the "ORDRE KABBALISTIQUE DE LA ROSE-CROIX" ("officially" the 'OKR+C' was founded by Peladan and De Guaita). The OKR+C would later be 'incorporated' with the "ORDRE MARTINISTE". After the S.I. Degree the Martinist would study the Kabbalah on a 'deeper level' within the "OKR+C".

In 1888 things began to move with regard to the development of the "ORDRE MARTINISTE" as an organization. Especially the "Congres Spirite et Spiritualiste" given in the lodgerooms of the co-Masonic order "LE DROIT HUMAIN" in Paris proved to be a success for Papus and his Martinist Order. The congress gathered both members of established occult- and Masonic orders, as well as independent occultists from all over Europe, America, and Australia. Apparently, In 1889 there were 27 Martinist Lodges in France, 33 in Germany, 36 in America, and surprisingly 9 in Sweden (McIntosh). Finally, in 1891 the Martinist Order was placed under a Supreme Council of 12 members with Papus appointed as President for life and as Grand Master. When Stanislas De Guaita died in 1898, Papus succeeded him as Grand Master of the OKR+C. Papus was the "Deluge General de L'Ordre Kabbalistique de la Rose-Croix" until his death in 1916.

René Guenon speaks about the inactivity of the OKR+C after De Guaita's death in 1898. Guenon states that F.Ch. Barlet succeeded De Guaita as Grand Master of the OKR+C, and "although he had the title, he never exercised its functions effectively. The order, in fact, had no further regular meetings after the death of its founder, and later, when papus was thinking for a moment of reviving it, Barlet, who by now was not frequenting any occultist groups, declared that he was completely uninterested in it ; he thought, and no doubt rightly, that such efforts, resting on no solid basis, could only lead to further failures".

René Guenon, "F-Ch.Barlet et les Sociétés Initiatiques" , Le Voile d'Isis 30/64 (April 1925), 217-221 ...

as translated in "The Hermetic Brotherhood of Luxor, Initiatic and Historical Documents of an Order of Practical Occultism"

EGLISE GNOSTIQUE

In 1888, while working as archivist for the library of Orleans in France, a Jules Doinel discovered an original charter dated 1022, which had been written by Canon

Stephan of Orleans, a schoolmaster and forerunner of the Cathars who taught Gnostic doctrines (He was burned for heresy that same year). Doinel had a vision in which the "Aeon Jesus" appeared, 'He' charged Doinel with the work of establishing a new church. Doinel was a "Grand Orient Freemason" and a practising Spiritist. "In May of 1890 (although specific dates vary) Jules Doinel attended a séance of sorts in the oratoire of the ' Duchess of Pomar (The Countess of Caithness).... It appears that the disembodied spirits of ancient Albigensians, joined by a heavenly voice, laid spiritual hands on Doinel, creating him "Valentinus II, Bishop of the Holy Assembly of the Paraclete and of the Gnostic Church".

Too cut a long story short, the EGLISE GNOSTIQUE was founded by Jules Doinel in 1890. In 1892 Doinel consecrated Papus as Tau Vincent, Bishop of Toulouse. Other Martinists, such as Paul Sedir and Lucien Chamuel were also consecrated by Doinel. These three men 'embodied' the 'nucleus' of the newly build Gnostic Universal Church.

"In 1908 a Gnostic schism occurred: the branch at Lyon under Bricaud took yet another new name; 'Église Gnostique Catholique' (EGC). Then it changed again becoming the EGLISE GNOSTIQUE UNIVERSELLE (EGU). Meanwhile the original Paris Église Gnostique of Paris had been taken over by Leon Champrenaud "Théophane" though it later disintegrated under Paul Genty "Basilides" in 1926"

source: "Stranded Bishops: Ecclesia Gnostica Catholica", by Peter-R. Koenig

<http://www.cyberlink.ch/~koenig/bishops.htm>

In 1911 the E.G.A. became the official church of the "ORDRE MARTINISTE", the EGU was headed (since 1908) by Joannie Bricaud, who was the Patriarch of the Gnostic Church. The EGU would later change its name to "EGLISE GNOSTIQUE APOSTOLIQUE". (see Chapter " 1890 ECCLESIA GNOSTICA APOSTOLICA ").

HERMETIC ORDER OF THE GOLDEN DAWN

In March of 1895 (specific dates vary) Papus joined the "Ahathoor Temple" of the "HERMETIC ORDER OF THE GOLDEN DAWN" in Paris. On May 21, 1892, the Matherses (Samuel Liddell MacGregor Mathers and Moina Mathers / Mina Bergson) decided to leave London and moved to Paris. In Januari 1894, the "Ahathoor-Temple" is consecrated. One source (Hermetic Order of the G.'.D.'. in Florida) states that Papus was a member at the time of consecration. His membership of the G.'.D.'. was short-lived, one year later he would leave the "Hermetic Order of the Golden Dawn". In 1903 the G.'.D.'. of Mathers changed its name to "ALPHA ET OMEGA" , due to a schism within the original order. After Mather's death in 1918, Moina returned to London where she established the "Alpha et Omega III -Temple".

PRIMITIVE AND ORIGINAL RITE OF FREEMASONRY, OR

SWEDENBORGIAN RITE

Well known French researcher Gerard Galtier confirms that in 1901 Papus was chartered by John Yarker (Grand Hierophant of the M.'.M.'.) to open the "SWEDENBORGIAN LODGE - I.N.R.I.". This warrant would be later renewed on March 1906. According to yet another source, Papus established in 1906 contact with "LOGE DU TEMPLE DE PERFECTION I.N.R.I.", which worked under the "Grand Loge Swedenborgienne du Rite Primitif et Original des la Franc-Maconnerie", as well as the "Loge Misraimite".

Yarker (Yarker's successor would be W.Wynn Wescott) was, amongst others, head of the 'masonic' "SWEDENBORG -RITE", the Rite's full name being "Primitive and Original Rite of Freemasonry, or Swedenborgian Rite". The Rite of Swedenborg was an offshoot of "The Illuminated Theosophists", the British branch of the French "Illuminées Theosophes". The Rite was established at the end of the 18th century. Apparently, the rite was reestablished around 1859.

In 1877 John Yarker developed the rite, together with Francis George Irwin and Samuel Petty Leather. The "Rite of Swedenborg" consisted of 3 degrees.

The Non-masonic part of the rite would develop into the "Church of Swedenborg".

According to Reuss' journal, the "Oriflamme"(N° 0 of the Oriflamme, supplement to Die Übersinnliche Welt, January 1902) Papus even belonged to the "Sovereign Grand Lodge of England". It has always been a subject of discussion, whether Papus has ever been a member of 'regular' masonry or not. Besides the "Oriflamme-reference", I've never seen other sources indicating that Papus was a 'regular' mason.

ANTIEN & PRIMITIVE RITE OF MEMPHIS-MISRAIM

According to Christopher McIntosh, Papus received his initiation into the "Rite of Memphis-Mizraim" on the 12th of July 1899.

"He sought to fuse his Martinist order with the various stratas of French mystical-occult masonry", thus McIntosh. Who actually initiated Papus into the M.M. McIntosh does not tell.

Dr.Philippe Encausse, Papus' son, claimed that his father possessed two M.'.M.'. charters which came from Italy, one of the documents dated March, 25, 1907. However,

nothing is known in respect of the actual contents of the documents.

Another charter, presumably dated from 1906, came from the "Antiguo y Primitivo Rito Oriental de Memphis y Mizraïm" lead by Villarino del Villar, a descendant from Giambattista Pessina, successor of Garibaldi, who had united the original "Rite of Misraim" with the "Rite of Memphis" in 1882 (specific dates vary)

In 1908, Papus, Charles Detre (aka 'Teder'), and Victor Blanchard (Papus' secretary at the time- see "1934-1951 FUDOSI-Addendum 6 'Victor Blanchard') organized in Paris, France, an international Masonic Conference, "The Masonic and Spiritualist Congress" ('Congres Maconnique Spiritualiste') at the temple of the "DROIT HUMAIN". The main themes of the congress were Spiritism, Magnetism, Spiritual Masonry and Esoteric Christianity.

Papus received a charter to constitute the "ANTIEN & PRIMITIVE RITE OF MEMPHIS-MISRAIM" in France. "The constituting Letters Patent were sent to Berlin from England on June 24th; they were signed (as 'Peregrinos') by Theodor Reuss, who had travelled to Paris for this purpose. Grand Masters for France [on the 24th of June] were Gérard Encausse "Papus" [33°, 90°, 96°] and Charles Détré "Teder" [33°, 97°, X°]. The Oriflamme for December 1909 also credits Détré with the 33°, 90°, and 95°; According to a letter written by Joannie Bricaud, date 1921, the charter which Papus and Detre received from Reuss did not grant them to found a "Sovereign Sanctuary" at the time. France had to wait until 1919, when the Memphis-Misraim rite was revived after the war of '14-'18. " The 'Humanidad' Mother-Lodge was revived at Lyons in accordance with the 1908 [Reuss] warrant. Thus on the 10th of September Brother Joanny Bricaud was granted a warrant [through Reuss] to establish the French Sovereign Sanctuary of the MM [33°, 90°, 96°], and likewise on the 30th of September activated the French foundation of a "Supreme Grand Council of Confederated Rites, Early Grand Scottish Rite, Memphis and Misraim, Royal Order of Scotland" etc " Joanny Bricaud:

Notes Historique sur le Rite Ancien et Primitif de Memphis-Misraim

Peter R.Koenig ; "the Ordo Templi Orientis phenomenon"

It is stated on the website of the "O.M. des Pays-Bas" that probably on the same occasion Reuss had conferred upon Papus the X* of the O.T.O. for France (X*, 'REX SUMMUS SANCTISSIMUS', the grade for all national Grand Masters of the O.T.O) and that Papus in turn assisted Reuss in the formation of the O.T.O. Gnostic Catholic Church, as a child of the "Eglise Gnostique de France. The information above credits Teder with the X* of the O.T.O. This is confirmed on a charter given to A.Krumm-Heller in 1908 by Reuss. Teder (Charles Detre) co-signs as "Representante en France le Grand Maître General de l'Empire d'Allemagne" of the M.'.M.'.

The source of Papus' M.'.M.'. charter is the 'Jubilee Edition' of the Oriflamme, Schmiedeberg 1912, the official journal of Reuss' orders, at the time (1912) mainly

devoted to the O.T.O. ("ORDO TEMPLI ORIENTIS").

"The "Oriflamme" was published between 1902 and 1914, initially intended as the journal of two of his many inventions, the 'Swedenborg Rite' and an order of Rosicrucians*. When these met with little success, it became the magazine for members of the AASR and MM, but by 1912 it was mainly devoted to the O.T.O." (Peter R.Koenig, "O.T.O.-FAQ").

* The order of rosicrucians was the SRIA offshoot 'Societas Rosicruciana in Germania' which existed from 7.7.1902 to 11.7.1907

A lodge that originally belonged to the "Spanish Rite" became the Mother-Lodge of the French branch of the "Antient and Primitive Rite of Memphis-Misraim". This lodge was named "Humanidad-Lodge", but as stated before, the French branch was not yet an independent 'obedience'.

Apparently, John Yarker, Grand Hierophant of the M.M.rite, was not happy with the activities of Reuss and Papus in France. According to Gerard Galtier in his book 'Maçonnerie Egyptienne' Yarker "nominated George Lagrèze on Sept. 9, 1909 in their place". Lagrèze (mystical nomen- Mikael) apparently never made use of his charter until August 15, 1944, when he appointed Robert Ambelain as a Delegate of Memphis-Misraim (95)*

It is generally known that no Grand Lodge in France or England would accept Papus as a Mason. The Grand Lodges 'feared' that Papus' organization was a quasi-Masonic body of irregular Masonry, which was, certainly at the end of the first decade of the 20th century, not totally untrue. There has been a lot of speculation whether Papus was at any time a member of regular Masonry, probably not. According to Fr.Roggemans we know this from the archives of Papus himself, because there's no mention of an 'official Initiation' into the three degrees of 'regular Masonry'. The Ordre Martiniste des Pays-Bas states that Papus was refused (around 1889) by the Grand Lodge of France, because Papus was involved in Occultism .

We've seen so far that Papus received several charters for the "Antient and Primitive rite of Memphis-Misraim". Apparently, almost all of the French occultists at the time were convinced that Papus derived his Memphis-Misraim authority from the "Spanish Sovereign Sanctuary of Memphis-Misraim".

In the book "I Riti Massonici di Misraïm e Memphis", written by Gastone Ventura

(Aldebaran) and translated into French by Gérard Galtier and Sophie Salbreux, the writer states that most of these charters did not grant any authority at all. It is the 'never-ending story' of the value of all those Masonic documents which were sold at the right price at the time, especially with rites as Yarkers 'Antient and Primitive Rite', "Rite

of Cerneau" etc., and all the everlasting tales of disputes over 'legitimacy'.

In 1910 Papus said the following with regard to his own Masonic charters;

"In my conversations and correspondences with the illustrious Brother Superior John Yarker, Supreme Head of the "Antient and Primitive Rite of Masonry", with Doctor Wescott of the "Societas Rosicruciana in Anglia", with Villarino del Villar, the illustrious Spanish Mason Many of the foreign Supreme Councils have registered me among their Honorary members or as their representatives in France, which I consider an honour".

Regarding the involvement of Martinists with Masonry 'Sar Ignatius' states as follows:

"At the end of the (19th) century, the main Masonic Obediences of France, particularly the Grand Orient, were predominately humanistic and philosophical. On the fringes of mainline Masonry, were smaller Obediences of a more esoteric and spiritual nature. Most contemporary Martinists were associated with one or more of those Rites and High Grades"

In 1913 John Yarker, the 'Grand Hierophant' of the M.'.M.'. , died. Yarker had 'inherited' the rite in 1902. His successor was Theodor Reuss from Germany (Oriflamme, July 1913, p. 2), Yarker's successor in England and Ireland was a Henry Meyer (33*, 90*, 96*). According to various sources Papus inherited Yarker's "Antient & Primitive Rite of Memphis-Misraim".

ROSE-CROIX D'ORIENT

Many Martinists claim that Papus seems to have been involved in a lineage of genuine rosicrucian descendents. Some claim that this lineage contained men like Charles Nodier (1), Eliphas Levi, Count Golitzyn etc. This assertion seems rather doubtful.

Anyway, fact is that Papus was one of the premier members of the OKR+C, of which he would become its president in 1898. George Lagreze (Mikael) was initiated in the "ROSE-CROIX D'ORIENT" by Dimitri-Semelas-Deon, co-founder of the "L'ORDRE DU LYS ET DE L'AIGLE" ("Order of the Lily & the Eagle", see chapter "1914-L'Ordre du Lys et de L'Aigle") in 1914. Lagreze initiated Papus into the "Rose Croix d'Orient".

Thus, in 1913 Papus was known to be connected with Egyptian-and Hermetic Masonry, Gnosticism, Martinism (Elus Cohen and Saint-Martin), the whole movement around the 'Hermetic Brotherhood of Luxor' incl. P.B.Randolph, O.T.O., and the Rosicrucians (' Rose-Croix d'Orient')

1) Charles Nodier (1780-1844) of which is said that he was already involved with a masonic rite called the "Philadelphes" at a very young age. Supposedly, Nodier also had been a member of the Jacobin Club. In the early 19th century (1802, probably) Nodier wrote of his affiliation with a secret society he described as "Biblical and Pythagorean". In 1803 he spent some months in jail after he wrote a critical parody on Napoleon. After his imprisonment he published a book called "La Peintre de Salzbourg, journal des emotions d'un coeur souffrant, suivi des Meditations du cloitre". As a writer Nodier published various titles but one of his most curious and influential works was published anonymously ; "A History of Secret Societies in the Army under Napoleon". In this book Nodier does not clarify whether he is writing pure fiction or pure fact. In any case, Nodier develops in disguised allegories, a comprehensive philosophy of secret societies. According to Nodier, the 'supreme' secret society is called the "Philadelphes", but, as he explains, an oath binds him to make them known under their real name. One of the 'key-figures' Nodier speaks about is "Eliasin". Eliphas Levi spoke also about 'the One who was to come that would be named Eliasi'n. In 1824 Charles Nodier was appointed Chief Librarian at the famous Arsenal Library. "During his 20 years at the Arsenal Library he was able to supply a centre and rallying place to a knot of young literary men of greater individual talent than himself - the so-called Romanticists of 1830- and to colour their tastes and work very decidedly with his own predilections" (source : "Timeline of the Authentic Tradition; 1816-1825). He became "the Source" for such young artists as Victor Hugo, Honoré de Balzac, Dumas, Delacroix, Gerard de Nerval etc. many of these writers (Hugo, Balzac) and painters were Martinists and members of "Hermetic-Rosicrucian Circles" who drew heavily on the Hermetic tradition in their works. Charles Nodier was assisted by Jean Baptiste Pitois, aka ' Paul Christian' . Both men sorted the complete Arsenal library in the 1830's and claimed to have made interesting discoveries daily.

Also at the time, Charles Nodier was elected a member of "The Academy". Nodier was also in contact at the time with Alphonse Louis Constant, better known as Eliphas Levi.

On Januari 27, 1844 , Charles Nodier died. Nodier is also listed as a Grand Master of the highly controversial "Priure de Sion". As stated earlier, The Arsenal Library was incorporated in the National Library of Paris in 1934. The complete original library is incorporated as a special Department of the Bibliothèque Nationale in Paris ...

1891 ORDRE DES SUPÉRIEURS INCONNUS (Ordre des S:::l:::)

short summary on the events leading up to the foundation :

1884; Papus started to initiate candidates into 'Martinism'. In 1887 (specific dates vary +) Papus meets Chaboseau ; developments for a "Martinist organization" were realized. In 1887 the name "ORDRE MARTINISTE" turns up for the first time. Febr., 1889, Official proclamation of the "ORDRE MARTINISTE", published in the review

"I' Initiation". On September 9-16, 1889, the 'CONGRÈS SPIRITE et SPIRITUALISTE INTERNATIONAL' was held in the 'rue Cadet 16, in Paris. On this congress Papus started with his plans for the ACTUAL realization of "L' ORDRE MARTINISTE", as we know the Order today. In 1889 there were already 27 Martinist-Lodges in France, 33 in Germany, 36 in America, and 9 in Sweden. In March, 1891 a supreme council of 12 members was officially installed. Papus founded a Martinist order under the name of "ORDRE DES SUPÉRIEURS INCONNUS" in three

degrees ;

ASSOCIÉ

INITIÉ

ADEPTE

The title of the 3th grade, 'Adept' is known since the beginning of the 20th century as "SUPERIEUR INCONNU"

The Order added on a later date the 4th Degree, being the grade of "FREE ADEPT" date (in 1911 the 4th degree appeared in "L'Initiation") ; the 4th degree is known today as "Free Initiator" or S.I.I. / S.I. IV (sometimes also known as the Unknown Philosopher degree.

+ for the most I've used dates as given by the "ORDRE MARTINISTE DE PAPUS", the original order revived in 1952 by Papus' son, Dr. Philippe Encausse

Another source regarding the degrees of the O:::M::: is Edouard Blitz' Martinist manual "Ritual and Monitor of the Martinist Order". The manual was published on April 2, 1896 by permission of the Supreme Council under Papus. The manual describes the Degree-system as follows :

"THE MARTINIST ORDER - MODERN RITE"

As practised in France in 1887

First Temple :

ASSOCIATE (Philosophic)

INITIATE (Mystic)

S:::I::: (Kabbalistic)

S:::I::: (Administrative)

Second Temple

Vth Degree

Vith Degree

VIIth Degree

- More information on the Degrees and the rituals is given in the Chapter concerned.

Source : "Ritual and Monitor of the M.'.O.'.", Dr.Edouard Blitz, General Delegate of the Supreme Council of the Martinist Order of the U.S.A. , 1ST edit. April 2, 1896

According to Papus and Chaboseau, Louis Claude de Saint-Martin had intended to establish a rite of seven degrees in 1780. These grades were; 1. Apprenti, 2. Compagnon, 3. Maître, 4. Maître Parfait, 5. Elu, 6. Ecossais, 7. Sage. Finally the degrees were reduced to three degrees; Associé, Initié, and Adepti. The third degree eventually became the "S:::I:::", "SUPERIEUR INCONNU" -degree.

As mentioned earlier on in this chapter, "Papus claimed to have come into possession of the original papers of De Pasqually and to have been given authority by his friend Henri Viscount Delaage, who claimed that his maternal grandfather had been initiated into the order by Saint-Martin himself, and who attempted to revive the order in 1887". (source; "Ordre Martiniste des Pays-Bas"). The order mentioned here as being the order of Saint-Martin, is the controversial "Rectified Rite of Saint-Martin". The subject whether Saint-Martin established a rite or not, has always been at all points debatable. Again, as A.E.Waite states at the beginning of the chapter, there existed a rite in the 18th century called "Ecossais Rectifié de Saint-Martin". The rite arose at the time at the "Lodge -or- Chapter of St.Theodore of Metz". But, as Waite explains, the rite was based on the christian legend of Saint-Martin, Bishop of Tours.

Allegedly there lived a man in the 4th century A.D. in France also called Saint-Martin,

which was used as a "historical source" for a masonic body under the name of "Rectified Rite of Saint-Martin" (A.E. Waite "a new Encyclopaedia of Freemasonry").

The Official installation of the first Martinist Council, which consisted of 12 men, was proclaimed in March, 1891. These 12 men were all well known occultists, which knew each other from other esoteric organizations they were involved with. Some of them belonged to the " Fraternité Hermétique de Louxor' (Hbof L) and the"OKR+C", others being Masons of different obediences, mostly Hermetic rites and High Grades.

*except for Oswald Wirth all members of the "Suprême Conseil de la

Rose+Croix" (OKR+C) of 1891 were represented in the Martinist council. I've already explained in a previous chapter that the OKR+C was connected to the Martinist Order. After the Martinist S.I. degree most of the members joined the "Ordre kabbalistique de la Rose+Croix" to increase their knowledge of the Kabbalah.

Both Maurice Barrès and Joséphin Péladan soon left the Martinist Council (Péladan for obvious reasons, see chapter "1888-OKR+C"), and they were replaced by Marc Haven (Dr.Lalande) and Victor-Emile Michelet (1861-1938). Michelet would later found the "ASSOCIATION DES AMIS DE PÉLADAN" (1920 -1) and "ORDRE MARTINISTE TRADITIONNEL" (1931 OMT/TMO).

Right from the beginning the "ORDRE MARTINISTE" proved to be internationally successful.

It is generally known that Papus was a skilful organizer and 'manager' in his time. Like the "THEOSOPHIC SOCIETY" the Martinist Order had branches all over the world. In the 1890's the order had lodges in cities like London (U.K., 2 Lodges), Brussels, Antwerp (Belgium, 3 Lodges), Amsterdam, Muenich (Germany, 3 Lodges), Warschaw, St.-Petersburg (Russia, 2 Lodges), Vienna, Rome, Barcelona (Spain, 3 Lodges), New-York (USA, 37 Lodges), Quebec, Port Saïd, and countries like Panama, Cuba (1), Italy (8), Egypt (1), Argentina (7), Sweden (9), Denmark (1), Bohemia (1), Rumania (1), Switzerland (2), Tunesia (1), Colombia (1).

The following 'Martinist-memberlist' consists of the order's most famous members who were involved in occultism during a period otherwise known as the "La belle époque";

Baron Spedalieri and Maria Rosa Tommasi (Italy), George Montière, Stevenard, Caminade, Gary de Lacroze (also a member of Péladan's "Ordre de la Rose-Croix Catholique et Esthetique du Temple et du Graal"), George Vitoux, Mdm de Wolska, M.Letoquart (New York), Julius Zeier and Gustav Meyrink (Lodge "Der Blauen Stern"), La Plata and Girgois (Argentina), René Philipon (better known under his pseudonym Jean Tabris), Emma Calvé (mistress of Jules Bois, honorary member), Marie-Anne de Bovet, Alfredo Eymerich de Aldao (Spain), Peter Davidson (co-founder of the "Hermetic Brotherhood of Luxor"), Leopold Engel (Berlin, founder of the "World League" in 1893, co-founder of 'Union of German Occultists', co-leader "Ordo Illuminati"), Theodor Reuss (O.I, M.M., O.T.O.), Arnoldo Krumm-Heller ('active' in South-America,would later found the F.R.A.), Alphonso de Wallen , Carl Michelsen and Carl William Hansen (Denmark, Hansen ,aka Ben Kadosh, was Grand Master of the Danish Martinists incl. the Kabbalistic Order of the Rose+Cross), Olga de Moussine-Puchkin, Levchine, Valerius Mouraviev-Amurski, Mdm Golovine (adorer of Raspoutin, all members of the lodge in St.Petersburg, Russia), Pierre Bardy, René Guénon, Demesthenos Verzato (Egypt), Clément de Saint-Marq (Belgium, also a member of Péladan's order and writer of i.a. "L'Eucharistie"), Dr.Edouard Blitz ('Le Souverain Délégate' of the U.S.A.)

source : Marcel Roggemans, Belgium

Other well known Martinists - Novikov, Sar Hieronymous (Emile Dantine), Eliphas Levi, A.E. Waite, H.P. Blavatsky, John Yarker, J.I. Wedgwood, Victor Blanchard, Honoré Balzac, Pamela Coleman Smith, Margaret Peeke, Czar Nicholas II of Russia, Emma Calve *, Harvey Spencer- and Ralph M. Lewis, Jollivet-Castelot, Joannie (Jean) Bricaud, Constant Chevillon, Robert Ambelain, Armand Toussaint, Robert Amadou, Jean Dubuis, Raymond Bernard, Emilio Lorenzo, ...

Rosa Emma Calve was a famous French singer and was made a 'honorary member' of Papus' Ordre Martiniste on November 11, 1892 in Paris. She was also a friend of the priest Saunière (The "Rennes le Chateau" mystery) and mistress of Jules Bois. The friendship between Emma and Saunière is considered to be an "invention" of Pierre Plantard.

The document Emma received (a 'Diplome d'Honneur') can be found at <http://www.rennes-le-chateau.com/Anglais/Calve2.htm>

(- Rennes le Chateau -Emma Calve 'Superieur Inconnu' -)

(1) the "ASSOCIATION DES AMIS DE PÉLADAN" was founded in 1920 by Victor-Emile Michelet, as a 'circle of friends of Péladan'. The association was not an order. Its purpose was to study the works of Joséphin Péladan. Some of their members were ; Mdm Péladan, Gabriel Boissy, Albert de Pourville, G.L. Tautain, Edouard Willermoz, Maurice Venoize and Maurice Gallard.

Speaking of Péladan, not unimportant to know is that Joséphin Péladan was the Grand Master of the 'officially registered' "ORDER OF THE TEMPLE OF JERUZALEM", founded by Jacques de Molay. De Molay's first successor was a Jean-Marc de Larmeny (1314-1324). Péladan's predecessor was H.M. Edward VII, Prince of Wales and King of England (1873-1910). Péladan's successor was H.M. Wilhelm II, Emperor of Germany (1910-1915).

source: Marcel Roggemans, Belgium

In 1893, the Martinists of Lyon received the complete archives of J.B. Willermoz' C.B.C.S., 'Chevaliers Bienfaisants de la Cité Sainte', and the archives of the ELUS COHEN temple of Lyon. Brother Cavernier received the archives from the widow of Joseph Pont, the latter being the successor of Willermoz. Papus regarded the gift as an event of major importance.

In 1908 Papus, with the help of Detre (Papus' secretary) and Blanchard (secretary-general of the congress), organized the "The Masonic and Spiritualist Congress"

(' Congres Maconique Spiritualiste') at the temple of the "DROIT HUMAIN" (French co--Masonic order, 'Ordre Macon Mixte le Droit Humain'), as stated before. One

of the aims of the congress, in all probability, was to establish an international federation of esoteric (masonic) rites and orders. Victor Blanchard referred to it as "the first autonomous Congress of Occultism" in his opening discourse. We know that Papus had a dream to 'unite all orders' under one 'Universal Rite', so to speak. Papus' dream was never actually realized, due to the war which was at hand and his premature death. One of Papus' associates on the Congress, Theodor Reuss from Germany, organized a 'World Congress of Freemasons' in Zurich during the summer of 1920 which was analogous to the congress of 1908. Reuss' main objective was also to establish an 'International Union of Freemasons' (which -also- failed ; see "1934-1951 F.U.D.O.S.I." and Peter R.Koenig's "Veritas Mystica Maxima or ..." at <http://www.cyberlink.ch/~koenig/consider.htm>

In my notes on Reuss' 1920 congress there's a reference (-Robert Vanloo) to Papus federation of orders, under the name of "Federation Maconnique Universelle".

In 1907 Rene Guenon is initiated into Martinism. Rene Guenon is recognized today as one of the great Christian mystics of the 20th century. Before Guenon became a member of the "Ordre Martiniste", he had taken several classes of one of Papus' organizations, probably the "ECOLE HERMETIQUE". He was also initiated into the "Antient and Primitive Rite of Memphis-Mizraim" at the "Humanidad-Lodge 204" on October 25, 1907. On April 10, 1908 Guenon was raised to the 3th degree of Master Mason. Guenon also was also ordained as a Bishop of the Gnostic Church as Tau Palingénius . He was consecrated somewhere between 1907 and 1910, the exact date is unknown to me.

In 1908 on the ' Congres Maconnique Spiritualiste' Guenon was one of the members of the organization. Apparently Guenon left the audience when Papus expressed the concept of reincarnation in his openingspeech, because he considered this concept a false notion. At the congress Guenon received the 30* (Knight Kadosh) and 90* of the M.'.M.'. from Reuss.

Guenon came in conflict with Papus and his associates when Guenon and Victor Blanchard tried to establish a Templar order, "Ordre du Temple Rénové" of which Guenon would be the Grand Commandeur . On March 26, 1909, Papus 'forced' the Martinists to make their choice between Guenon's Templar order and the 'Ordre Martiniste'. The order was short-lived, and Guenon and his followers broke with Papus. Apparently, Blanchard 'broke' with Guenon as well. Guenon did not break with Masonry, on the contrary. At the times, René Guenon was also a close friend of Barlet, of whom Guenon received a considerable part of his knowledge of the teachings of such orders as the Hermetic Brotherhood of Luxor and the OKR+C. Barlet even entrusted Guenon with the insignia and documents of the OKR+C, Ordre Kabbalistique de la Rose+Croix.

In 1925 Guenon meets a L.A. Charbonneau-Lassay. Through Charbonneau-Lassay he comes in contact with various isolated Christian-Hermetic groups. In 1927 Guenon contacted the "FRATERNITE DES POLAIRES" ... (see Chapter "1908 – Fraternite des

Polaires").

In 1911 Bricaud's "L'Eglise Gnostique Universelle" became the "official" church of the Papus' "Ordre Martiniste". The Supreme Council had issued a decree of recognition.

As mentioned before, The intention of the "Ordre Martiniste", as founded by Papus and Chaboseau, was to act as a preliminary order and gateway to Higher Degrees and teachings. We already have seen that many Martinists, who'd received the S::I::-degree, would join the OKR+C to study the Kabbalah and the Occult arts on a higher level (as mentioned before, Papus originally had the 'Hermetic Brotherhood of Luxor' in mind for the purpose).

During Papus' lifetime there existed Martinist Lodges which conferred 'Higher Degrees of a para-Masonic character' (see "The Degrees and Rituals of the 'Ordre Martiniste' "). The desire of Papus and his associates was to return to the "veritable Martinism of the 18th. century", in other words, a Martinist Order consisting of 3 "exterior" Degrees, followed by Higher Degrees which incorporated the "Elus Cohen", and the curriculum of the OKR+C, and "Memphis-Misraim". Also incorporated was Joannie (Jean) Bricaud's " L'Eglise Gnostique Universelle" as the official church of the order.

In 1914 Papus and Teder (C.Detre) approached Dr.Ribeaucourt, Grand Master of the R.E.R., "Rite Ecossais Rectifié" (Scottish Rectified Rite). As stated before, the R.E.R. included Willermoz' "C.B.C.S". , 'Chevaliers Bienfaisants de la Cité Sainte' , which had connections to Baron Von Hund's "Stricte Observance" (Willermoz had implemented the teachings of the E.C. within the rite of "Stricte Observance" in 1777).

They came to an agreement with Ribeaucourt to create a Martinist Grand Chapter, which would be composed exclusively of High Degree Masons. The Martinist Grand Chapter would act as a "bridge" between the O::M:: and the R.'.E.'.R.'.

Unfortunately for the M::O:: Grand Chapter, the war, the death of Papus in 1916, and especially the change of Grand Mastership of the R.'.E.'.R.', brought an end to the initiative of Papus, Teder (Charles Détre), and Dr.Ribeaucourt ...

In 1914 Papus allegedly tried to establish connections with the "L'ORDRE DU LYS ET DE L'AIGLE " ('the Order of the Lily & the Eagle'), founded in Egypt by Maria Routchine-Dupre, also known as Dea, with the help of Dimitri Sémélas-Déon. Eugène Dupré was the head of the O::M:: in Egypt. Dimitri Sémélas (Déon) was the founder of the Rose-Croix d'Oriënt (1912), and the initiator of Georges Bogé de Lagrèze (see Chapter "1914 L'ORDRE DU LYS ET DE L'AIGLE").

Papus' whole life had been centered around the development of the Martinist Order. He created an order, the "Ordre Martiniste" ('L'Ordre des Supérieurs Inconnus'),

he promoted Martinism all over the world and kept the order united during his

lifetime. When Papus died in 1916, the unity of the order died with him

Charles Détre (Téder, 1855-1918) succeeded Papus as Grand Master of the O::M::

Not much is known about the short of Téder's 'reign'. We know that when Jean Bricaud succeeded Téder after his death in 1918 the unity of the order really bursted, but the succession of Papus by Téder was also disputed by several high-ranking Martinists. According to one source, in "l'Encyclopédie de la Franc-Maçonnerie, ED. 2000", Papus even seem to have wished that Ernest Loisele, the Librarian of the Supreme Council, would disband the Martinist Order !

Another 'curious' incident described in the 'l'Encyclopédie R.A.de la Franc-Maçonnerie' , is the appointment of Téder as Edouard Blitz's representative ! Blitz, who left the Martinist Order as Grand Master of the U.S.A., had founded his own order in 1902 (see "the M.O. abroad- America"). According to this source, Téder had also adapted Blitz' Rituals in French before succeeding as a G.M. of the "Ordre Martiniste". This source (R.A.) does not mention the date of the supposed adaption of Blitz' rituals.

We know for a fact that the definitive rituals of the "Ordre Martiniste" were written by Téder in 1913, and according to some sources Téder's version was based on the hand-written rituals of François-Charles Barlet (see "The Degrees and Rituals of the 'Ordre Martiniste' ").

The original intention of Papus and his associates was to create one central Order which unified all Occult orders in the spirit of John Yarker and Theodor Reuss.

The Martinist Order Papus created with its 'original' three degrees was ment as a preliminary order to "to prepare its members for entry into an Order that could confer an authentic initiation on those who showed themselves able to receive it ". In 1888 the "Higher Order", as foreseen by Papus, was the "Fraternité Hermétique de Louxor", the H.B.of L. Eventually, for reasons unknown to me, the "Higher Order" became the "Ordre Kabbalistique de la Rose+Croix", the OKR+C.

In 1893 the Martinist Order had obtained the original archives of Willermoz' C.B.C.S. and the archives of the "Elus Cohen" of Lyon. Later on Papus also incorporated the Memphis-Mizraim rite into his organization-system. The whole 'Rite' was connected with the L'Eglise Gnostique Universelle, the Gnostic Church which acted as the "official"church of the "Ordre Martiniste", thus creating a Martinist Order which had High Degrees of an Occult character, which were connected with practical Kabbalah and Esoteric Masonry... At the end of his life Papus had created an order which reminded of the Martinism of the 18th century, a system which incorporated Occult High Degrees ::::

When Papus died the M*O* had more than 160 regular Lodges all over the world.

The M:::O::: Abroad

RUSSIA

In 1901 Papus visited Russia, accompanied by his 'spiritual teacher', Maitre de Philippe (Anthelme Philippe Nizier, 1842-1905) from Lyon. Together they visited Czar Nicolas II of Russia. In 1900, supposedly, Maitre Philippe had already been in contact with Grand Duke Wladimir through Papus. Whether Papus did initiate the Czar is not sure, because Martinism had already been introduced in Russia by Prince Kourakine. Saint Martin's first propagandist in the 18th century was Johann Georg Schwarz, who was born in Transylvania and who sought to reorient the Russian (masonic) lodges on the basis of both the Rosicrucian system and Saint-Martin's Lyons Reformation. Saint-Martin's philosophy had been quite successful in Russia at the time, due to Saint-Martin's affinity with the theosophical philosophy of Jacob Böhme.

Kourakine had been initiated into Martinism by Louis Claude de Saint-Martin, when Kourakine represented his country in France as a diplomat. Kourakine introduced Martinism in Russia as the initiator of Nicolas Ivanovitch Novikov (1744 - 1818). Nicolai Novikov was a writer, publisher and dignitary of French Masonry and of the Rosicrucians (18th century German Gold-and Rosycross) in Russia.

Nevertheless it is quite possible that Papus initiated the Czar into his "Ordre Martiniste". According to James Webb in "the Occult Establishment", Papus installed the Czar as the head of a Martinist Lodge.

Papus served the Czar and his wife, Czarina Alexandra, both as physician and occult consultant. According to the "Ordre Martiniste des Pays-Bas" Papus "allegedly conjured up the spirit of Alexandre III, Czar Nicholas' father, who prophesied that the Czar would meet his downfall at the hand of revolutionaries. Papus allegedly informed the Czar that he would be able to magically avert Alexander's prophesy so long as he was alive (Czar Nicholas was executed in 1917, 141 days after Papus' death). Papus would visit Russia again twice, in 1905 and 1906. "During their later correspondence, Papus warned the Czar and his wife a number of times against the influence of Rasputin. In 1910 Dr.Czinski is appointed Sovereign Delegate of the Russian Martinist Order. The advisor of State, Gregoire Ottonovich de Mébés presides over the opening of a new Lodge in St.Petersburg.

AMERICA

In America the Order was represented by Edouard Blitz, who was the "Souverain Délégate" for the 'Ordre Martiniste' in America. Blitz was born in Belgium and was a Jewish emigrant, descending from the 'old' Martinists. Blitz was also an initiate of the 'Chévaliers Bienfaisants de la Cité Sainte' and the 'Memphis-Misraim Rite'. He was the direct successor of the 'Elus Cohen', being the successors of Antoine Pont in America. On June 21, 1902 Blitz broke with the Martinists in France and founded the "AMERICAN RECTIFIED MARTINIST ORDER". It is said that Blitz did not want to be associated with a Martinist Order that had 'changed' to a quasi-Masonic rite. On June 2, 1902 a General Convocation was held in Cleveland, Ohio, where an official 'Manifesto' was issued by Blitz' Council. The 'American Manifesto' referred, amongst others, to certain hidden Grades within Blitz' Rite "which came out of that marriage between Martinism and the Rite of the Strict Observance", thus A.E.Waite in his 'Encyclopaedia of Freemasonry'. After the foundation of the "Ordre Martiniste" with its three Degrees in 1891, through the years the O:::M::: would develop into an order which also conferred higher degrees upon their members. Being a 'regular' Mason himself, Blitz did not want to be associated with an order that could be considered clandestine by regular, legitimate Masonry. Blitz was replaced by Margaret B.Peeke, who was chosen by the 'Supreme Council'. After the 'American Manifesto' was published, the Supreme Council in Paris replied with an 'Edict from the East' which was published in a periodical called "Star in the East". The Edict 'rectified' certain decisions of the former President and his Delegates and furthermore there was an official announcement regarding Peeke's authorization as 'Inspectrice Générale de l'Ordre pour les Etats-Unis' (Inspectress-General).

Blitz' "American Rectified Martinist Order" was only accessible to Masons. Both branches became extinct in the first decades of the 20th century. Blitz proclaimed he held a direct lineage to De Pasqually and Saint-Martin, through the R.E.R. (Régime Écossais Rectifié or "Rectified Scottish System), which included the C.B.C.S., and the "Ordre Interieure", which were transmitted by the 'Grand Priory of Helvetia' in Geneva, Switzerland. The date of Blitz' death is not known exactly. According to Papus' son, Philippe Encausse, Blitz died somewhere between 1920 and 1924. Another occultist which helped introducing Martinism to America was, as mentioned before, Peter Davidson of the Hermetic Brotherhood of Luxor. Davidson represented the "ORDRE MARTINISTE" during his 'American period' in the H.B.of L. colony in Georgia, USA. He also published a journal for the members of the Fraternite de L'Etoile, of which Davidson was the head of the American branch. Apparently this journal, the "Morning Star", acted as the official journal of the Martinist Order in America for a short period of time... As mentioned before, in 1909 the official Martinist journal in America is called "Treshold".

ENGLAND

Not much is known of the English Martinists at the time, except for some information A.E. Waite is giving in his book "A new Encyclopaedia of Freemasonry" (about 1920). According to Waite, The English Martinists broke with the Supreme Council in Paris for

similar reasons as Blitz's. This happened "during the course of 1902", thus Waite. An "INDEPENDENT AND RECTIFIED RITE OF MARTINISM" was 'officially' constituted. The English "Rectified Rite" differed from Blitz' Rectified Rite by the fact "that it sought no recognition in Masonic circles and initiated both sexes. It remained, however, in full sympathy with the Rectified Order, as this was being propagated in America". The Rite made use of transmuted Rituals and was divided in Three Degrees ;

RITE OF DEDICATION

CEREMONY OF THE TRESHOLD

RITE OF ORDINATION or of WARRANT

According to Waite, the English Rectified Rite appeared not to be successful and seemed "to have fallen asleep ..." Waite was, amongst others, a Martinist. He probably received his "initiation" by communication. Later on in his life, Waite went to Switzerland to receive initiation into the CBCS , through the help of Edward Blitz, himself a CBCS initiate . According to the introductory pamphlet of Trophimus' Rose-Croix Martinist Order (Greely, Colorado) Dion Fortune was also associated to Martinism (Dion Fortune, member of Mather's "Alpha & Omega", after which she founded the "Society of Inner Light"). There also some 'evidence' that William Wynn Wescott (S.R.I.A., one of the founders of the "Hermetic Order of the Golden Dawn) had received the S.I. degree. The following text is from R.A. Gilbert's "William Wynn Wescott and the Esoteric School of Masonic Research";

" A note of 1895 in John Yarker's hand (now in The Yarker Library at Maida Vale) refers to 'the English version of the Order of (Le Philosophe Inconnu) Louis Claude St. Martin in Three Grades 'Ethical' Translated by W. W. Westcott 1880/1893 from mss. of 1778'. The note adds that 'Dr. W. W. Westcott, a member of the Three Grades of the ethical Order of St. Martin, has permission to give them, without fee to anyone he deems suitable'. This is clearly a reference to L'Ordre Martiniste, which was founded in 1884 by the French occultist Papus (Dr. Gerard Encausse) and the rituals of which were produced between 1887 and 1890. If Westcott was translating Martinist texts in 1880 they were unlikely to have been rituals" (R.A.Gilbert)

GERMANY

On May 9, 1898 a covenant was signed which confirmed an alliance between the Martinist Order and the Illuminati Order of Leopold Engel from Germany. One of the members of the I.O. was Reuss. Both reuss and Papus were members of the T.S. at the time.

On June 24, 1901 Papus chartered Theodor Reuss as Grand Master for Germany. The title Reuss received as Head of the German Martinists, was Inspecteur Spécial, I.'.M.'. , the original warrant ;

Ordre Martinist

Theodor Reuss

Par la Présente Le F.'. Theodor Reuss de Berlin est autorisé à Représenter L'ORDRE à titre de:

Inspecteur Spécial (I.'.M.'.) avec siège à Berlin

[24 Juin 1901] [sign. Papus]

transl.;

Martinist Order

Theodor Reuss

by these presents Brother Theodor Reuss of Berlin is authorised to represent the ORDER under the title of: Inspector General (I.M.) with his seat at Berlin... 24th of June 1901 ... Papus."

It is said that Reuss used a visiting card during the war (14-18) which described him as A.C.Reuss "Honorary Professor at the High School for Applied Medical Science (University of France)". Reuss probably referred to Papus' centre for Higher Learning, one the institutions Papus had established. It seems that Papus' institutions for 'alternative' medical science at the time were known abroad. Another German living in South-America, Arnoldo Krumm-Heller, contacted Papus in 1897 for advise. Krumm-Heller, 18 years of age at the time, had discovered his abilities as a healer and a psychic at a young age. In 1906 he would take part in certain 'scent-experiments' under the leadership of Papus in Paris.

Papus made Krumm-Heller a 'Honorable Member' of the 'SUPREME CONSEIL d'INITIATION, ORDRE HUMANITAIRE ET SCIENTIFIQUE POUR LE DEVELOPEMENT DES ETUDES ESOTERIQUE DE L'ORIENT'. On Januari 24, 1908 an announcement is published in the first edition of Francois-Charles Barlet's spiritualistic journal "L'Etoile D'Orient - Revue de Hautes Etudes Psychiques" regarding the foundation of "Centre Esoterique Oriental de France".

In 1908 Krumm-Heller apparently was appointed one of the "Delegues Generaux de l'Ordre en Occident", as a delegate for Germany in Paris.

Barlet was the representative in France of a Albert de Sarâk, a well-known conjuror and swindler at the time. De Sarâk headed the "CENTRE ESOTÉRIQUE ORIENTAL". In 1902 he had founded the "Oriental Esoteric Center of the United States of America, under Obedience to the Supreme Esoteric Council of the Initiates of Tibet ". Krumm-Heller was already made a member of the "Initiates of Tibet" in 1902. Barlet joined in 1907, becoming its President for France. But Sarâk was under heavy attack from the esoteric community. Both Barlet and Krumm-Heller left the disreputable organization at the end of 1908.

Krumm-Heller was initiated in the "Ordre Martiniste" but the date is unknown (between 1905-1910 probably). It is stated that he was a Martinist (Membre Titulaire) of Lodge "Hermanubis" , registernumber 192 .

Source; <http://www.diax.ch/users/prkoenig/books/rose.htm>

"Ein Leben fuer die Rose" Peter R. Koenig

At the end of the first decade Krumm-Heller started to establish Lodges in several countries of South-America under the jurisdiction of Papus. Krumm-Heller was also a member of the OKR+C. In 1927 he would found his own order, the " Antique Ordo Rosea Crucis", which is known today as the "FRATERNITAS ROSICRUCIANA ANTIQUA".

BELGIUM

The first Martinist Lodges in Belgium were founded in 1892. Brussels' first and main lodge was Lodge 'KVMRIS'. The Lodge was lead by Francis Vurgey and Nicolas Brossel, the latter being its President. Evidently the Lodge also represented the Belgian branch of Papus' G.I.D.E.E. ("Independent Group of Esoteric Studies"). According to Koenig, the G.I.D.E.E. (its Belgian branch included) carried a line of succession of Fabré-Palaprat's "Order of the Temple" (1). The Templar-lineage is confirmed by several sources. As a matter of fact, some state that the KVMRIS-Lodge was directly linked to Fabré-Palaprat's Templar Order. After Fabré-Palaprat's death in 1838, the neo-Templar Order slowly died out under the direction of a small group of French and Belgian noblemen. According to these sources, the Orthodox Templar order died out, but some sort of 'Primitive Christian Church' ("Johannites") that was attached to the neo-templars continued its activities in secret. At first the members of the "Order of the Temple" had professed the Roman Catholic religion, but in or about the year 1814, Fabré-Palaprat had obtained possession of a manuscript copy of a "spurious Gospel of St.John, which is supposed to have been forged in the 15th century". Fabré-Palaprat used the Gospel, together with an introduction and commentary called the "Levitkon" which was said to have been written by Nicephorus, to compose a liturgy. The Order established a religious rite which they called "Johannism", or "Johannite Church". Their

church propagated the idea of an "alternative" Apostolic succession from John through the Grand Masters of the Templars. When the "Order of the Temple" was disbanded, the "Johannite Church" continued its activities and it is said that out of this church, which was lead by French and Belgian noblemen, evolved a circle of men which would finally establish Lodge KVMRIS. The Gnostic elements which influenced the works of such lodge-members as Clement de Saint-Marcq were part of the doctrine of the Johannite church.

Papus payed several visits to Brussels by reason of profession. On May 25, 1892 Papus was invited as a guest of the ULB university (Université Libre de Bruxelles) on a conference of Hypnosis. Three days earlier, on May 22, Papus visited Lodge KVMRIS. Together with the Lodge-members Papus payed a visit to the statue of Van Helmont in Brussels (Jan Baptista Van Helmont, 1580-1644 ; Alchemist *). After his visit to the conference at the Université Libre de Bruxelles, Papus visited the Antwerp Lodge 'VISCVM', which was lead by Rosport, on May 26. Papus returned on the same day to Brussels where he met the mayor of the city at the time, M.Buls.

The Brussels Lodge 'KVMRIS' was very active in the last decade of the 19th century, until Verguy sended in his resignation to devote his time to personal research. Francis Verguy was also a member of Peladan's "ORDRE DE LA ROSE-CROIX CATHOLIQUE ET ESTHETIQUE DU TEMPLE ET DU GRAAL" and a friend of Emile Dantinne ('Sar Hieronymus'). At the time of the 'decline' of the Brussels Lodge, a new Lodge was established in Liège/Luik (near the Dutch- and German border in the east of Belgium) under the authority of Fievet. This was Lodge 'POLLUX'.

Rosport, who lead Lodge 'VISCVM', left Belgium and went to Congo (a Belgian colony at the time). Rosport died on Januari 10, 1895. One of the 'Secretaries' of Lodge 'KVMRIS' was Clément de Saint-Marcq (aka Georges Mickaël or Mikaël d'Ams).

Clément de Saint-Marcq was also a member of Peladan's Order (shortened, 'Ordre de la Rose-Croix Catholique du Temple et du Graal') and member of Doinel's Gnostic Church. Saint-Marcq was a 'chevalier' ('Knight') in Peladan's order. In 1906 Saint-Marcq's Gnostic text " L'Eucharistie" was published (2), a text which made a deep impression on Theodor Reuss. When Rosport left Lodge 'VISCVM' in Antwerp, Saint-Marcq became his successor. Meanwhile, Lodge 'KVMRIS' was disbanded. The Martinist movement in Belgium started to decline, soon many members would leave the order. Many of those who left joined the "Theosophical Society", with the exception of Fievet of Lodge 'POLLUX'.

In 1912 a Armand Rombauts received a charter from Papus' order to establish a Martinist-Lodge in Belgium. Rombauts purpose was to immediately establish a 'Grand Loge Nationale de Belgique' with the significant name "I.N.R.I.". Finally, in 1918 after the war was finished, The Martinist Order of Belgium became under the responsibility of Rombauts.

Rombauts would play a major role in the foundation of the F.U.D.O.S.I. in 1934.

<http://www.geocities.com/roggemansmarcel/milko.htm> ('1934-1951 F.U.D.O.S.I.)

* Jan Baptista Van Helmond, a Flemish physician and Alchemist- follower of Paracelsus, was the first to postulate the existence of gases distinct from air. This brilliant Belgian scientist also showed that plants are composed only of water. His works were published posthumously in 1648 as *Ortus Medicinae* (his son).

(1) At the time of the foundation of Palaprat's Templar Order, there were many speculations on the origin of the order. Palaprat was convinced that the order was a direct descendent of De Molay's original Templar order. In "History of Freemasonry" (1882-1887), R.F.Gould writes "It is immaterial whether the French 'Order of the Temple' is a revival of 'La Petite Resurrection des Templiers,' -- a licentious society established in 1682 -- or an offshoot of the lodge 'Les Chevaliers de la Croix,' 1806....."

Many modern-day 20th century Templar-orders have a direct lineage to Palaprat's 'Order of the Temple' which was originally founded in 1804.

"L'Eucharistie" by 'Chevalier' Clément de Saint-Marcq , published in 1906. "The Eucharist" was considered by Theodor Reuss to contain the ultimate secret of the OTO, "the traditional practice of the sacred spermatophagia, glorified as being the sole method of seizing God, to unite with him, to live in a saintly perfection. God is the universal soul " (adapted from Saint-Marcq). the complete text can be found at Peter Koenig's website at: <http://www.cyberlink.ch/~koenig/eucha.htm>

There exists another edition of the text, most probably the original version, the Pangenetor edition, dated Antwerp 1907 (this date is supported by a reference to the pamphlet by Reuss in his "Parsifal and the Unveiling of the Secret of the Graal"). The introduction of the Pangenetor edition is written by Jean Mallinger

"In May 1934, in a philosophical group which I was moderating at the time in Brussels, I officially invited a noteworthy visitor, a speaker of talent and a distinguished humanist. It was the Chevalier Clement de Saint-Marq, former Commander of the Place Forte d'Anvers (The Fortification of Antwerp) and director of an important spiritualist society.

He forwarned us that the subject of his lecture was important, sensitive and most certainly controversial; it would give rise to an exchange between resolutely contradictory viewpoints. Such proved indeed to be the case, and each remained steadfast in his opinions. The text of his expose' was published in pamphlet form and we are publishing here below its complete development. It will evoke curiosity with all, anger with some and prudent approbation with others. Here it is. We shall speak of it again!"

Jean Mallinger, Esq.

Richard Jessel and Frater Y.V., Translation

Pangenetor Lodge Publications 1995

(source : M.Evans/Malwgwyn)

The Degrees and Rituals of the 'Ordre Martiniste' and the Martinist Seal

In March 1891 the SUPRÉME CONSEIL DE L'ORDRE MARTINISTE was officially installed and a Martinist order under the name of "ORDRE DES SUPÉRIEURS INCONNUS" was founded. The Martinist Order presented itself as "Order of Christian- or Spiritual Knighthood ". The "ORDRE DES S.'. I.'. " consisted of three Degrees.

Whatever the truth is, there are no official documents or papers which proves the existence of a historical Martinist Order lead by Louis Claude de Saint-Martin. All statements and 'proof' regarding the 'original' Martinist Order of Saint-Martin rested on the authority of Papus. Both Papus and Chaboseau claimed to be initiated as a Martinist. Papus by Delaage, and Chaboseau by de Boise-Mortmart.

Papus stated regarding his "initiation" that all that he ever received were some letters and some points. Papus evidently refers to the S.'.I.'. , of which he created the Martinist "Labarum " , a symbol comprised of the letters S and I, an equilateral Cross, and six dots (2*3 dots)

Papus'Labarum

"a simple gift consisting of 2 letters and some dots, a summary of a doctrine of Initiation and the 'Trinity' which had illuminated all the works of Delaage"

THE LABARUM

"The opposition of the 2 Letters, and the opposition of the 2 Triangles reveal to every perspicacious eye, the 2 Columns in their active (letters) and their passive (points) opposition ; verical and horizontal opposition ; the key of the symbolism of the Cross"

Papus speaks highly of his initiator Delaage, who's, to say the least, not well known in the occult circles of today. Henri Delaage wrote a number of books of which "Doctrines des Sociétés Secrètes", published in 1852, is probably the most well-known.

Papus exchanged initiations with Chaboseau, the reason being an uncertainty about one of the "initiated" in the lineage of Papus (it was unknown who initiated Henri Delaage). This statement was made by Chaboseau himself in an interview by Gerard van Rijnberk, published in his book on Martinez de Pasqually.

When we take a look at what Pierre-Augustin Chaboseau has to say about his

Initiation into Martinism, it becomes clear that before the existence of the "Ordre Martiniste" as founded by Papus, the followers of Louis Claude de Saint-Martin did not make use of an elaborate Initiation-ritual, as a matter of fact, there (probably) existed no such thing as a written ritual including instructions etc. at all.

Chaboseau on his initiation by his aunt, Amélie de Boise-Mortmart ;

The Initiation consisted of an "oral transmission of a particular teaching and a certain comprehension of the laws of the Universe and of Spiritual life, which, in no case could be regarded as an Initiation in a ritualistic form"

(Jean Chaboseau in "L'Encyclopedie de la Franc-Maconnerie", ed. 2000)

Chaboseau is very clear in his statement when he says that the 'initiation' "in no case could be regarded as an Initiation in a ritualistic form".

Furthermore, Chaboseau stated that most of the oral teachings he (and Papus) received were written down in a notebook. These teachings became the basis of the Associate-degree (1st degree) of the O*M* (and, according to Elias Ibrahim, in the original French T*M*O*, Ordre Martiniste Traditionelle, which was lead by Chaboseau until his death in 1946). By the way, Jean Chaboseau (son of A.Chaboseau..) apparently stated, after the Supreme Council voted against Jean Chaboseau's nomination as Grand Master of the Ordre Martiniste Traditionnel, that his father's filiation through Amélie of Boisse-Mortemart did never exist !!!

source: website "Les Maitres Passes" -'Groupements ou Ordres' at <http://www.chez.com/crp/marti/groupordres.htm>

Outside the Martinist order(s), Papus' Ordre Martiniste is often looked upon as an independent established organization, and not a continuation of the original Société des Intimes" (Society of Friends), followers of Saint-Martin, and/or De Pasqually's "Elus Cohen". With regard to "Martinezism" even most of the Martinist Orders do not claim any filial authenticity. Famous French Martinist Robert Amadou stated in his publication "Documents Martinistes"

"Nobody, to our knowledge, holds today the Cohen succession, neither within any Order, nor in an individual way". One could add to Amadou's statement that there is a "historical" connection between the ELUS COHEN and the R.E.R. of today ("Régime Écossais Rectifié" or "Rectified Scottish System").

"Because of the underlying Elu Kohen = Martinist theory derived from DE PASQUALLY, the R.É.R. has always been considered as 'the other side of the Martinist mountain', despite of its modern masonic warrants (from Switzerland)".

Marc Jones "What is B.B.C.S.? What is R.E.R."

We know that Louis-Claude de Saint-Martin did not confer any degrees or made use of any system. He (probably) used a form of initiation which is known as 'personal

Initiation'. Saint-Martin employed the biblical "laying on of hands" upon the initiate.

"The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our Divine Redeemer. There is no other mystery to arrive at this holy initiation than to go more and more down into the depths of our being, and not let go until we can bring forth the living, vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within us and without us naturally". ((LC de Saint-Martin)

The actual 'Initiation' did not employ any kind of ritual or 'form'. It is generally believed that Saint-Martin performed a simple personal initiation upon his disciples, nothing elaborate. In Martinism this process is referred to as "transmission". But this is something we presume, because there's no public proof available "that anything of this kind transpired, neither from the pen of Saint-Martin nor from any of his admirers, who numbered in the thousands throughout Europe" ("Martinist Initiation" by Sar Ignatius). Supposedly, Saint-Martin's initiation conferred the quality of "Unknown Superior", S.'.I.

However, as mentioned earlier, both Papus and Chaboseau stated that Louis Claude de Saint-Martin had intended to establish a rite of seven degrees in 1780 (see"1891- Ordre des Supérieur Inconnus"). Again, the claim rests solely on the authority of both Papus and Chaboseau.

When the Martinist Order was 'officially' established in 1891, the "Ordre des S.'.I.'. " was comprised of three Degrees. There's some confusion about the actual "1891- title" of the third Degree concerned. In general, the sources will present the following names of the degrees ;

ASSOCIÉ

INITIÉ

ADEPTE

A.E. Waite's "Encyclopaedia of Freemasonry" * presents the following degrees, in English ;

ASSOCIATE

INITIATED MARTINIST

INITIATOR

* At the time of publication, at the beginning of the 20th century, Waite's "Encyclopaedia of Freemasonry" was sabled down by the Masonic scholars for its 'inaccuracies', amongst others. A.E. Waite was a member of the "Hermetic Order of the Golden Dawn" and later founded his own (Christian-Kabbalistic) version of it, the "Fellowship of the Rosy Cross". In 1902 he joined Freemasonry. Waite wrote numerous books on Hermetic subjects and is considered doubtful as a researcher by many of his 'colleagues'...

The last source i'll mention, is Edouard Blitz' "Ritual and Monitor of the Martinist Order" of 1896. This publication was 'officially' recommended "to the favor of the Brethren of the Martinist Institution wherever dispersed" by the President and Secretary of the Supreme Council of 1894 in Paris, Dr.Papus and Jacques Burg. Therefore it's a valuable and reliable historical referencebook concerning the Martinist rituals, symbolism, and doctrines as used (probably) by the O*M* at the time. Blitz speaks of a Martinist system of Degrees which through its history has been reduced into "three essential" and "four accessory Degrees of application". In his "Tableau of the transformations of the Martinist Rite", Blitz refers to three Rites which preceded the "Martinist Order- Modern Rite", as Blitz calls the O*M*. These rites were The Elus Cohen of Pasqually (1750), the Rectified Rite of Saint-Martin (1767) and the Refor'd Ecossism of Saint-Martin, as practised in Germany in 1782, thus Blitz.

Blitz' 3 'essential' Degrees are (as worked in France in 1887) ;

ASSOCIATE (Philosophic)

INITIATE (Mystic)

S:::I::: (Kabbalistic)

S:::I::: (Administrative)

As one notices, Blitz also mentions the "Administrative-Degree" (S:::I:::-Administrative), as a side-degree. This was given to S.I.-members, who were willing to help their Lodge on a 'administrative-level'. The mentioning of the "S.I. Aministrative Degree" undermines (at least on paper) the general assumption within the 'Martinist-movement' that the 'Administrative-Degree' did not exist at the time of Papus ; "1975 12 20, the administrative rank of S.I.G.I is removed, since it was not existing at the time of Papus" ('Probationary Degree- text of instruction' 24 pages, addressed to the M*O* of Chile by the President of the M*O* of Paris).

The first three degrees belonged to the "First Temple". Blitz also refers to Degrees

belonging to the "Second Temple". This 'proves' that there already existed (again, at least on paper) Higher Degrees within the "Ordre Martiniste", before the foundation of the Supreme Council of the O.'.M.'. These "accessory Degrees of application" were ;

Vth Degree

VIth Degree

VIIth Degree

Blitz does not 'name' them, he just refers to these grades as being the fifth, sixth, and seventh Degree. Could these degrees refer to the grades of the "Fraternité Hermétique de Louxor", the H.B.of L. , as was Papus' original intention ? This is, of course, just a speculation. It also could be a reference to the "Elus-Cohen" degrees, who knows (Blitz was, after all, the successor of the E.C. for America).

The 'Martinist system of -essential- degrees', as worked within the "Ordre Martiniste", is in fact one 'Initiation' divided into three parts. As mentioned before, Saint-Martin only 'spoke' about one initiation, the 'Supérieur Inconnu'. The first two degrees are a 'preparation' for the third Degree, the S.I. -Degree. According to Papus, "there is only one Degree, that of S.I." The aim of the Martinist was (and is) to awaken the Conscience and finally achieving interior harmony. The method used within the 3 degrees of the O*M*, as mentioned before, was (and is) known as "The Way of the Heart". More on this method can be found at :

<http://www.geocities.com/Athens/Temple/7105/heart.html>

"Way of the Heart" , a discourse on the Martinist-Philosophic Method written by Papus.

After receiving the S.I. Degree the Martinist was empowered to found a group. He/She was pledged solely to conceal the name of his/her Initiator.

Another interesting historical document regarding the Martinist Degrees at the time of Papus is the so-called "PROTOCOL OF THE UNION OF MARTINIST ORDERS ", a document dated Sunday, the 28th day of October, 1962. The protocol announced the union of Philippe Encausse's "O.M" (Ordre Martiniste) and Robert Ambelain's "Ordre Martiniste des Elus-Cohens" and was officially signed by the two Grand Masters, Encausse Jr. and Ambelain. Of particular interest is the reference in the document to a certain volume of the official Martinist review L'Initiation, dated 1911. Apparently, the review published the "General Rules and Regulations of the Respected Lodge Melchisedech No. 208". Melchisedech No.208 was the name of a Martinist Lodge in Paris at the time, "under the direct dependence of Papus" . Among the high officers were, next to papus, men like " Teder, Targelius (Victor Blanchard), and Librarius (Ernest Loiselle)", which conferred "upon all the acts and decisions of this particular Lodge an official and incontestable character". Apparently, this Lodge conferred also

higher Degrees. These degrees were connected with practical Kabbalism, Christian Gnosis, as well as to Spiritualist Masonry (Memphis-Misraim).

Lodge Melchisedech conferred the following Degrees (1911):

- The "classical" Philosophic degrees of Martinism

Associate

Initiate

Unknown Superior

Free Adept

The 4th grade, "Free Adept", corresponds with the modern grade of "Free Initiator ", otherwise known as S.I.I. or S.I. IV. It seems likely to presume that the ordinary S.I. was not empowered any longer to found a group on his/her own at the time ...

The degrees of the OKR+C (Ordre Kabbalistique de la Rose+Croix), "Bachelor", "Master" and "Doctor" of Kabbala, were reserved only for the high degrees of the Masonic Rite of Memphis-Mizraim (above the 33rd Degree). The 'system of Degrees' of the O*M*, as practised at Lodge Melchisedech No.208 in 1911, proved to be an elaborate- and intricate system (and pompous) including Higher Degrees " of an infinitely more Occult character than those usually known". The M.M. Degrees beneath the 33rd Degree (equal to the Scottish Rite), "Secret Master" (4th), "Grand Pontiff" or "Sublime Scottish" (19th) and "Sovereign Grand Inspector General" (33rd), were equivalent to the Martinist degrees of "Initiate", "Unknown Superior" and "Free Adept". The document regarding Teder's Martinist Ritual of 1913 also refers to several Elus Cohen Degrees which were equivalent to the Martinist Degrees Initiate and S.I. The complete text of the document concerned can be found at:

<http://www.icbl.hw.ac.uk/~bill/protocol.html>

or at:

<http://www.pathcom.com/~mtronics/rcmo/protocol.htm>

"THE PROTOCOL OF THE UNION OF MARTINIST ORDERS" by

Mike Restivo (Sar Ignatius, Initiateur Libre)

The Martinist Order is organized, in general, on the Lodge-system (the actual word "Lodge" can be traced back to the days of the guilds in medieval Europe). This 'system'

is derived from Freemasonry, as we all know. As Sar Ignatius from the Rose+Croix Martinist Order in Canada explains ;

"After having been found sincere and desirous of study of the principles of the Order, a candidate successively progresses through three Degrees or Grades: Associate, then Initiate, then Unknown Superior. The education is given in person during meetings called Conventicles. A simple ritual of opening and closing the group called a Heptad (7 members minimum) or a Lodge (21 members minimum) is employed. Smaller groups called Circles with a very simplified opening and closing ceremony, permit less than the minimum to study the Martinist principles"

and ;

"The Lodge system provides a psychological environment to encourage the perception and appreciation of higher spiritual principles" ,thus Sar Ignatius in his article "Martinist Initiation"

the complete text can be found at ;

<http://www.pathcom.com/~mtronics/rcmo/martinit.htm>

this system was also applied during the reign of Papus.

' The government of the Order is vested in three bodies, named respectively, in the order of their rank, Supreme Coucil, Grand Council, and Lodge'

' The authority of the Supreme Council, residing in Paris, France, is absolute'

Source; Edouard Blitz 1896.

The M*O* did not pretent to have some sort of secret teachings at its disposal. It's doctrine was based on the works Saint-Martin, Martinez de Pasqually, Boehme, and all the theosophers, occultists and mystics who were inspired by them. It teached 'all matters considered useful to its purpose, in particular the doctrine of the universal Reintegration'.

The Martinist Rituals

Many sources state that at the beginning of Papus' O*M* the rituals existed in outline only, "as certain heads of procedure, and each initiator had the duty of amplifying them according to his/her best lights", as one source states.

As mentioned before, Chaboseau himself stated that the initiation he had received in 1886 "in no case could be regarded as an Initiation in a ritualistic form". It is generally assumed that the followers of Louis Claude de Saint-Martin did not make use of an elaborate Initiation-ritual. This is in contradiction to the assumption of Papus, Blitz etc. that there existed a Martinist Order of Saint-Martin of 7 Degrees in the 18th century (Blitz speaks about 7 degrees belonging to the 'First Temple' and another 3 degrees belonging to a 'Second Temple'), but, as stated a couple of times before, there exists no historical proof for their claims.

A.E. Waite states that "Between 1887 and 1890 he (Papus) produced Rituals for the Order, arranged in three Degrees, which I have praised on several occasions for their sincerity, simplicity and reserve in respect of claims". Somewhere else in the same text Waite states that "the mode adopted (initiation) was usually that which is known technically as "communication," that is to say, personally and not in Lodge or Temple. To my certain knowledge reception was arranged even by post".

THE FRENCH MYSTIC AND THE STORY OF MODERN MARTINISM, by Arthur Edward Waite

Another source, a Martinist Manual called "Administrative and technical information for Lodge Officers" from ICES provides the following information on the 'original' rituals, as used by Papus in the 1890's. The actual text stems from Clive Culbertson S.I. from Ulster and can be found on his website at:

<http://freespace.virgin.net/clive.culbertson/martinism2.htm>

" Martinism grew and spread under the guidance of Papus. He added two degrees before the superior degree to serve as chambers of instruction and probation. The first degree, that of associate is said to come from Cagliostro's Egyptian Masonic Rite and the second degree, that of Mystic, from Willermoz's Knights Beneficent of the Holy City (C.B.C.S)".

In a private correspondence on the source of his information regarding the original rituals Clive stated :

"When we started our Heptad here in 91 (I think) I got the manual "Administrative and technical information for Lodge Officers" from ICES now ICOMS* in Barbados. The info was in a question and answer thing in there. The 3rd initiation came from the Order of Unknown Philosophers and was divided into 2 parts, half given at S.I. and the other half at P.I.. As I understand it, the Order of Unknown Philosopher's initiation is the actual initiation that the Martinist Order was created to perpetuate and is it's raison d'etre".

ICOMS (or ICOM) stands for "International College of Martinist Studies" . The college (it's not an Order!) changed its name in course of time to ICES / "International College of Esoteric Studies" , for more information, take a look at their website at: <http://www.orderofthegrail.org/ICES.html>

The oldest document I've seen (until this day) with regard to the Martinist system of degrees and rituals is Blitz' "Ritual & Monitor of the Martinist Order", which was published especially for the "English speaking community" for the first time in 1896. The recommendation written by Papus at the beginning of the book is dated December 1894.

The book is a manual for the functioning of a Martinist Lodge including a complete outline of the rituals, the symbols which are used and their meanings, the regulations of a set-up of a Martinist temple etc.

The rough outline of the rituals are similar to the ones I've received (late 20th century) as a member of the Ordre Martiniste des Pays-Bas . The major difference between the 1894 "versions" and the ones a Martinist will receive today is the extensiveness of the rituals from 1894. Here's an excerpt from the 1894 'Initiation-Ritual' of the first Degree, the 'Associate' degree, in which the 'dramatic feel' to impress the candidate is illustrated ;

UNKNOWN BROTHER : "The Sun arises! As the shadows of the night vanish, so let the veils that hide the Divine truth be torn away!

UNKNOWN PHIL.: (strikes 3 knocks slowly)

UNKNOWN BROTHER: (strikes 3 knocks slowly)

BRO.INITIATE: (strikes one knock)

The above dialogue is so timed that the Candidate begins the 6th tour when 7 knocks have been sounded. Arriving at the station of Bro. Associate, the procession halts, and Bro.Associate, plunging the right arm of the Candidate into a box filled with sand, says:

" In the beginning God created the Heaven and the Earth, and the Earth was without Form and Void".

Another interesting source is Kjetil Fjell from the O.T.O. -researchgroup "Academia Masonica Borealis" in Norway. In his article called "Rites mentioned in Liber 52" Kjetil tells us that the Martinist rituals were originally developed by Stanislas De Guaita.

"The rituals originally developed by Guaita focused on a Symbolology of Light in which the number three played an important role. In the first Grade, which was called La

Affiliè, the candidate was lead into a room in which three pillars with different colours were placed. Between these pillars a huge candle was handed over. This Triad, in connection with the number four (quaternity) would in the Second Grade (La Initiè), as well as in the Third Grade (la Initiateur), be further harmonically developed. The Candidate would in these Grades learn more about The Fall and the strenghtening of humanity ,as in the teachings of Pasqual and Saint-Martin. In the highest Degree (The Third), followed the -- -forsoning- between the Created and the Creator, as well as the Unio Mystica of the elder Gnostics and Alchemists. The Initiate also saw the masked men who silently pointed their swords at his chest. They wore an old Egyptian headdress. The candidate had to sit down on a chair placed before a whitedraped altar. On the altar was placed burning candles. In front of the altar lay three carpets on which a Sphinx, Mask and a dagger was embrodded".

A.M.B. Kjetil Fjell "Rites mentioned in Liber 52"

<http://www.oto.no/amb/ritus52.html#R+C>

When I compared Kjetil's information with Blitz' "Ritual & Monitor of the M.O" I've found several similarities between the two sources.

For instance when Kjetil states " The Candidate would in these Grades learn more about The Fall and the strenghtening of humanity ,as in the teachings of Pasqual and Saint-Martin" , One finds this doctrine throughout the whole story-line of the Initiation into the first degree as used by Edouard Blitz. Kjell also refers to " the masked men who silently pointed their swords at his (candidate) chest". In Blitz' "Ritual & Monitor" we read on page 32 :

"Here the blindfold of the Candidate is raised and he beholds him, amidst red and green flames, the Brothers threatening him with their swords, some of them wearing hideous masks (not grotesque); all seem ready to take the life of the Candidate ..."

"INITIATION -First Degree. Associate" 1896

I've found no traces of the (fysical) three pillars in the "Blitz-versions" in the first Degree, although they were 'present' , symbolized by the three Cressets in Blitz' version ;

"In fine, the three Cressets, true flambeaux of universal knowledge, symbolize also the three great Pillars of Kabbalah upon which rests the Universe, intellectual and physical: Beauty, Strength, and Wisdom"

"INITIATION -First Degree. Associate" 1896, "DISCOURSE OF THE ORATOR" (Symbolism)

The Pillars are mentioned in the S.I. Initiation Degree in the manual, were the two Columns are placed on the platform situated in the Martinist temple. The Lodge-room

was divided in three apartments in the 2nd and 3th Degree of Initiation. In the 2nd Degree the first apartment was lighted, the other two were darkened. In the 3rd degree the third apartment was darkened, the other two lightened ...

As stated earlier, Papus apparently added two degrees before the superior degree to serve as chambers of instruction and probation. The "Ordre Martiniste" aka "Ordre Martinist de Paris" provides the following information on the 'value' of the degrees (freely transl. from French);

"The first Initiation which the O.M. transmits initially connects the elect member temporarily with the Martinist chain. The first degree is a probational-degree. The second Initiation is an initiation into a preparatory degree and the third connects a Brother or Sister finally to the Martinist égrégore and the Martinist chain"

The main symbols used in the Martinist rituals and workings are the Mask (symbol of Silence and Secrecy), Mantle (color -black, symbol of Prudence), and the Universal Pentacle. The main focus is placed on the symbolic Trinitarian structure with its ' three points of Light' (as in many of the occult and mystic organizations). The three Cressets symbolize i.a. the three 'pillars' and they also stand for 'God', 'man', and 'Nature'.

The rituals are influenced by Masonry, especially Templarism. The influences from Templarism can be traced back to Baron Karl Gotthelf von Hund's (1722-1766) STRIKTE OBSERVANCE (La Stricte Observance Templière) through Willermoz' C.B.C.S. (see "short profile on J.B.Willermoz").

The Martinist Order accepts (obviously) a "creation-principle", which is symbolized by the Masonic abbreviation A.'L'.G.'D.'G.'A.'D.'L'.'U.'. which stands for "A la Gloire du Grand Architect de L'Univers".

The definitive Rituals* of the "Ordre Martiniste" were written by Téder in 1913, and according to some sources Téder's version was based on the hand-written rituals of François-Charles Barlet (Sar Anael, G.M. of the Spanish Martinist Order, founded in 1987. The Spanish Order uses the Téder-version of 1913). Other sources (like R.A. in his/her L'Encyclopedie de la Franc-Maconnerie, ed. 2000) state that Téder used the rituals from Blitz, but I'm not certain if R.A. refers to the '1913 rituals' in his statement.

From 1913 on the order worked with four degrees which were named Associé, Associé Initié, Supérieur Inconnu, and Supérieur Inconnu Initiateur. The rituals were published by Dorbon-Aîné, and are obtainable from a specialized book-shop.

* source; Marcel Roggemans (from a correspondence with Sar Anael from the Spanish OM*)

U N I V E R S A L P E N T A C L E

The Seal of the O*M* is the the symbol of the Universal Pentacle, the Hexagram in a Circle, together with the equilateral Cross and the Hexagon. According to the O*M* it was designed by Saint-Martin as an explanation of the Universe. Here's what Blitz' manual has to say on its symbolism ;

Taken from "Ritual & Monitor of the O:::M::: " , 1896

" God, the First Principle of the Universe, is represented by a Circle, Symbol of Eternity".

"The action of Eternity, passing from latent power into Action, is symbolized by the mystic relation of the center to the circumference; by the radius projected six times around the Circle, which produces the Hexagon, emblematical of the Six Periods of Creation".

"The central point forms the Seventh Period, that of Rest". (The Center has attracted the upper triangle and the lower triangle, both of which, reacting on one another, have manifested Life -L.C. de Saint-Martin from his book "on Numbers")

"Let us remark that Nature, the Seal of Solomon (represented by the two triangles- one Ascending, One Descending, the currents of Involution and Evolution), does not reach God, but only the Creative Forces emanating from Him. From the center of the Universe to God Himself (Circle) the power of Man originates, uniting the effects of Divinity to the fatalism of Nature in the Unity of his Free Will, symbolized by the Cross, uniting the center of the Universe (Human Soul) to God Himself. This is the explanation of the most complete synthetic figure the genius of Man ever discovered. It explains all the mysteries of Nature, and is true as well in physics as in metaphysics; in natural sciences as in theology; it is the seal that unites Reason and Faith, Materialism and Spiritualism, Religion and Science" DISCOURSE OF THE ORATOR, 3TH DEGREE

The following explanation is taken from Saint-Martin's book "on Numbers" ;

"The natural Circle has shaped itself in a different way from the geometrical circle. The center has attracted the upper triangle and the lower triangle, both of which, reacting on one another, have manifested Life.

It is then that the quadruple Man appeared. It would be impossible to find this quadruple principle in the circle without tracing lost or superfluous lines, if we are limiting ourselves to the methods of mathematics.

Nature loses nothing: it coordinates all parts of its works, the one with the other. So, in the Circle regularly drawn by Nature, we can see the two triangles, uniting

to determine the emancipation of Man in the Universe and Man's place in relation to the divine center.

We can see [in the symbol of the Pantacle] that the Light receives Life only by the reflections surging from the opposition that the True receives from the False; that the Light receives it from the Darkness; and that Life, in matter, always depends upon both actions. We see that the fourfold Man embraces the six directions of the Universe, and that those [six] regions, being bound two by two [in the triangles], the power of Man operates within a triple fourfold in the location of his glory.

Here are manifested the laws of this superb knowledge, of which the Chinese have left us some traces, I mean the knowledge of the keou-kou. Man, by giving in to guilty incitations, has left the divine center, where he was originally placed; but even though he has left it, the center is still at its place, as it cannot be moved by any force at all. (Sedes tua in seculum seculi. Ps. 14:7)

So, since Man has left his glorious post, it is the Divinity that is ready to replace him and to operate for him, in the universe, that same Power of which he has been dispossessed by his mistake. But when the Divinity takes the place of Man, it is dressed in the same colors, and is attached to the material regions, where Man was originally established, as it is impossible to appear at the center of this circle without being placed at the midst of all those regions.

Here is what the study of the natural circle can reveal to the intelligent eye. The figure represented, although imperfect, can indicate the way.

LOUIS CLAUDE DE SAINT-MARTIN

Below ; MARTINIST HEADER (with Seal),

as used by the Martinist Order(s)* around the world

The O*M* after 1916

The "original" order 'ended' with the death of Gérard Encausse (Papus) in 1916. As mentioned earlier in this text Papus even seem to have wished that Ernest Loiseleur, the Librarian of the Supreme Council, would disband the Martinist Order ! (source, R.A. in "l'Encyclopédie de la Franc-Maçonnerie, ED. 2000"). Whatever the truth is, Charles Détré (Téder) succeeded Papus as Grand Master of the O*M*. From 1916 on the 'original' Martinist Order, as founded by Papus and Chaboseau, would split up in several

branches due to disagreements, disputes over 'authorization' etc., between the members of the original Supreme Council of 1891 (between those who were members of the supreme council in 1916, of course). When Téder wanted to initiate only masons into the O*M*, many members protested against his intentions.

Téder died in 1918 (September 26), just two years after Papus' death (October 25, 1916). Generally it is stated that there were two men who actually could be considered as the successor of Téder as G.M of the M*O*, Victor Blanchard and Jean Bricaud. Blanchard was Téder's deputy. The whole story of Téder's succession can be found in the "1934-1951 F.U.D.O.S.I." -series, in "Addendum 6 -Victor Blanchard". The series is published on the internet at :

<http://www.geocities.com/roggemansmarcel/milko.htm#addenda>

most of the information is derived from an article by Elias Ibrahim, "Victor Blanchard - a brief Summary of his Life and his Work" , taken from the website of the "Ancient Martinist Order" at :

http://www.geocities.com/hiram_abyss/Victor_Blanchard.html

"in the absence of well established rules regarding the nomination or succession of a Grand Master, it is impossible to say whether Bricaud or Blanchard was the legitimate Grand Master".

Whatever the truth is, history tells us that Jean Bricaud became the successor of Téder as Grand Master of the Martinist Order in 1918. When Charles Barlet was asked by one of his pupils who the true successor of Téder was, he answered him that Martinism was "a circle whose circumference was everywhere and the center nowhere ". Robert Ambelain, "Le Martinisme" page 150.

With Jean Bricaud acting as Grand Master of the M*O* the unity of the order really bursted ...

"Bricaud (born in 1881) already held a high position within the O*M* at the end of the first decade of the 20th century. In 1907 Bricaud, with the help of Papus and other Martinists, broke with the L' Eglise Gnostique Universelle Catholique and founded, together with Papus and Fugairon, the L'Eglise Catholique Gnostique' (see "1890 -Ecclesia Gnostica .."). In 1908 the church changed its name to the L'Eglise Gnostique Universelle' , and in 1911 the L'Eglise Gnostique Universelle' became the 'official church' of the Martinist Order. Bricaud was also initiated into the Memphis-Misraim rite and he was a disciple, like most of the leading Martinists at the time, of Master Philippe. He studied the rites of Willermoz and Pernety, the Elus Cohen, Stricte Observance, les Philalèthes, and les Philadelphes. In 1911 he helped Téder and Edouard Blitz (1) in developing "new ideas" with relation to the recruitment of members. In 1914 Bricaud

established a 'Martinist movement' based on the ideas of 1911. These ideas were based on the rules of Willermoz and his successor, Antoine Pont (Blitz was Pont's successor in the U.S.A., Téder and Fugairon were the successors in France), which were the rules of the C.B.C.S., 'Chevaliers Bienfaisants de la Cité Sainte', which included the rites of the Elus Cohen.

In 1914 Téder appointed Bricaud Légit of the Order for the province of Lyon (Bricaud lived in Lyon). At the time (1914) Bricaud is Grand Master of the Memphis-Misraim Rite, Vice-Chancellor of the Ordre Martiniste Rose Croix (?), Patriarch of the église Gnostique Universelle, and président of the S.O.I., Société Occultiste Internationale" (see "1916 L'Ordre Martiniste de Lyon) source ; articles from L'INITIATION 1952 up to 1958

Although Blitz had left the Martinist Order as Grand Master of the U.S.A., after which he'd founded his own (masonic) Martinist-rite in 1902 (see "the M.O. abroad-America"), he obviously did not sever all his ties with France ! Blitz apparently corresponded with men like Téder and Bricaud, even after his 'withdrawal' from Papus' M*O*. On the other hand this seems quite plausible. Téder and Blitz were both the heirs to Willermoz' legacy, and they both propagated a masonic requirement with regard to membership into the Martinist order. Another interesting subject for discussion is R.A. 's remark in his book "L'Encyclopedie de la Franc-Maçonnerie, ed. 2000", where he states that Téder had adapted Blitz' rituals (see "Ordre des S.I." and "Martinist Rituals...") before succeeding Papus as Grand Master of the O*M*. The information presented here by both sources sheds a new light on the whole issue, especially when the other source are documents and articles which were published between 1952 and 1958 in the Martinist review l'Initiation.

Martinist Lines of Succession

From 1918 onwards newly founded Martinist Orders appeared on the international esoteric scene. These organizations can be traced back through its line of Succession. Already in the beginning of the 20th century there existed at least 5 different lines of succession.

The first Line was the line of Papus and Chaboseau which resulted in the O*M* of 1891 (year in which the first Martinist Supreme Council was installed). The second Line was a line of Succession which we will call the "Russian Lineage" .

The first Line (Papus, Chaboseau) had three different branches :

Téder (Charles Henri Détré)

Victor Blanchard

Augustin Chaboseau

These three branches originated after Papus' death in 1916. Each branch had its lineage from which orders were formed. Today all these different Martinist lineages recognize each other and all the different martinist organizations maintain a close relationship with each other (except for the T.M.O, the "Traditional Martinist Order" of A.M.O.R.C., which does not recognize other Martinist orders).

There were several other Lines of succession, which resulted in new orders. To name a few - the Line of Edouard Blitz, and the Line of Arnaldo Krumm-Heller (who initiated many Martinists in South-America at the beginning of the 20th century). Of course there are other (even older) "lineages" existing, like for instance the "Italian Line" of Kremmerz, but it's almost impossible to name them all (just think of all the so-called "free-Martinists", who initiated new members into Martinism outside of any organization).

Later on in the 20th century another lineage originated from Philippe Encausse, Papus' son. The big picture of the Martinist Lines of succession is a complex structure of several different lineages, which sometimes are entwined with each other.

But the most 'important' (originating in Papus' M*O*) "Lines of succession" are ;

Gérard Encausse (Papus), Charles Détré, Lucien Chamuel (Mauchel), Victor Blanchard (Sar Yésir) (Targelius), Augustin Chaboseau, Georges Bogé de Lagrèze, Robert Ambelain (1907 - 1994 ?), Gerard Kloppel and Ronald Capello (USA)

Gérard Encausse (Papus), Charles Henri Détré (Téder)(1855 - 1918), Jean Bricaud 1881 - 1934), Constant Chevillon (1880 - 1944), Charles-Henry Dupont (1877 - 1961), Philippe Encausse (1906 - 1984), d'Irénée Séguret (1903 - 1992), Philippe Encausse, Emilio Lorenzo (from 1979). Papus was GM from 1888 untill 1916, Charles Henri Détré (Téder) was GM from 1916 untill 1918, Jean Bricaud was GM from 1918 untill 1934, Constant Chevillon was GM from 1934 untill 1944, Charles-Henry Dupont was GM from 1944 untill 1958.

Gérard Encausse (Papus), Charles Détré, Lucien Chamuel (Mauchel), Victor Blanchard (Sar Yésir) (Targelius), Augustin Chaboseau, Georges Bogé de Lagrèze, Harvey Spencer Lewis, Ralph M. Lewis, Orval Graves and Cecile A. Poole, Gary Lee Stewart, Christian Bernard. (the lineage of AMORC's T.M.O. and Gary Lee Stewart's B.M.O.

The successors of the T.M.O. were Victor Emile Michelet, Augustin Chaboseau (Sar Augustus), Ralph Maxwell Lewis (Sar Validivar), Gary Lee Stewart and Christian Bernard (Sar Phenix).

- The "Russian Line" ; they are dealt with in a separate part of this text ...

Several members of the original Supreme Council of Papus' Martinist Order would leave the M*O* and soon would found their own version of the Martinist Order. These members were 'authorized' to found new Orders, because they had received the S.I. Initiateur , the 4th degree. Others belonged to the founding members, in the beginning of Papus' M*O* every member who had received the initiation of the 3th Degree (S.I.) was 'authorized' to initiate new members into Martinism ...

SEAL OF THE ELUS COHEN

L'Ordre des Chevaliers Maçons Elus Cohens de l'Univers'

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Gérard Anaclet Encausse (1865 - 1916) aka Papus

Manifestations of the Martinist Orders

THE FOLLOWING is a listing of the different Martinist Orders which were founded after the death of Papus in 1916. "It makes no claim to be exhaustive nor to be perfect, the contents will contain mistakes". ... The source of this listing can be found on Fr.Marcel Roggeman's excellent site "Geschiedenis van de occulte en mystieke broederschappen" , supplemented with material of my own.

1916 Ordre Martiniste-Martinéziste/ L'Ordre Martiniste de Lyon

1918 (1921) Ordre Martiniste et Synarchique

1931 Ordre Martiniste Traditionnel

1943 Ordre Martiniste des Elus Cohens

Ordre Martiniste Rectifié

1952 Ordre Martiniste de Papus

1958 Fédération des Ordres Martinistes

1960 Ordre Martiniste (L'Ordre Martinist de Paris)

1968 Ordre Martiniste Belge

1968 (1975) Martinisten Orde der Nederlanden / O*M* des Pays-Bas

1968 Ordre Martiniste Initiatique

1971 Ordre Martiniste des Chevaliers du Christ O*M*C*C*

1975-1980 Hermetic Order of Martinists (U.K.)

1977 De Martinisten Orde der Nederlanden in België / O*M* des Pay-Bas in Belgium

Ordre des Chevaliers Martinistes

1982 Rose+Croix Martinist Order (Ontario, Canada)

1989 Ordre Martiniste Hermétique de Belgique

1990 Traditional Martinist Order of the U.S.A. Inc.

1991 British Martinist Order

Rose+Croix Martinist Order (Colorado, U.S.A.)

Cadre Vert (Belgium)

Martinist Order of the Temple +M*O*T+

1996 (?) Ordre Martiniste S:::l::: / O*M* de Luxembourg

2000 Ancient Martinist Order

Italy

Ordine Martinista Napolitano

Ordine Martinista

Ordine Martinista Antico

Ordine Martinista Universali

Ordine Martinista Kremmerziano

Spain

Orden Martinista

Martinism in South-America (Brazil, Chile, Argentina)

O*M* & S, OM Brasileira, A M*O*, O*M*CC (Brazil)

Orden Martinista Iniciata de Chile

Orden Martinista / Orden de Templos Operativos

1916 Ordre Martiniste-Martinéziste/ L'Ordre Martiniste de Lyon Charles Détré (Téder) succeeded Papus as Grand Master of the 'original' Martinist Order. Téder wanted to restrict membership into the order strictly for Master-Masons (3th Degree of Blue Masonry), preferably masons which belonged to the "Antient & Primitive Rite of Memphis-Mizraim" (occult & hermetic Masonry). One of the consequences of Téder's decision would be that women were excluded from the order, a decision which was in violation with a fundamental precept of original Martinism (meaning, "Martinism" according to the teachings of Louis Claude de Saint-Martin). One has to understand that the O*M* at the time of Papus' death included a system of High Degrees, where the basic Martinist Degrees (up to S.I and S.I. Initiator) acted as a portal to the organization. The O*M* Téder, being an initiate of the Elus-Cohen himself, had in mind was much more focused upon the Theurgy of Martinez de Pasqually and High Degree Masonry. In 1917 Téder and Bricaud authorized members of the R.E.R. (Régime Écossais Rectifié" or "Rectified Scottish Rite") to attend Martinist Lodges (Chapters of High Degrees). A Masonic Lodge was founded under the obedience of the Grande Loge Nationale Indépendante et Régulière of 1913, and properly installed in 1917 with the help of Martinists of the Rite National Espagnol (Spanish Rite). Apparently the lodge disappeared one year later...

When Téder died in 1918, he was succeeded by Jean Bricaud. Jean (Joanny) Bricaud met Papus in 1899 and received his S:::I::: in 1903. Bricaud moved the headquarters from Paris to Lyon, Bricaud's residence. The Ordre Martiniste was renamed in ORDRE MARTINISTE DE LYON.

Bricaud (1881-1934) took the order even closer to a Masonic basis. Female Martinists suddenly found themselves cut off from Martinist activity, as they once knew it...

In 1919 Bricaud revived the "Humanidad-Lodge" at Lyons in accordance with the 1908 -Reuss- Warrant (M.M. charter). Bricaud also activated the French Foundation of

a "Supreme Grand Council of Confederated Rites" (M.M. etc.)

Many Martinists, including several members of the original Supreme Council from 1891, left the Order. According to some sources, Victor Blanchard (1878-1953) was to have become the successor of Charles Détre (Téder) but he refused because of the Masonic requirement. It is known that Blanchard was the deputy of Téder. But as stated before, it's impossible to say who was the regular Grand Master, simply because there were no "well established rules regarding the nomination or succession" of a Grand Master within the O*M*. According to Robert Ambelain's book "Le Martinisme", published in 1946, Téder actually made fun of Bricaud. Furthermore, Ambelain (who re-founded the "Ordre Martiniste des Elus-Cohen" during the Second World War) stated that he had received information from witnesses at the time, claiming that Blanchard was the rightful Grand Master of the Martinists. Ambelain refers to an old Russian Martinist named Nicholas Choumitsky, a pupil of Charles Barlet at the time, from whom he had received the information. Choumitsky apparently had attended a meeting in (or about) 1919 at a café in Paris, between Bricaud and Blanchard. Bricaud showed a document which claimed that Téder had named him as his successor.

"Blanchard became violently angry, and after examination of the document, the unanimous opinion was that it was not authentic. Bricaud left the impression on those attending of being superficial and lacking any depth"

and "Afterwards Madame Detre (Teder's wife) told me that her husband could not have designated a successor since he wasn't at all intending to die!" ("Le Martinisme", Ambelain 1946). According to Robert Ambelain in his book, Bricaud merely referred to himself as Grand Master General of the Order ...

The history has already been told in "Addendum 6- Victor Blanchard" of the series "1934-1951 F.U.D.O.S.I." and is derived from an article by Elias Ibrahim from the website of the "Ancient Martinist Order" at:

http://www.geocities.com/hiram_abyss/Victor_Blanchard.html

"VICTOR BLANCHARD: A Brief Summary of his life and work" , E.Ibrahim

As stated before, whatever the truth was, many Martinists left the O*M de Lyons , some of them joining Blanchard's order (which would become known as "Ordre Martiniste et Synarchique" in 1934), others went on as "Free Martinists" (without belonging to any organization), others would later join Augustin Chaboseau, Lucien Chamuel, and Victor-Emile Michelet, who would found the "Ordre Martiniste Traditionnel" in 1931 (many of the so-called "Free Martinists" would join this order)

The successors of Charles Détre and Bricaud (G.M. from 1919-1934) were ;

Constant Chevillon (1934 - 1944) - shot by the Vichyregime (Claus Barbi)

Charles-Henry Dupont (1944-1958) - Dupont disbanded the Order officially on December 14, 1958. The order of Lyons would merge into the "Ordre Martiniste (L'Ordre Martinist de Paris) , which was founded by Papus' son, Philippe Encausse, in 1960.

As we've seen before, Téder and Bricaud both took up the idea of reforming the O*M* . This "reformation" resulted in the O*M* de LYON. Bricaud's "Ordre Martiniste de Lyon" was an organization which divided the O*M* of Papus into two organizations, the "Ordre Martiniste-Martineziste de Lyon" with its Degrees of the ELUS COHEN, reserved to Masons of High Grades - and the "S.O.I." (the "International Occultist Society"). The S.O.I. corresponded with the O*M* of Papus, were Bricaud regrouped all the "profane", as it is stated.

"At the death of Jean Bricaud, C. Chevillon took up the torch and definitively cut the relation between the Rite of Memphis Misraim and the Elus Cohen from a part, and the S.O.I. from the other part, of which he named Mme Bricaud as president".

Source; "the True face of French Masonry" by Tau Renatus

That women were accepted by the Lyon organization, certainly at the time when Constant Chevillon (1880-1944) was Grand Master, is proved by the following statement taken from the "True Face of French Masonry":

"An important thing to note, in imitation of the great masons such as Cagliostro, Martinez de Pasqually, J.B. Willermoz; Constant Chevillon considered that women, an integral part of humanity, should have access to initiation. He then created a ritual for the first three degrees, perfectly adapted to femininity" and

"The first three degrees of the feminine rite naturally allow the possibility that women will accede to the highest grades" (Memphis-Misraim)

The organization in Lyon under the leadership of Chevillon headed several Initiatic orders, i.a. ;

L'ORDRE MARTINISTE-MARTINEZISTE de LYON divided into the S.O.I. and the ORDER OF KNIGHT MASONS ELUS COHEN OF THE UNIVERSE

L'EGLISE GNOSTIQUE UNIVERSELLE

THE ANTIENT AND PRIMITIVE RITE OF MEMPHIS MIZRAIM

GNOSTIC KABBALISTIC ORDER OF THE ROSE+CROSS (from Bricaud)
OKR+C GNOSTIQUE

RITE ECOSSAIS RECTIFICÉ (Camille Savoir)

O.T.O. for France

ORDRE DE SAINT GRAAL (?)

The O*M" DE LYON was also involved in the foundation of the F.U.D.O.F.S.I., a federation of Initiatic Orders established in 1939. For information on this federation, see "1934-1951 F.U.D.O.S.I.", Chapter(s) 6,7, and 8.

1918 (1921) Ordre Martiniste et Synarchique

The O*M*&S was 'officially' founded on January 3, 1921 by Victor Blanchard (Sar Yésir,1878-1953), although the Order was not yet known at the time of it's foundation as the O*M*&S. The Order was "officially" proclaimed as the Ordre Martiniste et Synarchique at the first convention of the F.U.D.O.S.I., held in Brussels, Belgium in August 1934 (Blanchard was elected at the convention as "OM&S Universal Sovereign Grand Master"). The addition of Synarchique to the title of Blanchard's Martinist Order referred to the ideals of Synarchy, as developed by Saint-Yves d'Alveydre (see Addendum 7, "1934-1951-FUDOSI", Saint-Yves & Synarchy)

Blanchard (member of Papus' Supreme Council and venerable member of Lodge Melchisech no 208, a lodge which conferred the higher Degrees), who was the rightful successor of Téder according to many sources, left the original Martinist Order because he, like many other martinists, did not agree with the Masonic requirement. Therefore Blanchard gathered together several of the former Supreme Council Martinists "and the independent Martinists who did not adhere to or belong to the Masonic Martinist branch, forming a Martinist branch under the original constitution which had no Masonic qualifications and which Initiated men and women" ("A Martinist Treasury" by Trophimus, S.I.I.).

In a way, Blanchard's O*M*&S was a continuation of Papus' O*M*, with its focus on the mystical side of Martinism, a method otherwise known within Martinism as "the way of the Heart". The O*M*&S initiated their members into the 4 "traditional" degrees (incl. S.I. IV*) of Papus. Blanchard was the Sovereign Grand Master of the Ordre Martiniste et Synarchique until his death in 1953 (March 14, 1953).

Unlike many other Initiatic and fraternal organizations the O*M*&S could continue its esoteric activities during the Second World War because the order directed its activities to Switzerland (a "neutral" country), where the order was represented by THE Senior Grand Master, Edouard Bertholet (Sar Alkmaion) and, before 1936, August Reichel *.

Blanchard was also one of the leading advocates of a federation of initiatic orders, which resulted, with Blanchard acting as one of the three imperators, in the foundation of the F.U.D.O.S.I. in Brussels, Belgium, in 1934. A couple of months before the first

convention of the F.U.D.O.S.I. took place, Blanchard had installed a new Martinist lodge in Brussels. The installation of Lodge "URIEL" was the result of a meeting between Blanchard and Armand Rombauts (Rombauts had been chartered by Papus in 1912 to establish a Martinist Lodge, Lodge I.N.R.I.). In fact, the foundation of Lodge URIEL was a re-introduction of Martinism in Belgium. The whole story has been told in the series "1934-1951 FUDOSI" at <http://www.geocities.com/roggemansmarcel/milko.htm>

The story on Rombauts is told in Chapter 6 ; Chevillon versus FUDOSI"

Blanchard attended the 'Martinist-convention" (May, 1934) together with Lydie Martin and George Lagrèze. In August 1934, Blanchard would initiate Emile Dantine, Harvey Spencer Lewis and other dignitaries of the F.U.D.O.S.I. into the O*M* & S. (see also "1931- O*M*T*"). Blanchard was forced by the federation's Supreme Council to send in his resignation as Co-Imperator of the F.U.D.O.S.I., and he was also replaced in all of the other high offices he held within the federation (see Chapter 9 "1934-1951 F.U.D.O.S.I." and, in this series, see also "1931 Ordre Martiniste Traditionnel").

In 1946 the O*M* & S returned within the ranks of the F.U.D.O.S.I. until 1951 when the federation was officially dissolved by the Supreme Council.

Around the years of the Second World War there existed another Martinist & Synarchy order which was a member of the F.U.D.O.S.I., the UNION SYNARCHIQUE DE POLOGNE, founded by Dr. Tarlo Mazinski in 1937. Not much is known to me about this 'side-branch', except that it was an independent organization. After the Second World War the F.U.D.O.S.I. wanted to merge the T.M.O. , O.M.&S, and the two minor Martinist organizations which were affiliated to the federation, the SOCIÉTÉ d'ETUDES MARTINISTES and the UNION SYNARCHIQUE DE POLOGNE, into one united Martinist Order. This idea failed, except for the two minor organizations. Therefore it is very likely that i.a. the "Union Synarchique de Pologne" (Synarchy Union of Poland) was included within the ranks of the Ordre Martiniste et Synarchique (of course, this is just an assumption, not a 'historical fact' !)

It was Bertholet who succeeded Blanchard as Souverain Grand-Maître of the O*M*&S in 1953. In 1958 Bertholet chartered Sar Sorath, who's also known as Sar Gulion, to establish a Grand Lodge for Great Britain and the overseas British territories, otherwise known as the Commonwealth. The Grand Inspector of the British Grand Lodge was Lawrence Ewels (..-1995), Sar Ra Bennu. The order in England was lead by an inner committee known as the Sovereign Tribunal . The British Grand Lodge represents the main Jurisdiction of the O*M*&S. Despite the status of this Grand Lodge, all foreign jurisdictions are autonomous. In that same year, 1958, Sar Sendivogious became the 'Provincial Délégate for Canada' (Sar Sendigovius was the former Archivist of the English Grand Lodge).

The Martinist Order and Synarchy has an official church, the " Église Gnostique Universelle", also known as the "Église Gnostique Apostolique". Blanchard (Tau Targelius) had been ordained by Jean Bricaud on May 15, 1918.

Information on Bertholet and Reichel (and other characters) can be found in various Chapters of the series "1934-1951 F.U.D.O.S.I."

In 1960 the Continental Jurisdictions reunited with the "Ordre Martiniste" of Papus' son, Gerard Encausse (in which we find also many former members of the T.M.O. who left after Ralph M. Lewis became Grand Master). The O*M*&S. still exists today, under its original name, in countries like Canada, U.S.A., Barbados, and England (England being the main jurisdiction under the leadership of Louis Bentin, Sar Gulion, other sources state that the present-day order is lead by Rui Gabirro). There is a Grand Lodge of Quebec and Nigeria, The Province of The West Indies (Barbados), and a district of France. Several members of The Ordre Martiniste Et Synarchique in Barbados, West Indies, formed in 1985 The International College of Esoteric Studies, known today as ICES. This organization is not an Initiatic Order but a college (as in school) which provides material translated in English derived from the original French material from several European- continental Rosicrucian, Martinist, and M.M.-organizations .

Lines of succession of the different Jurisdictions ;

GREAT BRITAIN

Papus and Augustin Chaboseau, Charles Détré, Georges Bogé de Lagrèze (Mikael), August Reichel (Amertis), V. Churchill (Sar Vernita), Sar Gulion - or Sar Sorath

(Louis Bentin). Today the order is lead by Grand Master Sar Gulion, Louis Bentin (or Rui Gabirro).

the Grand Masters were (up to 1960) Charles Détré, Victor Blanchard, Dr. Edouard Bertholet (Sar Alkmaion), Louis Bentin (Sar Gulion).

CANADA

Canada had two parallel lines of succession ;

Papus and Augustin Chaboseau, Charles Détré, Georges Bogé de Lagrèze

(Mikael), August Reichel (Amertis), V. Churchill (Sar Vernita), Sar Sendivogius

Papus and Augustin Chaboseau, Charles Détré, Georges Bogé de Lagrèze (Mikael), August Reichel (Armetis), V. Churchill (Sar Vernita), Sar Gulion/Sorath (

Grand Master of GB), William Pendleton and Sar Parsifal / Sar Petrus (Peter Maydan, who died in 1994). Peter Maydan was succeeded by Gordon Stuart .

The Canadian branch proclaimed its independence in 1960 with Sar Ressurrectus as its Grand Master and Sar Petrus as his Deputy G.M. (the continental Jurisdictions reunited with the "Ordre Martiniste" of Philippe Encausse in 1960).

Sar Sendivogius specialized in the teachings of the Elus Cohen. The Elus Cohen became the "inner order" of the O*M*&S...

In 1965 the Canadian Grand Lodge was lead by ;

Sar Resurrectus (Gordon Stuart) - Chairman (initiated by Pendleton), Sar Sendivogius - Deputy Chairman/Inspector, Sar Petrus - Secretary/Archivist.

The Canadian branch was considered clandestine by the O*M*&S in England, "eventhough they are properly in possession of Initiatic authority" (fr. Melchior "Survey on modern Martinist Orders"). The Canadian branch made an alliance in 1973 with Roger Caro's ENA / EGLISE UNIVERSELLE DE LA NOUVELLE ALLIANCE of France, which was the 'outer' order for the FAR+C / FRERES AINES DE LA ROSE+CROIX, an Alchemical Order.

The Canadian branch of the O*M*&S, through its initiations into the S.I.I or S.I.IV Degree, the grade of Initiateur Libre, enabled Mike Revisto (Sar Ignatius) to found the Rose†Croix Martinist Order (R*C*M*O*) in 1982.

Website (incl.scans of Martinist documents of Initiation) :

<http://www.pathcom.com/~mtronics/rcmo/index.htm>

The O*M*&S (post 1960) maintained a close relationship with the other Martinist orders (with the exception of the T.M.O. under the jurisdiction of AMORC), especially with the O*M* in France.

For example, the O*M*&S from England (the Lodge of London, "E*O*L*") organizes a "tenue Initiatique" in Paris on October 23, 1971, where Maria Lorenzo is designated as an intermediary between the O*M* of Paris and the O*M*&S to maintain a close relationship between the two organizations.

A conflict arose within the Canadian branch, when the order found out that one of their Grand Masters was a member of the Traditional Martinist Order (AMORC). After Maydan was dismissed by the T*M*O* in 1973 he returned as GM of the Ordre Martiniste et Synarchique from Canada.

The M*O*&S was chartered in 1990 in the United States under the sponsorship of the M*O*&S Grand Lodge of Britain. "The head of this Martinist body is Sar Eliakim of

New York City. [1991]" ("a Martinist Treasury" by Trophimus, S.I.I.) The O*M*&S returned to France in 1975 and was lead in 1995 by Grand Master Sar Gabriel.

The ' Ordre Martiniste et Synarchique' in the West-Indies

In September 1982 "a Brother, journeying from Barbados, West Indies" (source: I.C.E.S.) was initiated by Louis Bentin / Sar Gulion and he also received a charter to install " on the Ilse of Barbados in the West Indies, Lodges and

Heptads of the Martinist Order that have been regularly authorized and

warranted by the Sovereign Tribunal of the Britannic Grand Lodge." On November 12, 1982, Lodge Empress was inaugurated on the island.

"Returning to London in September 1985, Sar Inspirator Lucis was again

received by Sar Gulion who conferred upon him the Ordinations of the

Elus-Cohen which he had himself received (on October 6, 1960 Louis Bentin was ordained by Robert Ambelain into the Ordre Martiniste des

Elus-Cohen *). To mark this occasion Sar Inspirator Lucis changed his Nomen Mysticum to Sar Savitar, on September 25, 1985. At this time discussions were held about the erection of the present Provincial Lodge of Barbados to the status of Sovereign Grand Lodge. This date has been fixed for Easter, 1986. [This has since come to pass.] (Source ; lecture from Liber two, Plane one of the ICES)

*Sar Gulion received from Ambelain the following Elus Cohen degrees ;

Grand-Master Cohen, Ap:: Reau +

Chevalier d'Orient, C:: Reau +

Commandeur d'Orient, M:: Reau +

The O*M*&S in the West-Indies also carries a lineage of Willermoz' C.B.C.S.

1931 Ordre Martiniste Traditionnel

The Ordre Martiniste Traditionnel was founded on July 24, 1931. The order consisted of members who had revolted against Téder and Joanny (Jean) Bricaud and their blend of Masonic Martinism, and who did not recognize Victor Blanchard as a Grand Master of the Martinist order. It was Augustin Chaboseau's (June 17, 1868-January 21, 1946) candidate for the Universal Sovereign Grand Master, Victor-Emile Michelet (1861-1938), who could not accept the election of Blanchard (1). Therefore Michelet founded the O*M*T* in 1931, with Michelet as Grand Master and Chaboseau as Deputy Grand Master. There are sources which claim that it was Chaboseau who was elected as Grand Master, but Chaboseau designated Michelet who was older than Chaboseau. Together with Lucien Chamuel (...- 1936) they proclaimed that the O*M*T* was the one and only true heir of the original Ordre des S.I. / Ordre Martiniste of 1891.

1) The text here is derived from several sources which speak about an important "Martinist Convention" which, supposedly, was held at the time (1930's). For instance, Trophimus in his book "a Martinist Treasury" refers to the first convention of the F.U.D.O.S.I., held in August 1934 in Brussels (??) being this Martinist Convention; "In 1934, a convention of Martinists was called by Victor Blanchard who had been the head of a Martinist Order he founded after the original Martinist Order restricted its membership to Masons",... and ... "However, Pierre Augustine Chaboseau had offered his own candidate for Universal Sovereign Grand Master, V.E. Michelet. When Michelet was not elected, Chaboseau withdrew and founded the Traditional Martinist Order, with Michelet as Grand Master and with Chaboseau as deputy Grand Master". The "problem" is THE DATE . The reliability of the sources regarding this "Martinist Convention" is questionable. If Chaboseau and Michelet decided to found their own Martinist Order after they attended the F.U.D.O.S.I. convention in 1934, the official "date of birth" of the Ordre Martiniste Traditionnel, 1931, would be incorrect !

Both Michelet and Chaboseau, as well as Chamuel, belonged to the 'original Martinists of 1891' and had been members of the first Supreme Council under Papus (Michelet wrote of this period which is known as the *grande époque de l'occultisme français* - in his book *Les Compagnons de la Hiérophanie*, published by Dorbon-Ainé, Nice- 1977).

It is generally known that Chaboseau was in reality the Occult Director of the original Martinist Order. Michelet was also the founder of the "ASSOCIATION DES AMIS DE PÉLADAN", a "circle of friends" which studied the works of Joséphin Peladan, in 1920. Chamuel (Lucien Mauchel) was also the Grand Master of the OKR+C, as successor to Charles Détre / Téder (there existed a parallel line of succession with Bricaud acting as G.M., the OKR+C -OKR+C GNOSTIQUE- affiliated to the Ordre Martiniste de Lyon. Victor Blanchard represented up to 1939 the OKR+C within the F.U.D.O.S.I.). The masonic requirement was not the only objection Chaboseau had. Chaboseau also objected to the religious orientation of Téder and Bricaud and the L'Eglise Gnostique Universelle (Gnostic Church). During his life, Chaboseau would never stop fighting for religious freedom. "Directly or indirectly, he initiated Martinists who would continue the fight for religious freedom; Jules Boucher (1948, Ordre Martiniste Rectifié), Gustave Lambert-Brahy (1968, O*M* Belge), Maurice Warnon

(1975, O*M* de Pays-Bas)".

In fact, it was the intention of Chaboseau, Michelet and Chamuel to found a M*O* "in parallel with the "L'Ordre Martiniste-Martinéziste" of Lyons to succeed to Papus".

On Januari 12, 1938 (or 1939) Michelet dies. Chaboseau succeeded Michelet as Grand Master of the O*M*T*. The Supreme Council of the OTM/TMO (Conseil Suprême Traditionnel) in 1939 consisted of, besides Pierre-Augustin Chaboseau, Jean Chaboseau (Galaad, son of Augustin Chaboseau), Octave Beliard and Georges de Lagrèze. Both Beliard and Lagrèze (2) were initiated in a direct line to Papus (Lagrèze was initiated by Tédér on June 30, 1906 and had been a member of the Supreme Council under Papus since October 8, 1908) . In 1939 the OTM had developed into a fertile organization.

George Lagrèze was one of the prominent and leading characters of the 'occult community' at the time. He was the general Director of the Strasbourg Theatre. A Martinist S.I., initiated by Tédér on June 30, 1906, a member of the SUPRÊME CONSEIL DE L'ORDRE MARTINISTE and Inspecteur principal of the M*O* from 1908 onwards (August 10, 1908). Lagrèze was a member of the OKR+C, Ordre Kabbalistique de la Rose+Croix (Charter signed by Tédér), Chevalier du Temple et Préfet of the STRICTE OBSERVANCE and SWEDISH RITE. He was a Mason (33th degree) of the 'Grand-Orient de France', as a 33* of the Antient Scottish Rite Lagrèze was also a 'Honorary member of the Grand-Lodge of Denmark . In 1909 (Sept.9) he also received a Charter from John Yarker , Great Hierophant of the Antient & Primitive Rite of Memphis-Misraim, from whom Lagrèze received the 33* / 95* Degree of the M.'.M.'. Rite, which was "confirmed" by Joanny Bricaud. A member of the C.B.C.S. (founded in 1778 by Willermoz) . His 'mystical nomen' was EQUES A ROSAE CARITATIS. He was Grand Master of the Perfect Square in France of Dantine's O::H::T:: & M:: . In 1937 Lagrèze was appointed "Grand Profès" of the C.B.C.S. , 'Chevaliers Bienfaisants de la Cité Sainte', by several dignitaries of the Grand Prieure d'Helvetia (Grand Lodge of Switzerland), such as the 'Grand Chancelier' Amez-Droz and a certain 'brother' named Lesieus. Lagrèze was also the Grand Master of the ELUS-COHEN (re-established by Ambelain in 1943) and of the ROSE+CROIX d'ORIENT (1879-1946)

Source ; G.Galtier "Maçonnerie Egyptienne, Rose-Croix et Neo-Chevalerie" 1994

Gerard Galtier on Lagreze and Martinism : " After the First World War Lagréze seems to have accepted the direction of Jean Bricaud at the head of the french occult Societies originating from Papus, seeing that he therefore possessed the title of Principal Inspector and Member of the Supreme Council of the Martinist Order of Lyons. Around 1933 he separated himself from Bricaud in order to ally himself with the Ordre Martiniste et Synarchique of Victor Blanchard where he became deputy Grand Master. In the same period he united with Rombauts and the other dissident Belgians who had also freed themselves from the supervision of Bricaud " . This text was kindly translated by Elias Ibrahim who further states ; "Bro. Lagréze was one of the great lights of

Martinism and helped the tradition to survive into our times by eventually conveying his knowledge and wisdom to Bro Ambelain and Jeanne Guesdon and I believe also to some extent to Ralph Lewis" . I can personally add to his information that Lagrèze indeed, together with Chaboseau, were in close contact at the time with first Harvey Spencer Lewis, and later Ralph Maxwell Lewis...

On July 14, 1938 Victor Blanchard of the O*M* & S had auto-consecrated himself as the Universal Grand Master of the Rose-Croix and of all the Initiatic Orders of the world. He sent a proclamation to each Grand Master of the F.U.D.O.S.I., which requested allegiance and recognition of his new dignity. In the series "1934-1951 FUDOSI" the story is written that Blanchard was totally convinced that he was the Universal Grand Master of the Rose-Croix (see Chapter 9 of the series). Blanchard was i.a. also President of the FRATERNITE DES POLAIRES / POLAIRE BROTHERHOOD which "used" a divinatory-method called (transl.) "the Oracle of the Astral Force". Somehow this "oracle" gave Blanchard the idea that he was the new Universal Grand Master of the rosicrucians (the whole story is told in Chapter 9 of the FUDOSI-series at

(<http://www.geocities.com/roggemansmarcel/milko.htm>)

One of the consequences of Blanchard's conviction was that he was expelled from the F.U.D.O.S.I. in 1939. The Ordre Martiniste et Synarchique was replaced at the 4th convention of the federation by the Ordre Martiniste Traditionnel. Many members, including such high dignitaries as George Lagrèze and Jeanne Guesdon (Grand Secrétaire of AMORC-France), left the O*M* & S and went over to Chaboseau's Martinist Order. Two other high dignitaries of the federation, Imperators Emille Dantine and Ralph Maxwell Lewis of AMORC, also left Blanchard's O*M* & S. In September 1939 Ralph Maxwell Lewis was initiated (subject to the approval of Chaboseau) by Lagrèze into the O*M*T* (S.I. and S.I.IV, the "Initiator-degree")) Harvey Spencer Lewis, Ralph's father, had received a charter from Blanchard for the O*M* & S in the United States. The first Martinist temple which was established in California by Lewis was called "Louis Claude de Saint-Martin". Ralph had been initiated into the O*M* & S by Blanchard in 1936 (S.I.IV). In October 1939 Ralph Maxwell Lewis was appointed "Sovereign delegate and Regional Grand Master" of the O*T*M* by Lagrèze, for California and the United States. This Charter (like many other documents which relate to rosicrucian and Martinist orders of the 20th century) can be found at Marcel Roggeman's excellent site at <http://hieronymus.educator.webjump.com/> ("DOCUMENTEN").

This way the Conseil Suprême Régional des Etats-Unis' was founded. The council consisted of 5 members :

Ralph Maxwell Lewis, Cecil A. Poole, Orlando T. Perrotta, James R. Whitcomb and J. Duane Freeman. The Charter was requested by Ralph Maxwell Lewis and the request was addressed to Lagrèze, together with an application for the "regularization of Martinist Initiation" intended for the brothers Whitcomb, K.Brower, and the sisters Whitcomb, G.Lewis and M. Lewis. They all received the S.I. degree, except for Ralph

M.Lewis, who also received the Degree of Initiator, S:::l:::IV.

Augustin Chaboseau died on January 2, 1946 and was succeeded by Lagrèze. "Lagrèze died shortly after Chaboseau in April of the same year, and Jean Chaboseau succeeded Lagrèze as Grand Master of the TMO. Under normal circumstances he would have been chosen as his father's successor as co-Imperator of the FUDOSI by the Supreme Council. But the 'Supreme Council' decided otherwise" as is stated in Chapter 11 of the F.U.D.O.S.I.-series, "The 5th Convention -1946 ..."

The complete story of what actually happened at the '1946 Convention' has already been told in Chapters 11 and 12 of the first series "1934-1951 F.U.D.O.S.I." . So I'll only present a short summary of the events here and I refer to the first series (Chapters 11+12) to read the complete story.

When Augustin Chaboseau died in 1946 (and shortly after him Lagrèze) it was Jean Chaboseau, his son, who normally would have succeed his father as Grand Master of the O*M*T*. The Supreme Council did not approve of the nomination and installed a temporary Council of Regency to lead the Martinist Order. As stated in the first series, the members of the F.U.D.O.S.I. originally wanted to establish a Supreme Martinist Council which would be heading the two main orders (OM&S, Blanchard had returned within the ranks of the federation, and TMO) and the other participating Martinist Orders ("SOCIÉTÉ d'ÉTUDES MARTINISTES" and " UNION SYNARCHIQUE DE POLOGNE").

The following details are taken from Chapter 11 of the 1st series :

The minutes of the Conclave on July, 22 , which were published by A.M.O.R.C., on this issue :

"The Convention, after hearing the reports of the Delegates, the Messages of the absent Delegates and their reports, after taking opinions and after regular discussions, decided :

1) to keep in vacancy the seat of the third Imperator of the F.U.D.O.S.I. , which was held by the V.' ILL.'. SAR AUGUSTINUS, Grand Master of the Traditional Martinist Order, until the election of a new Grand Master of this Order. In the meantime all the regular powers of the Grand Mastership will be carried on by a COUNCIL OF REGENCY, composed of :

SAR PURITIA (France) -Jeanne Guesdon (A.M.O.R.C.), Secretary

SAR LEUKOS (America) - President

SAR RENATUS (Belgium) -Rene Rossart ('Head' of the Belgian Martinists),
Treasurer

They alone will be qualified to validate or deliver charts or documents for the Order during the vacancy of this post of Grand Master.

Thus is decreed without appeal and confirmed by us, Imperators and Members of the Supreme Council of the F.U.D.O.S.I., in our sittings of this 22nd day of July, 1946. The above constitutes our official declaration" .

To cut a long story short, the COUNCIL OF REGENCY headed the Ordre Martiniste traditionnel from 1946 onwards.

"Jean Chaboseau sended in his resignation on the 6th Convention. Augustin Chaboseau's son tried to disband the "Suprême Conseil de l'Ordre Martiniste", but his "motion" (as a ' vote of no confidence') did not get the approval from the F.U.D.O.S.I. Because of the disapproval Jean Chaboseau left the "Traditional Martinist Order", of which he was, during his father's reign, a member of the Supreme Council (together with Lagreze and Beliard)" Chapter 12, 1st Series

The plans which the federation had for the unification of the Martinist organizations were not submitted for approval to the relevant Grand Masters. On the 1947 Convention the O*M*T* did not have a Grand Master and the G::M:: of the O.M.&S, Victor Blanchard, was (evidently) not present at the '47 Convention.

At this convention, held in Paris, Ralph Maxwell Lewis was appointed Sovereign Grand Master of the Ordre Martiniste Traditionnel. As mentioned above, he was elected in absence i.a. Victor Blanchard, head of the O*M* & S*, the seat of Grand Master of the O*M*T* was vacant, because the federation had voted against Jean Chaboseau.

As stated in Chapter 12 of the 1st F.U.D.O.S.I.-series ;

"These two facts explain the attitude of Jean Chaboseau and his attempt to disband the Supreme Council. During the convention Ralph Maxwell Lewis took the opportunity to appoint himself as Sovereign Grand Master of the "Ordre Martiniste Tradionnel" (TMO).

The T.M.O. of Lewis can be looked upon (at the least) as doubtful. First of all,

1 The doubtful decision of his appointment as Grand Master , in which Lewis, as co-Imperator, played an ambiguous role, both judge as well as plaintiff .

2 The supposed authorization of the F.U.D.O.S.I., in absence of the Grand Masters, to place the Martinist Orders under its authority ".

The events of 1946 and 1947 caused a schism within the ranks of the O*M*T*, officials included (among which at least one Coucil-member) and many European members left the order.

Rene Rossart (Sar Renatus), treasurer of the "Council of Regency" (see Chapter 11) of the O*M*T* and Council member of the F.U.D.O.S.I., left the Order. Others joined Blanchard's O*M* & S* or simply remained independent as "Free-Martinists".

The schism resulted i.a. in the foundation of the "Ordre Martiniste Rectifié" in 1948 by Jules Boucher, a former high official of the O*M*T*.

Regarding the further activities of Rene Rossart, head of the Belgian Martinists at the time, and Jean Chaboseau, we are left in the dark. Although I've stumbled upon certain information in the past which cited that Rossart, after he left O*M*T*'s Council of Regency, founded his own Martinist Order, "Ordre Martinist Universel" (source "unknown"). According to this source, Rossart passed away in October 1948. It was stated that Dr. Edouard Bertholet (Ordre Ancien et Mystique de la Rose+Croix - Switzerland) "inherited" Rossart's Universal Martinist Order. The Ordre Martiniste Universel never really developed into a successful organization, and if the Ordre Martiniste Universel ever really existed it either was disbanded or the organization "merged" into another organization. But ... this is just an assumption and not a 'historical fact' which is based on documents etc. (information derived from "private notes" without any reference to any source. I also came across the "Ordre Martiniste Universel" in connexion with the "Ordre Martiniste de Paris". Apparently, according to this source, the "Ordre Martiniste Universel" was one of the Orders which were founded in the late-seventies by members who'd left dr.Philippe Encausse's "Ordre Martiniste", this story seems much more reliable).

Other high dignitaries like Octave Béliard left the order and was probably later involved in the foundation of the Ordre Martiniste de Papus in 1953. The O*M* de Papus was headed by Papus' son Philippe Encausse, of whom several sources claim that he also had been a one-time member of Chaboseau's O*M*T*. Other Martinists who left the O*T*M* at the time were men like Robert Chapelain, Pierre Levy, Ilhamar Strouvea and Gustave Tautin.

Seal of the O:::T::M:::

Returning to the subject of Ralph Maxwell Lewis' election as Grand Master of the Ordre Martiniste Traditionnel, it is clear that the approval came from the remains of the Supreme Council and the remains of the Council of Regency (consisting of Sar Leukios and Sar Puritia -Jeanne Guesdon, successively president and secretary of the Council of Regency and both high dignitaries of A.M.O.R.C.).

When the F.U.D.O.S.I. was dissolved in 1951 the O*M*T* ceased to exist. The original American branch continued as the TRADITIONAL MARTINIST ORDER under the wings of A.M.O.R.C. (Antiquus Mysticusque Ordo Rosae Crucis) and was headed by the Sovereign Grand Master, Ralph Maxwell Lewis, who had separated the American delegation from the original order. Ralph M.Lewis claimed to be Augustin Chaboseau's rightful successor.

The order ceased to exist as an independent order and was closely connected to A.M.O.R.C. In some jurisdictions of A.M.O.R.C. the T*M*O* (Traditional Martinist Order) only admits high-degree (9th) A.M.O.R.C. members.

AMORC's TMO in France - de L'Heptade "Abbé de la Noue"

The Heptad " Abbé de la Noue, no.22" was established in Paris around 1960.

The Heptad was lead by Julien Origas (Hugues de Payns, 1920-1983) who became a member of A.M.O.R.C. in 1951. In the following years he was involved with the Rosicrucian Lodge of A.M.O.R.C. at rue de la Condamine in Paris. Origas would later found the "Renewed Order of the Temple", ORT, of which he was its Grand Master until his death in 1983. In 1983 he was succeeded by Luc Jouret. Jouret was forced to leave the ORT within a year, taking half of the members with him. Together with Jo Di Mambro he then founded the "notorious" Order of the Solar Temple ...

Around 1968-1969 the Martinist Heptad comprised a small number of members which were lead by seven officers. In 1966 another Heptad was established in the Paris area by Jean Dubuis (Sar Jean, see "1896 Societe Alchimique de France"). In the 1950's Dubuis had been a member of the "Lectorium Rosicrucianum". Unlike the Heptad of Origas, Dubuis' Heptad was very succesful, as was stated by Raymond Bernard (Sar Rosenkreutz) who was a Grand Master of A.M.O.R.C. at the time. In 1969 the two Heptads merged under the name of "Abbé de la Noue". The Heptad was a success with 120 members in its ranks (divided into 4 classes of 30 people). The Heptad also established a special class within its structure, known as the " 2ème Cercle " (the 2nd Circle), which studied and practised the Occult Arts. There existed two of these Occult Circles within the Heptad, increasing the total number up to 200 members.

Under the charismatic leadership of Jean Dubuis the Heptad specialized in classes on Kabbalah, Tarot , Ceremonial Magic etc. Apparently the Kabbalah -classes were based on the 20th century classic "The Mystical Kabbalah", written by Dion Fortune.

The classes were supplemented with studies on the Zohar. Jean Dubuis' Martinist Heptad developed slowly towards a form of Martinism which approached the original order of Papus. Opposition arose within the ranks of A.M.O.R.C. Finally in 1974 Raymond Bernard replaced Dubuis by Pierre Crimetz (see '1980 L'Ordre des Chevaliers Martinistes). Jean Dubuis left and founded in 1979 the "Association des Philosophes de la Nature", the Philosophers of Nature (L.P.N. / P.O.N. , see also "1896 Societe Alchimique de France").

The Traditional Martinist Order (after 1951) is structured on "Septa" and "Heptads" (made up of 7 officers). the Order is "lead" in each jurisdiction by its "Grand Heptad" (connected to a Grand Lodge of A.M.O.R.C.)

The initiations are conferred within the Heptads. Regarding the teachings, Trophimus in his book "a Martinist Treasury", explains ;

"The instruction papers are those of the Martinist Order and Synarchy which the TMO officers obtained when they were Initiated into the Martinist Order and Synarchy by Victor Blanchard in the 1930s. These MOS papers have been edited to reflect the non-magical philosophy of AMORC". The last sentence refers to the "Non Theurgical Methods" which are employed by the T*M*O*.

Regarding the TMO teachings and the O*M* & S, i'm not sure whether Trophimus' claim reflects the "truth" since Ralph M.Lewis also had the original material from Chaboseau's Ordre Martiniste Traditionnel at his disposal. According to several former T*M*O* members the TMO lessons are indeed edited and much of the original information has been taken out. These members (from whom I received the information) became aware of this fact after they became a member of I.C.E.S., which publishes English translations of original French material derived from such orders as the O*M*T*, O*M* & S, MEMPHIS-MIZRAIM, ELUS COHEN, OKR+C etc.

AMORC's T*M*O* provides a 'home-correspondence course' and is many times accused by other Martinists of 'illegal practises' such as postal initiations. Being a former AMORC-member myself, I know for sure (at least in the Dutch Jurisdiction) that every 'Home-Sanctum' member is obliged to undergo a "physical initiation" in a Lodge, at least with regard to the "First Temple Degree" (1st Degree). If I'm not mistaken one is also obliged to take the last (the Ninth Temple Degree) physically (although I've heard of strange stories happening in the past of members taking the 9th before the 1st). The above mentioned obligations regarding initiation applies of course to the "Rosicrucian students" of A.M.O.R.C. I'm not familiar with the "regulations" within the T*M*O*, but I presume that they are "compatible" with the A.M.O.R.C. regulations. After all, the Martinist method of 'personal initiation' (the initiator employs the biblical "laying on of hands" upon the initiate) is "the key" of a Martinist Initiation ritual ...

According to Fr.Melchior in his summary on Martinist Orders nearly all of the accusations have been proved wrong: "TMO does operate Septa & Heptads (temples), they DO initiate members physically (and not per mail), they DO possess the so-called Fourth degree of Unknown Philosophers, but the Degree of free Initiator is not given to many members (Ralph M.Lewis has withheld this degree from almost all its initiating officers)".

The Traditional Martinist Order does not recognize the authority of any of the other Martinist Orders, it's the only Martinist Order refusing to admit Martinists from other Martinist Orders as visitors. T*M*O 's policy towards other Martinist organizations is rather "aggressive". For instance, when A.M.O.R.C. in the U.S.A. became aware of the existence of I.C.E.S. at Barbados "a very angry exchange of letters

took place, with AMORC demanding that Barbados *cease & desist* " (information ; former member of T*M*O). Although there are some indications that Christian Bernard attempted to have "his" TM*O* recognized by other Martinist bodies in Europe.

T.M.O. / France publishes a periodical review called "Pantacle".

During the last decade the T*M*O* expanded especially in Brazil.

When Ralph Maxwell Lewis died in 1987 he was succeeded by Gary L. Stewart (1953-...) as Imperator of A.M.O.R.C. and Grand Master of the T.M.O.

In 1990 Stewart was removed from the Imperatorship by the Board of Directors (Supreme Council) of A.M.O.R.C. (more information on this topic can be found at:

[http://www.geocities.com/Athens/Atlantis/2413/ AMORC vs Imp.G.S.Stewart\)](http://www.geocities.com/Athens/Atlantis/2413/AMORC%20vs%20Imp.G.S.Stewart)

However, these Board members failed to remember to remove Stewart from the office of Sovereign Grand Master of the T*M*O*. Stewart re-established the T*M*O* in America as the T*M*O*A*, The Traditional Martinist Order of America.

Gary L..Stewart received the "all-important 4th Degree of Initiator" from Cecil Poole, who received this degree himself directly from Victor Blanchard of the O*M* &S. Apparently, the documentation of Stewart's initiation to the 4th Degree was taken to Paris, along with other T*M*O* material by Christian Bernard, president of A.M.O.R.C. Gary L..Stewart also founded the B*M*O*, British Martinist Order, in 1991 based upon an 'old' Russian Martinist Lineage (Golitzin)

The "Lines of Succession" of the O*M*T* / T*M*O* ;

Victor Emile Michelet, Augustin Chaboseau (Sar Augustus), Ralph Maxwell Lewis

(Sar Validivar), Gary Lee Stewart and Christian Bernard (Sar Phenix).

The present-day T*M*O* has three parallel lines of succession ;

Papus and Augustin Chaboseau, Charles Détré, Victor Blanchard en Harvey Spencer Lewis

Papus and Augustin Chaboseau, Charles Détré (Téder), Victor Blanchard en Ralph Maxwell Lewis

Papus and Augustin Chaboseau, Charles Détré, Georges de Lagrèze (Mikael) and Ralph Maxwell Lewis.

The situation within the T*M*O* during the "A.M.O.R.C. vs. Imperator Gary S.Stewart Controversy" (1991) has two ' Lines of succession' ;

Ralph Maxwell Lewis, Orval Graves and Christian Bernard.

Ralph Maxwell Lewis, Cecile A. Poole, Gary Lee Stewart

Regarding the first ' Line of Succession' , Ralph initiated Christian's father, Raymond Bernard into Martinism and gave him the S.I. Degree, but not the 4th Initiator Degree !

In July 1951 Raymond Bernard, who was duly initiated by J Duane Freeman into A.M.O.R.C.(who received his initiation by H.S. Lewis), installed the OMT (Ordre Martiniste Traditionnel) within AMORC France. In 1987 Raymond retired, so the Martinist Line of succession ended here. Later on (1990), Orval Graves *was "dug out of retirement" to perform the 4th Degree Initiator on Christian Bernard. This way Christian 'secured" a legitimate lineage, "assuming that his TMO-one had been compromised along the way", as Mark Stavish has put it (private email). Orval Graves received his Martinist Initiations back in the days of the F.U.D.O.S.I. meetings. Apparently, mr.Graves was initiated into the Ordre Martiniste et Synarchique...

Orval Graves was AMORC's Librarian during the 1930's and 1940's. Graves started the famous AMORC-classes on ' Practical Alchemy' (see "1896 SOCIETE ALCHIMIQUE DE FRANCE ")

The second ' Line of Succession' involves Gary Lee Stewart (Imperator of the "Confraternitas Rosae Crucis" CR+C and GM of the B*M*O*), who was initiated by Cecil A. Poole. Poole held the all-important 4th Degree of Initiator from Victor Blanchard of the MOS. Stewart claims to hold the all-important 4th Degree, which is probably correct since he is an installed Sovereign Grand Master. Stewart also claims to hold an ancient Russian lineage, which he received in Belgium in the 1970's (the I.S. Milites Templi, a 'Templarist' order which has i.a. two Lodges in Belgium).

The T*M*O* is still active today, under the authority of G.M. Christian Bernard. The order even expanded during the last decade, specifically in Southern-American countries like Brazil. For instance, the HEPTADA MARTINISTA SÃO PAULO, established in 1994, initiated 740 members up to december, last year (dec.2000).

In Brazil the T*M*O* was launched officially during the XI Convenção Nacional Rosacruz (11th Rosicrucian national Convention), in October of 1986, by the Grand Master of the T*M*O* at the time, Ralph Maxwell Lewis F.R.C., S.I. , L.I.

The Grand Master of the Portuguese Jurisdiction at the time is Charles Vega Parucker F.R.C., S . I . L . I .

G.E.R.M.E.

The "1990-Reorganization" within AMORC resulted in a schism (see Chapter "1915 A.M.O.R.C."). Many members left A.M.O.R.C. around that time, one of these being Dr.Onslow Wilson, a highly respected member of the Order, to some the "innovator of science and mysticism at AMORC" . Wilson already left AMORC at the time when

Donna O'Neill was appointed GM of the English- speaking jurisdiction by Gary L.Stewart, so before the upheaval of 1990.

Wilson had been i.a. the "Director of the Department of Instruction" of A.M.O.R.C. Wilson was involved with such organizations as CIRCES ("Centre International de Recherches Culturelles et Spirituelles", Templar Research Institute, founded by Raymond Bernard 1988), OSTI (Ordre Souverain du Temple Initiatique, founded by J.L.Marsan in 1966, later headed by R.Bernard), OPI, and OUM.

Wilson apparently established a new Martinist organization named "GROUPE d'ETUDES ET DE RECHERCHES MARTINISTE ET ESOTERIQUE" ("GERME"),

"Group for the Study and Research of Martinism and Esotericism". Onslow Wilson received his initiation directly from Jacqueline Encausse, widow of Dr.Philippe Encausse, Papus' son. GERME is active in the United States. Onslow Wilson resides in Indiana, USA.

1943 Ordre Martiniste des Elus Cohens

Ordre des Chevaliers Macons Elus-Cohen de l'Univers

The O*M*EC was originally founded by Don Martinez de Pasqually in 1768. The E*C* was originally a Masonic rite, which later developed within the 'Chevaliers Bienfaisants de la Cité Sainte' of De Pasqually's disciple, Jean- Baptiste Willermoz. The C.B.C.S. of Willermoz was a fusion of several Freemasonic rites (Stricte Observance). Strictly spoken, the rite of Elus Cohen was left without a rightful heir after 1807. The original rite and its temples became almost dormant after De Pasqually's death, "Sebastian de las Casas, the last Grand Master of the Elus Cohen, delivered the archives of the order to the 'Philalèthes' "

The original "Line of Succession" of the ELUS COHEN ended in 1807(1) ;

J. de Livron de la Tour de la Case Martinez de Pasqually (1767 - 1774),
Caignet de Lestère (1774 - 1779), Sebastian de las Casas 1780, G.Z.W.J. 1807...

1) Next to the European "lines of succession" there exists a so-called "Haitin Line", represented by Lucien François Jean-Maine (1869-1960) who, apparently, was consecrated as a Gnostic Bishop in France at the beginning of the 20th century. It is stated that he also 'exchanged' several of his filiations with Papus. His E*C* filiation allegedly went back to De Pasqually, it is said that several members of the Maine family were affiliated to Pasqually's E*C*. The E*C* on Haiti was known as the " Temples Cohens de Port-au-Prince et de Lèogane", and functioned up until 1780. According to

the story, when De Pasqually arrived at Haiti, there already existed Templar- and Masonic lodges on the island. After De Pasqually's death, several E*C* members, together with other masons, templars, and members of "secret Afriican societies", created a syncretism called "Les Templiers Noirs", the Black Templars, these members were Creole-French. In 1922 Maine founded the voudoun -Masonic order of "La Coleuvre Noire" (Cult of the Black Snake).

The whole Haitian movement culminated in a kind of federation of orders (O.T.O.A. etc.) to which several Martinist orders (Maine-lineage) were affiliated ;

The Universal Martinist Federation of Initiates

The Martinist Order of the Rose-Croix and Aleph-Initiates

The Interior Sanctuary of the Elus Cohens

Source ; Centro Studi Andres Kibisa, Martinist E-Group

More information on the movement of Lucien François Jean-Maine (1869-1960) :

<http://home.sunrise.ch/~prkoenig/otoa.htm> "Ordo Templi Orientis Antiqua" -- P.R. Koenig

De Pasqually's teachings and doctrine continued within small groups of "Kabbalistic Aeropagoi". De Pasqually's teachings continued also among masonic rites as Willermoz' C.B.C.S. (Knight Beneficent of the Holy City) and the R.E.R. (Régime Écossais Rectifié" or "Rectified Scottish Rite), a French templar rite based on Baron Von Hund's Stricte Observance (which includes the C.B.C.S.). At the end of the 19th century the Elus Cohen were "represented" by men such as Bergeron, Bréban-Salomon, Carl Michelsen (Denmark) and Edouard Blitz (USA). "The immediate successors in France were Fugairon and Charles Détré" (see profile of De Pasqually). Charles Détré (Téder) implemented the E*C* as higher grades. Bricaud succeeded Détré as Grand Master of the Martinist Order of Lyon (Ordre Martiniste-Martinéziste/ L'Ordre Martiniste de Lyon), which presided over the ORDER OF KNIGHT MASONS ELUS COHEN OF THE UNIVERSE, the E*C*.

In America Edouard Blitz worked the E*C* rite within the AMERICAN RECTIFIED MARTINIST ORDER. The 'original' Martinist Order under Papus had also implemented the E*C* rite within their system of Higher degrees. As we've seen before, the original O*M* worked towards a elaborated system of succeeding degrees, which were taken from several rites (Egyptian Masonry, OKR+C, E*C* etc.)

I've stated before in an earlier chapter that "the document regarding Teder's Martinist Ritual of 1913 also refers to several Elus Cohen Degrees which were

equivalent to the Martinist Degrees Initiate and S.I." It is not known to me if the E*C* rite was actually "worked" under Papus, but it seems quite likely. After all " In 1893 the Martinist Order had obtained the original archives of Willermoz' C.B.C.S. and the archives of the "Elus Cohen" of Lyon". As a masonic rite the Elus Cohen only admitted men (note ; several sources claim that De Pasqually worked on the construction of a particular initiation ritual for ladies of the order, in the year of his death, 1774).

On April 4, 1942 a Martinist, Robert Ambelain, initiates two new members, Phalgus (Jules Boucher) and Baphometos. Paris was occupied and the Nazi's had prohibited all Order-activities, especially Masonry and other Initiatic Orders, Societies and Brotherhoods. All gatherings, publications etc. were forbidden by the Nazi's. The archives of the Orders were confiscated and often destroyed. During these years of prosecution and oppression several Martinists gradually worked on the reconstitution of the Order of the Elect Cohen, ORDRE DES CHEVALIERS MACONS ELUS-COHEN DE L'UNIVERS. Robert Ambelain (1907-1997) received his initiation from Henri Meslin de Champigny (Harmonius), probably in a temple of the Ordre Martiniste Traditionnel. One of the attending officers was Georges Bogé de Lagrèze

(Mikael). Georges de Lagrèze had been a member of Papus' Supreme Council and was its 'Inspecteur Principal'.

With regard to Ambelain's initiation into Martinism it turns out that he received several parallel lines of initiation. It appears that Joanny (Jean) Bricaud gave a "strict order" in June 1939 to Paul Langénie to confer the first degree (Associé) of Martinism to Robert Ambelain. Ambelain's 'lines of Martinist filiation' were ;

Papus - Téder - Georges de Lagrèze (Mikael) - Ambelain (Aurifer), received in December 1940

Augustin Chaboseau - Jean Chaboseau (Galaad) - Ambelain (Aurifer)

Augustin Chaboseau - Henri Meslin de Champigny (Harmonius) - Ambelain

Both de Lagrèze and M. de Champigny were former members of Papus' Supreme Council. (source ; " L' Initiation " no.3, 1980)

The future Ordre Martiniste des Elus Cohen of Ambelain has its "Martinist seeds" in the "Ordre Martiniste Traditionnel" of Chaboseau ...

On September 24, 1942 there already existed a number of eight groups which were

'lead' by Ambelain and de Lagrèze. On April 4, 1943, the number in Paris had increased as far as eighteen groups. On September 29, 1943, another seven groups had been founded ... At the end of 1943 the circle was also represented in cities like

Calais, Lyon, and Nantes.

On August 15, 1944, De Lagrèze appointed Ambelain as a Delegate (95*) of the Antient & Primitive Rite of Memphis-Misraim. De Lagrèze had given a charter of the M.'.M.'. including the following Degrees ; 4, 12, 14, 18, 32 and 33 followed by the supplemental grades 66, 90 and 95. De Lagrèze's charter which he gave to Ambelain, was based on a charter which he had received from John Yarker on September 9, 1909 (33* / 95*), which was "confirmed" by Joanny (Jean) Bricaud.

De Lagrèze and Ambelain founded during the war also a M.'.M.'. Lodge (and its Chapter) called "Alexandria in Egypt", which resided in Ambelain's home ...

(see chapter "1880 ANTIENT & PRIMITIVE RITE OF MEMPHIS-MISRAIM ")

Georges De Lagrèze was one of the prominent and leading characters of the 'occult community' at the time. He was the Grand Master of the "Rose+Croix d'Orient" (1879-1946). De Lagrèze also possessed the grade of "Grand Profès" of Willermoz' C.B.C.S., and he was the "Grand Master" of the ELUS COHEN (through the R.E.R., headed by Camille Savoir - successor of Willermoz- at the time). As mentioned earlier on, De Lagrèze received the grade of "Grand Profès" in 1937 from several dignitaries from the Grand Prieure d'Helvetia (at Geneva, Switzerland).

On the third of September, 1943, the ORDRE DES CHEVALIERS MACONS ELUS-COHEN DE L'UNIVERS, the "Elus Cohen", was officially "reconstituted" with De Lagrèze as Grand Master and Ambelain as its Deputy Grand Master. De Lagrèze conferred all the mentioned degrees to Ambelain / Aurifer. Both men were consecrated into the "Eglise Gnostique Apostolique". The Orders represented by Ambelain were in the possession of all the essential degrees, including the degree of "Reaux-Croix". The S.I. members of Ambelain's circle during the war, founded the group A.G.L.A. *

This small group of six members formed the first post-war synod ...

* "Athah gobon leolam, Adonai ", "Thou art powerful and eternal, Lord." , ancient Hebrew word composed of the four initial letters of the Hebrew words Athah, Gobon, Leolam, and Adonai. This Kabbalistic 'formula' was used by the rabbis "in the practice of exorcism of evil spirits". 35 ~AGLA~35

Several well known Martinists / High Degree Masons were part of Ambelain and De Lagrèze's circle during the war, Jules Boucher (Phalgus), Robert Amadou (Ignifer), Rene Chambellant, Camille Savoir (R.E.R.) etc.

After the Second World War the Ordre Martiniste des Elus Cohen was revived by three Martinists, one of them being Robert Ambelain / Aurifer.

Grand Master Georges De Lagrèze had died in April 1946 and was succeeded by Robert Ambelain.

Ambelain's revived O*M*EC is based on his filiation (through Lagrèze) to Willermoz' C.B.C.S., holding the High degrees of Profès and Grand Profès, to which he added his filiation to Papus' Martinist order (S.I.). His "Elus Cohen" filiation (through Lagrèze) was based on the R.E.R., headed by Camille Savoir. The highest degree of the R.E.R. was the rite of C.B.C.S. Ambelain affirmed in his book "Le Martinisme Contemporaine" (March, 1948, page 31) that Martinism did not have a legitimate lineage, except through the R.E.R., Régime Écossais Rectifié" or "Rectified Scottish System of Willermoz.

The curriculum of the Ordre Martiniste des Elus Cohen included the study of the Kabbalah ("Practical Kabbalah"), study and practise of Theurgy as taught by Martinez De Pasqually, and Occultism...

The grade-system of the O*M*EC consisted of Four Degrees ;

MASTER ELECT-COHEN Grand-Metre Cohen

KNIGHT OF THE ORIENT Chevalier d'Orient

COMMANDER OF THE ORIENT Commandeur d'Orient

4 RèAUX-CROIX Rèau-Croix

(Women are excluded from this Order)

These degrees belonged to the "Ordre des Chevaliers-Maçons Elus-Cohen de L'Univers"/ "Order of Knight-Masons Elect Priests of the Universe", the Operative degrees. The "Ordre Martiniste des Elus Cohens" also initiated into the usual three degrees of Martinism, this was the "outer order" which formed the ante-chamber of the Operative degrees.

The Higher Degrees of Ambelain's Elus Cohen were obtained from De Pasqually's original Rite, which was originally divided into three classes + a "secret class". Ambelain's first degree (Master Elect Cohen) belonged to Pasqually's second class of degrees (Classe du Poche), his second and third belonged to Pasqually's third class (le Degrès du Temple), and his fourth belonged to Pasqually's secret class (le Classe Secrète) which contained the degree of Réau-Croix... The esoteric content of the third degree, Commander of the Orient (also known as "Grand Elu de Zorobabel") was based on the Eleusin Mysteries, it prepared the candidate for the secret grade of Rèau-Croix.

"The original significance of this grade according to Pasqually was through magical evocations to establish contact with the highest realms of the Spirits of the Eulis Cohens. When the Grand Architect had driven the demonical forces away from the sphere of the Earth, it lay in the hands of the Rèau Croix to attract the Celestial Forces, and transport these forces into the mundane Aura. These forces were brought down by

either visual or acoustic manifestation through the Rèau Croix, in order to create a link to the original image of man. and thus integrating it within each individual soul. This philosophy was the main goal of Pasqually's teachings".

Source ; Martinez Pasqually and le Chevaliers Elus Coens, ACADEMIA
MASONICA BOREALIS

<http://www.oto.no/amb/eu.html>

The rituals of the Elus Cohen were very elaborate and time consuming, sometimes lasting up to six hours in length. De Pasqually made use of a special Incense for all Elus Cohen rituals, which included "a number of hallucinogenic substances including the famous Fly Agaric mushroom spores ". The use of Incense in ritual creates a particular mood or vibration. There's a book written by René de Forrestier, "La Franc-macconnerie occultiste au 18e siècle et l'Ordre des Elus Coens" in which De Pasqually's ritual work is "reconstructed".

Within the EC special attention is given at the equinoxes. The Theurgic work of a "Equinox Ritual" consists of an operation on five successive days for the Rèau-Croix in the months of March and September. De Pasqually used the Lunar-calendar, the most favourable time for 'Equinox Ritual work' lies between the 1st Quarter and Full moon. The regulations of the Equinox-ritual ;

Select date of "Full moon" in March / September

The Rèau-Croix starts the operation on the 5th day before Full moon (Theurgic work is practised on 5 successive nights). All those who are not carrying the degree of Rèau-Croix, will carry out the operation together at the days and hours as indicated by the center

It is of importance to keep abstinence on all the planes

It is of importance to keep an "occult diary" and to consign all the phenomena which occur during these periods

Through De Lagrèze Ambelain had obtained the 'files of Martinez De Pasqually '. These files included De Pasqually's handwritten text: " Traité de la Rèintégration des Etres dans leurs preières propriétés, vertus et puissances spirituelles et divines", the handwritten Rituals and catechisms of the Order, and the correspondence between Pasqually and his followers, especially Jean-Baptiste Willermoz from Lyon. The rituals of the Elus Cohen came from various sources, which enabled the revived order to practise the operative form of Elus Cohen Theurgy. The order, as in the case of Détré and Blitz, did not accept women and was preserved solely for males.

Ambelain always looked for possibilities to expand the order. One has to bear in mind that Ambelain lead a federation of orders, including M.'.M.'. , Gnostic and

Rosicrucian organizations. In 1957 Ambelain co-operated with Joseph Isidore Grasser, a High degree Mason (90*) from Switzerland, in the foundation of the "International Martinist Association ' Les Stephanois' ", I.M.A."Les Stephanois", International Grand Lodge, Paris. The information on this co-operation is very meagre, except the I.M.A. was also affiliated to the M.'.M.'.

Ambelain lead the Ordre Martiniste des Elus Cohen from April 1946 up to August 1967. On Monday August 14, 1967, Robert Ambelain (Aurifer) appoints Ivan Mosca (Hermete) as his successor. In 1958 the "Ordre Martiniste des Elus Cohen" united with Philippe Encausse's "L'Ordre Martiniste de Papus" and Henri Dupont's " L'Ordre Martiniste-Martinéziste de Lyon". In 1960 this federation gave birth to the "Ordre Martiniste" (L'Ordre Martinist de Paris). The O.M. was divided into an interior- and exterior circle. Ambelain's Elus Cohen formed the ' Interior circle ' called Order of the Elus Cohen .

On August 14, 1967, the interior- and exterior circle of the O*M* de Paris was disbanded. Both orders continued independently from each other.

On April 22, 1968 the Ordre Martiniste des Elus Cohen was disbanded. The decision was made after a plenary meeting of the Tribunal Souverain in Paris. On August 14, 1968, the Elus Cohen went dormant by official decree of the Grand Commandeur Ivan Mosca / Hermete. The ' line of succession' of the Ordre Martiniste des Elus Cohen from 1943 up to 1968 ;

Georges de Lagrèze (Mikael, 1943-1946) - Robert Ambelain (Aurifer, 1946-1967)
- Ivan Mosca (Hermete, 1967-1968).

Post Ambelain EC

After the dissolution of the O*M*EC in 1968 the former members of the Elus Cohen (Cohen, or Coëns, is the French version the Hebrew word "Cohanim" : a name for the highest class of priests in Jerusalem in biblical times) continued their Theurgical work on their own or in small groups. One of these groups, a small 'mixed' group of Elus Cohen in Nice, was lead by Rene Chambellant (1907-1997?).

His filiation is derived from a Canadian branch of the Elus Cohen (probably Sar Sendigovius' O*M*&S, which "inner order" was the E*C*). Chambellant (Tau Renatus) claims a lineage derived from Constant Chevillon in 1936. Chambellant was also initiated by Ambelain in 1944 into the Elus Cohen. Chambellant also possesses the degree of Grand Profès of Willermoz' C.B.C.S. Today Chambellant's Elus Cohen is affiliated to a federation of Martinist- Templar Masonic orders in which we find the Ordre Martiniste S:::l:::, the Ordre Martiniste des C.B.C.S., Ordre Chevaliers Macons Elus Cohen de L'Univers (see "1997 Ordre Martiniste S:::l::: / O*M* de Luxembourg")

Robert Ambelain apparently refounded his Ordre Martiniste des Elus Cohen back in 1994 with Andre Mauer as Grand-Secrétaire (1996).

The Elus Cohen is also the "inner order" of the present-day Ordre Martiniste et Synarchique

1948 Ordre Martiniste Rectifié

Due to the F.U.D.O.S.I. Supreme Council its refusal to confirm Jean Chaboseau as Grand Master of the Ordre Martiniste Traditionnel, many members left the O*T*M*.

- Chapters 11+12 "1934-1951 F.U.D.O.S.I." at
<http://www.geocities.com/roggemansmarcel/milko.htm#11>

One of these members who left the O*T*M* was the Grand Secretary of the order, Jules Boucher (Phalgus, 1902/02/28 - 1955/06/09). Boucher was initiated by Robert Ambelain on April 4, 1942. Boucher apparently also received an initiation by Augustin Chaboseau (date unknown).

In 1922 Boucher started his occult career with Jean-Juliet Champagne, who took Boucher and Eugene Canseliet on as students (Alchemy). This group of students would become known as LES FRERES D'HELIOPOLIS, "the Brotherhood of Heliopolis".

This brotherhood studied the works of the great Alchemists and was "lead" by the legendary "Fulcanelli" (Who Fulcanelli really was is still a mystery ; some occultists think that "Fd'H" is synonymous to "Fulcanelli") . This group, however, was limited to Champagne, Canseliet, Sauvage, Jules Boucher, and a couple of others. Champagne and Canseliet were both directly connected with Fulcanelli's book "Le Mystere des Cathedrales".

Another group Boucher was involved with, was a group called GRAND LUNAIRE.

The Sigil of the Grand Lunaire was the Baphometis. According to Robert Ambelain the group was also involved in Black Magic.

Besides Boucher, men like Champagne and Rene Schwaller de Lubicz were members at one time. Just for the record, when Jules Boucher left the Grand Lunaire the Gnostic Bishop of Lyon seems to have performed an exorcism on Boucher (Jean Rosselot, O.V. de L.Milosz , Paris 1955)

In the beginning of the 40's Boucher published the "Manuel de Magie Pratique" (Niclaus, 1941- Dervy 1953 new edition). Boucher also founded an association which promoted the restoration of traditional Occultism : A R O T (tora).

In 1946 the "Les Amis de Saint-Martin" were founded, a group which Boucher highly respected and of which Boucher himself was probably a member. It is quite possible that the "Friends of Saint-Martin" were some kind of precursor of Boucher's O*M*R.

In 1948 Jules Boucher founded the ORDRE MARTINISTE RECTIFICIÉ.

The O*M*R* consisted, to a large extent, of former members of the O*M*T*.

Boucher's Martinist rite consisted of one, single Degree ;

SAGE INITIÉ

The ' curriculum' of the O*M*R was based on the works and doctrine of L.C. de Saint-Martin. It was expected from members (and demanded from S:::l:::) that they had a thorough knowledge of the works of Saint-Martin.

According to Boucher, the meaning of Sage Initié , "the Wise Adept", corresponded on a profound level with the traditional teachings of Saint-Martin.

"S:::l::: stands for "Superieur Inconnu", "Souverain Juge" (degree of the Elus Cohen), Société des Initiés", "Société Inconnu", "Sage Inconnu", and some even claimed these initials stood for the "Société de Jésus" !

"The "Ordre Martiniste Rectifié" calls the S.I. the "Wise Adept" ("Sage Initié"), or better : "One who walks the Path of Wisdom".

"The "Ordre Martiniste Rectifié" is a Spiritual fraternal order linking all those who freely admit the need for an individual and collective Redemption based on the lessons of Louis Claude de Saint-Martin. In accordance with the teachings of Saint-Martin the O*M*R acknowledges the truth of the Fall of mankind and affirms the need for Reconciliation of Man with his Principle (the Adept on the Path of Wisdom). The O*M*R respects all forms of the Tradition which are basically fragments of the One, primeordial Tradition" (freely translated from Boucher's "Du Martinisme et des ordres Martinistes", 1950).

In 1950 Boucher published an article in the review "Le Symbolisme" called "Du Martinisme et des Ordres Martinistes". The article is a general survey on the 'Martinezism' of de Pasqually and the 'Martinism' of Saint-Martin. The intention of this publication was to draw attention to the O:::M:::R::: ...

Boucher's order was closely related to the "Eglise Gnostique Universelle" (Universal Gnostic Church). The O*M*R* also intended to "reconnect" Martinism with Masonry.

In his survey "Du Martinisme et des Ordres Martinistes" Boucher emphasizes that an order without a structure is not viable. According to Boucher in the same article, it is its structure what Masonry gives its vitality and permanence. Therefore, thus Boucher,

the Rectified Martinist Order should be build on "a Masonic structure" in which the individual is respected, an aspect which characterizes "true Martinism". At the same time, without losing sight of its flexibility, this structure should also possess a kind of rigidity to "protect" the order's "cohesion". Boucher emphasizes on the structure of Masonic organizations which he intended to use as a blue-print for his own organization. He clearly stated in his survey ""Du Martinisme et des Ordres Martinistes" (1950) that the O*M*R should avoid to make the mistake Papus and Tedér had made, by transforming their Martinist rituals into copies of Masonic ones. In spite of Boucher's intentions and "enthusiasm" Masonry did not respond.

French Masonry, being in majority "hostile" towards Christianity, did not support Boucher's efforts.

Jules Boucher had not appointed a successor. When he died in 1955 the order declined. Jules Boucher was also a Mason, initiated during the occupation, who published an excellent title on the Symbolism of Freemasonry in 1948, "La Symbolique Symbolism of Freemasonry in 1948, "La Symbolique Maçonnique"

1952 Ordre Martiniste de Papus

World War II had taken its toll on Martinism, most of the representatives of the "original" Martinist Order were either dead or gone (except for Henri-Charles Dupont), and the conflicts between the various orders had caused many schisms within the original orders. In 1952 Pierre Neuville published an article which gave birth to the idea of a reconstitution of the ' original ' Ordre Martiniste of Papus.

Many of the "survivors" of the 'original' order, as well as a number of unattached French "Free Martinists", joined Papus' son, Dr.Philippe Encausse (1906/01/02 - 1984/07/22), who founded the ORDRE MARTINISTE DE PAPUS in December 1952 under the original constitution. In January 1953 a reissue of the original Martinist review "L'Initiation" is published by Encausse Jr.

first publication of "L'Initiation",

January 1953

The original journal was published from 1888 up to 1914. The reissue of January 1953 is no.52 in the series. Contemporary occultists as Robert Ambelain, Robert Amadou, Serge Hutin, Pierre Neuville, and of course Philippe Encausse published on a regular base in the Martinist review.

In 1975 Philippe Encausse sarterd to divide the responsibilities of the magazine with Yves-Fred Boisset. When Encausse died in 1984, Boisset became the chief-editor of "l'Initiation", a position which he holds until this day.

In March-April 1957, the first General rules of the Martinist Order were published. It presented the organization and its structure ;

The Ordre Martiniste is lead by a ;

Board of Directors (7 members, Grand Inspecteur Général)

SUPRÊME CONSEIL (Supreme Council, 12 members including the President of the order and a President Ad Vitam)

The Jurisdiction(s) are lead by a

Grand Maître Provincial

Grands Conseils Provinciaux, each province is lead by a Grand Council, there are 14 provinces, of which one, Flandres-Artois (Belgium) is lead by a Maître Provincial.

A College is lead by a S:::l::: , Unknown Philosopher

The rituals are examined and recognized as the only valid ones for initiations, these are indicated under " Rituel de 1957 ".

Several Martinist Lodges/Chapters are quoted in this publication, - Kosmos (Fides), Papus (Paris), Louis Claude de Saint-Martin (Toulouse).

In the mid-fifties Philippe Encausse handed over all Martinist Documents, Charters, and files to Robert Amadou . Amadou made researches into the validity of filiation of the Martinist Order. The conclusion of Amadou's analysis was published in Ambelain's "le Martinisme contemporain" in March 1948 (page 31), in which Ambelain affirms Amadou's claim that "Martinism" does not possess a valid line of succession. The only ' legitimate' lineage runs through Willermoz' R.E.R which incorporates the C.B.C.S. (a rite which "integrates" Von Hundt's Stricte Observance with De Pasqually's Elus Cohen). In other words, the only valid form of Martinism which holds an unbroken line of initiation is a Martinist who's initiated into the highest grade of the R.E.R. (C.B.C.S., "Chevaliers Bienfaisants de la Cité Sainte / Knights Beneficent of the Holy City ")

Amadou's thesis stated that "Louis Claude de Saint-Martin never founded the Martinist Order, nor transmitted any Martinist initiations through ritual. Saint-Martin acted, therefore, from an affiliation of "Desire" (L'Homme de Desir) and a spiritual affiliation, which little by little formalized ritualistically, under the influence of various personalities, notably Novikov and Papus".

In 1958 Philippe Encausse, Henri Dupont, and Robert Ambelain decided to join forces ...

Fédération des Ordres Martinistes / Union des Ordre Martinistes

The idea Philippe Encausse had was to reunite all the original Martinist organizations into one Martinist federation. In 1958 a draft-agreement was signed (by the Sovereign Grand Masters) between the Ordre Martiniste de Papus, under the leadership of Philippe Encausse, the Ordre Martiniste- Martinéziste (L'Ordre Martiniste de Lyon), under the leadership of Henri-Charles Dupont*, and finally the Ordre Martiniste des Elus Cohen under the leadership of Robert Ambelain. The statutes of the federation, the "Union des Ordre Martinistes", were signed on Sunday, October 26, 1958. The "Ordre Martiniste de Lyon" changed its name to "Ordre Martiniste-Martinéziste".

The rituals and symbols of the three orders were adjusted to each other. From 1958 onwards all the ritualistic and symbolic attributes used by the orders were compatible with each other.

The "Protocol of the Union of the Martinist Orders" recognizes the authority of the following Martinist currents which sprang from the original order of Papus and Chaboseau :

Ordre Martinist- Martinéziste (succession Téder, Bricaud, Chevillon, Dupont)

Ordre Martiniste de Papus , the Martinist Order founded by Dr.Philippe Encausse

Ordre Martiniste des Elus-Cohen (succession Lagrèze, Savoie, CBCS, Ambelain, ' the O*M*EC preserves the archives of the Martinéziste current'.

The Union or Federation is presided by the Sovereign Grand Masters and their assistants. A declaration on the origins of the organization claims that "Martinism" is derived from Papus and Chaboseau, "Willermozism" is derived from the para-masonic rite of the " Chevaliers Bienfaisants de la Cité Sainte" , CBCS, founded in 1778 in Lyon by Jean-Baptiste Willermoz, and "Martinézism" is derived from the "Ordre des Chevaliers Macons Elus-Cohen", founded by Don Martinez de Pasqually in 1758 in Bordeaux.

All the other existing Martinist organizations outside of France originated from one of these three currents. The "Board of Directors" will meet 4 times a year and at least on the first Sunday which follows an equinox or a solstice. The official review of the three orders will be Philippe Encausse's re-issue of "L'Initiation". The federation is lead by Dr.Philippe Encausse...

In 1960, two months before he died, Henri-Charles Dupont appointed Philippe Encausse on August 13 as his successor within the Martinist Order

The British Grand Lodge (Sovereign Grand Lodge) of the "Ordre Martiniste et Synarchique" officially joins the Federation in 1960. In September 1959 the O*M*&S already established fraternal relations with the "Union des Ordres Martinistes" .

Charles-Henri Dupont, 1877/02/19 - 1961/10/01. Patriarch of the "Eglise Gnostique Universelle", Sovereign Grand Master of the "Ordre Martiniste- Martinéziste" (successor of Constant Chevillon since March 25, 1944), Grand Master "Ad Vitam" of the "Rite Ancien et Primitif de Memphis-Misraim", and "Chevalier bienfaisant de la Cité Sainte ". Dupont was a member of Lodge "Liberté et Progrès".

1960 Ordre Martiniste (L'Ordre Martinist de Paris)

When Dr.Philippe Encausse received the Martinist succession from Charles-H. Dupont, Encausse became the Sovereign Grand Master of two Martinist Orders, O*M* de Papus and O*M*-Martinéziste. Encausse merged both orders into one, the O*M*. Encausse also received the succession of the Ordre Kabbalistique de la Rose+Croix (OKR+C). The masonic qualification which was given by Téder (1916-'17) was removed (1).

But the O*M* de Paris did develop some Masonic activities. At the initiative of dr.Philippe Encausse a Grand Priory of the Rectified Scottish Rite (R.E.R.) was established. The Priory existed and was 'active' during the sixties ...

In 1961 another attempt was made to reconnect Martinism with Masonry. In that year a Lodge was founded under the Obedience of the 'GRANDE LOGE FRANCAISE-OPERA', which required of its candidates to be initiated into Martinism . The Martinist qualification was removed in 1973.

In 1962 the Ordre Martiniste (de Paris) and Ambelain's O*M* des Elus Cohen merged into one Martinist Order, which was comprised of 2 circles, an exterior circle and an interior circle.

Exterior Circle - called "Order of Saint-Martin" (comprised of the 'old' Martinist Order and the exterior order of the O*M* des Elus Cohen. This order includes members of both sexes (except SI4, Women needed approval from the 'Board of Directors') and initiates into the following degrees: A, A I, S I, S I 4 .

Interior Circle - called "Order of Elect Cohen" , this order excludes women and initiates into the following degrees: [1st degree -] Master Elect-Cohen ,[2nd degree -]

Knight of the Orient , [3rd Degree -] Commander of the Orient, [4th Degree -]
Réaux-Croix

The Ordre Kabbalistique de la Rose+Croix confers the Degrees of "Bachelor", "Master", and "Doctor of Kabbalah" , to members who have "attained and passed the 3rd degree of "Unknown Superior" (S.I.).

The Grand Masters are AD Vitam, Sovereign Grand Master Philippe Encausse shall govern the M*O*, "Ordre de Saint-Martin", Sovereign Grand Commander Robert Ambelain shall govern the "Ordre Martiniste des Elus Cohen".

The traditional ties of the Martinist Order with the Eglise Gnostique Apostolique Universelle (Gnostic Apostolic Universal Church) were continued.

The order was lead by a "Souverain Directoire" consisting of 8 members, the protocol being signed "Jean" (Dr.Philippe Encausse) and "Aurifer" (Robert Ambelain), October 28, 1962. The protocol was published in "L'Initiation", no.2, 1963.

On December 31, 1962 the O*M* de Paris counted 26 'active' groups and 15 circles in France.

English transl. of the 'protocol of the union...' at
<http://www.pathcom.com/~mtronics/rcmo/protocol.htm>

Mike Restivo (Sar Ignatius, Initiatèur Libre)

The Interior Circle was later renamed "Ordre des Chevaliers Macons Elus-Cohen de l'Univers". The "Union des Ordre Martinistes" only lasted for 5 years. "On August 14, 1967, the interior- and exterior circle of the O*M* de Paris was disbanded. Both orders continued independently from each other" In 1967 Robert Ambelain resigns as Sovereign Grand Commandeur of the Elus Cohen. Ambelain appoints Ivan Mosca (Hermete, born in Parma Italy, 1915) as his successor on June 29, 1967. One year later, on April 22, 1968 the O*M*EC was disbanded. Ambelain would found in 1968 the "Ordre Martiniste Initiatique. At the end of the sixties Encausse's O*M* gave birth to several branches which would continue as independent orders, although they maintained their fraternal relations with the O*M* de Paris. The reason for the separation was a protocol that was signed by Philippe in 1968, which confirmed the alliance between the Universal Gnostic Church and the Martinist Order. Philippe Encausse was ordained into the Priesthood of the Gnostic Church. The protocol was a confirmation of the alliance of 1911 (the Ordre Martiniste des Pays-Bas refers to the "alliance of 1918"), in which the Universal Gnostic Church of Bricaud was recognized as being the ' official' church of the O*M*.

The signing of the protocol by Philippe Encausse implied that "the theology defined by the Gnostic Church, the official teaching of his Martinist Order and the services of that church were to become the official sacramental support for its members. Many

Martinists objected to this limitation of their religious freedom"(O*M* des Pays-Bas) .

By permission of the Grand Master of the O*M*, Dr.Philippe Encausse, several independent branches, mostly outside of France, were established (in close co-operation with the O*M* in Paris), such as :

Ordre Martiniste Suisse (Switzerland)

Ordre Martiniste Belge (Belgium)

Ordre Martiniste des Pays-Bas (Netherlands)

These orders were founded (on Encausse's request) to "offer an alternative to the objecting members of his Order". A number of members just resigned from the O*M*, and several of these members established some minor Martinist organizations, such as; "Ordre Martiniste Secret", "Ordre Martiniste Universel". Another schism occurred in 1983 when several members left Encausse's O*M* and founded the "Ordre Martiniste Libre ". Then, in 1996 a schism occurred also within the O*M*L, which gave birth to the "Ordre Martiniste S:::l::: ".

In 1971 Philippe Encausse resigned as Grand Master of the O*M* and is succeeded by Ireneé Séguret as Grand Master and Maurice Gay as Deputy Grand Master. The O*M* has its seats at 3, rue du Cardinal-Mercier in Paris. Ireneé Séguret resigns as GM at the end of 1974 and on January 1, 1975, Philippe Encausse (Honorary President of the O*M* between '71-'75) returns as Grand Master, finally resigning in September, 1979. The Board of Directors (Chambre de Direction) voted secretly for a new candidate. A proposition is made on October 27, 1979 ;

Emilio Lorenzo - President

Leger - vice-President

Emilio Lorenzo is elected by the 'Chambre de Direction' on October 27, 1979 as Grand Master of the Ordre Martiniste (de Paris).

The lineage of the O*M* de Paris ;

Gerard Encausse / Papus 1891-1916

Charles Détré / Téder 1916-1918

Jean (Joanny) Bricaud 1918-1934

Constant Chevillon 1934-1944, assassinated by the Vichy Militia.

Charles-Henry Dupont 1944-1960

Philippe Encausse 1960-1971

Ireneé Séguret 1971-1974

Philippe Encausse 1975-1979

Emilio Lorenzo 1979- ...)

The Ordre Martiniste (de Paris) became the largest Martinist Order after the Second World War.

Philippe Encausse published during his lifetime several books on occult subjects etc., some of his books and publications ;

Le Maître Philippe, de Lyon: Thaumaturge et "Homme de Dieu", Dr. Philippe Encausse, Éditions Traditionnelles [In French]

Sciences occultes et déséquilibre mental. 2e édit. rev. et augm. Paris, Payot, 1944. (1er édit. Paris, 1935).

ENCAUSSE Philippe, Sciences occultes ou 25 années d'occultisme occidental - Papus, sa vie, son oeuvre, Paris, Ocia, 1949, 552 p.

Papus, Philippe Encausse -ed. belfond

The most prolific Martinist authors were Robert Amadou and Robert Ambelain.

Ordre Martiniste Belge

The "O*M* Belge" was founded on October 26, 1968, by Gustave Lambert Brahy (1894-1988). The order was established after Philippe's Encausse's decision to sign the protocol of the alliance between the O*M* de Paris and the Universal Gnostic Church (E.G.A.)

Brahy was a member of the Suprême Conseil de 'L'Ordre Martiniste. Other members of the Supreme Council were Pierre-Marie Hermant, Stéphane Beuze and Maurice Warnon (Maurice Warnon left in 1975, when he was appointed Grand Master of the "Ordre Martiniste des Pays-Bas).

GUSTAVE LAMBERT BRAHY (1894-1988)

Brahy started to study Astrology in 1920. At the end of the 1920's he became

interested in Yoga and began to practise respiratory exercises. He also experimented with Theurgy. "The combination of the two practises, associated with his poor health (he had contracted the Spanish influenza during the War of 1914-1918, of which he never entirely recovered), resulted in a series of dreaming, sleepwalking, hypnotic experiences lasting for several years, until he developed a controlled clairvoyance". He had joined the "Theosophic Society" in 1924, and its "Esoteric Section" in 1926. Brahy also became a member of Leadbetter's "Liberal Catholic Church".

Brahy left the T.S. in 1929, after the leaders of the Society began to promote Krishnamurti as the new Messiah. In 1929 he became president of Max Heindel's "Rosicrucian Fellowship" in Belgium. Apparently, Brahy's young daughter miraculously recovered after a desperate request (as a last resource) for "Healing work" addressed to the rosicrucian order of Oceanside, California. Brahy opened a Rosicrucian Temple (Brussels? / Antwerp?) and served as President of the Belgian branch of the R.F. until 1935.

In 1926 Brahy had founded the "Institut d'Astrologie", "with the purpose to improve the training of Astrologers and to modernize the calculation of Native Charts and projections". The Astrological Institute started to publish a review named "Demain", the review would be universally known and appreciated. Its publication was terminated in the 1970's.

In 1927 Brahy meets the Vicomte de Herbais de Thun, who will later initiate him into the Belgian branch of Chaboseau's Martinist Order (note; it was actually Emile Ehlers who was Brahy's Initiator). With two other Martinists, Emile Dantinne and Emile Ehlers, Brahy (Eleusis) is involved in the foundation of the F.U.D.O.S.I., but Ehlers (who owns an Occult bookstore) and Brahy didn't want to see their names associated with the F.U.D.O.S.I. and remained silent partners, as friends of Dantinne.

After the Second World War Dantinne became dishearted, the F.U.D.O.S.I. lost his Universal character, and A.M.O.R.C. became too powerful to the liking of many European members. In that period, 1935-1945, Brahy published several novels, works about Astrology, and translations in French of several of the works of Sir Edward Bulwer-Lytton.

Until 1950 Brahy had published commercial Astrological predictions. He had been frequently submitted to the accusation "that associated Astrology with Charlatanism". Brahy discontinued these publications.

Around 1950 Brahy decided to join the "Ordre Martiniste de Papus" of Philippe Encausse. One of his motives to resume his work as a Martinist was to restore the spirit of the original F.U.D.O.S.I. In 1968 Gustave-Lambert Brahy was nominated Grand Master of the "Ordre Martiniste Belge".

As an Astrologer he would continue a private practise. Brahy was often consulted by Market specialists (mostly from the U.S.A.) In the Eighties Brahy was the

court-Astrologer of King Hassan II of Morocco. Gustave-Lambert Brahy died in 1988.

(profile on Brahy , Ordre Martiniste des Pays-Bas)

After Brahy died the whole Belgian branch almost collapsed. In 1991 a small group still worked under the leadership of Nicolas Leruitte (Souverain Délégué pour la Belgique). Leruitte lead the "Ordre Martiniste Belge" until October 12, 2000. He was succeeded by a "Robert F." , who continues the O*M*B as Sovereign delegate of the order.

1968 (1975) Martinisten Orde der Nederlanden / O*M* des

Pays- Bas

The "Martinist Order of the Netherlands" was founded on September 26, 1968 by Philippe Encausse. Like the O*M* Belge, the Martinist Order of the Netherlands was established after Philippe's Encausse's decision to sign the protocol of the alliance between the O*M* de Paris and the Universal Gnostic Church (E.G.A.)

Philippe Encausse appointed Maurice Warnon to organize and lead the order. Warnon was a member of the Supreme Council in Paris and "co-founded" the O*M* de Paris in 1960.

MAURICE HENRI JOSEPH WARNON (April 4, 1937)

In 1964 Warnon left Belgium and emigrated to the United States. Warnon had studied pedagogy, methodology and psychology at the university of Brussels. He later studied Information-Technology at the IBM Centre at Genval (Belgium), at the "Empire State University Albany", and at the Massachussets Institute of Technology in Boston. Warnon is also a Bishop of the "Liberal Catholic Curch" and is, since 1976, the leader of this church in Canada and Belgium. Warnon's wife, Joanna Mathilde Poortman (born March 27, 1937, The Hague, Holland) leads the "Order of the World-Mother", and is an active member of both the "Order of the Round Table" and of the "Martinist Order of the Netherlands". The Warnon-family are living on "King's Garden" in an old mansion which was build in 1820. "King's Garden" is also the headquarters of the M*O des Pays-Bas and the other orders mentioned.

Warnon was initiated by Gustave-Lambert Brahey. Brahy was initiated by Emile Ehlers (1886?-1953). Ehlers had an Occult bookstore on the Avenue Jean-Volders in Brussels, Belgium. Ehlers had received his initiation from Emile-Dantinne. Dantinne was much more involved in Rosicrucianism and his own organizations then Martinism. Emile Ehlers received the complete Martinist archives from Dantinne (which included the material of Chaboseau's O*M*T and Blanchard's O*M*&S). When Ehlers died in 1953 it was Maurice Warnon who inherited the complete archive through Ehlers widow. On

March 15, 1969 Maurice Warnon (Artifex) was appointed "Souverain Délégate National" of the M*O* des Pays-Bas. "King's Garden" (Rock Tavern, NY 12575, near New Winsor, state of New York, U.S.A.) has two Martinist Chapters, "Louis Claude de Saint-Martin", lead by Frater Hermes S.I.I., and "Quator Coronati", lead by Frater Artifex S.I.I. (Warnon)

(notes on Warnon ; Marcel Roggemans)

After Martinism was introduced in the Netherlands and a Sovereign National Representative (M.Warnon) was appointed by Philippe Encausse, the first Dutch Martinist group was installed in 1970. The group "Jacob Boehme, No.65, Collège d'Amsterdam", received its Charter from the Supreme Council in Paris on November 9, 1970. Nine months before, on February 20, 1970, Philippe Encausse (as President of the Federation of the Martinist Orders) had proposed the establishment of an independent Martinist Order in the Netherlands. But the Dutch members decided to remain attached to the Order in Paris for the time being. In the following years the Dutch order worked closely with Paris, and it became apparent that the Order in the Netherlands objected against the close relationship between the Martinist Order and the Universal Apostolic Gnostic Church. The Dutch Order wanted to keep complete freedom of religion and worship. At the annual gathering of the Dutch Martinists (the so-called "Martinist Days") in September 1975 , the decision for independence was made. The "Ordre Martiniste des Pays-Bas" was founded under a new constitution on September 12, 1975. The Supreme Council was formed by the Officers of Chapter "Jacob Boehme". These Officers became the first "Suprême Conseil de l'Ordre Martiniste des Pays-Bas, No 1, collège d'Amsterdam", The former group "Jacob Boehme" became "Jacob Boehme No 2, collège d'Amsterdam" "by the first Charter issued by the new Supreme Council". Members of the first Supreme Council were : Maurice Warnon, Augustus Goetmakers, Bep Goetmakers, Ferme Iken, Annie Iken and Joan Warnon-Poortman.

The "Martinisten Orde der Nederlanden" has four "Initiatic Degrees". Art. 108 of the "Declaration of Principles" :

"The Martinist Order spreads its teaching in four degrees, called "initiatic" degrees, that are received by its members according to a definite ritual and schedule. Three "administrative" degrees exist, that are bestowed upon the members, taking the responsibility of the administrative direction of the Order".

The present-day Order has 4 Martinist Chapters in the Netherlands; in Amsterdam (Jacob Boehme No.2.), Haarlem, Enschede, and Amersfoort ("Aurora, collège d'Naarden). Besides the Netherlands, the M*O* des Pays-Bas is represented all over the world, in Belgium, France, Great Britain, Canada, and the U.S.A.

"The Martinist Order of the Netherlands is not a territorial jurisdiction, but a specific orientation of the Martinist movement. It maintains close relationship with all the other Martinist organizations, and welcomes all the Martinists as visitors. It has grown into an

international Order, having more than thirty Chapters in five countries and in three continents"

(O*M* des Pays-Bas)

1968 Ordre Martiniste Initiatique

The O*M*I, "l'Ordre Martiniste Initiatique", was founded in 1968 by Christianne Buisset. In the beginning Robert Ambelain assisted Mrs.Buisset. Ambelain was appointed Grand Maître of the O*M* Initiatique. One year before, in August 1967, Ambelain resigned from the office of Grand Commandeur of the O*M* des Elus Cohen. The information on the establishment of the O*M*I is rather obscure. Other sources state that the O*M*Initiatique was founded by Ambelain within the bosom of the "Rite Ancien et Primitif de Memphis-Misraïm". Pietro Turchetti in his book "Il Filosofo Incognito " (Arktos, 1995, p.79) states that on "April 28, 1968 a

circular from Aurifer (Robert Ambelain) announced the constitution of the OMI with a Russian filiation from St Martin".

In 1974 Ambelain officially declared that the O*M* Initiatique was dissolved (declaration October 13, 1974). Ambelain already informed Philippe Encausse of the O*M* on August 26 regarding the decision of disbanding the O*M* Initiatique. It is not clear why this decision was made.

The dissolution of the O*M* Initiatique concerned the Order in France; Ambelain (according to information derived from Fr.Fiducius) had expelled Christianne Buisset and her husband from the Martinist obedience.

Christianne Buisset proclaimed that the Order also had a valid filiation descending from an "obscure" Russian Martinist connection. Buisset would also become a high dignitary in the seventies of Roger Caro's church "Eglise Universelle de la Nouvelle Alliance / ENA, which was the 'outer' order of the "Freres Aines de la Rose+Croix" / FAR+C, a Rosicrucian order based on the study of Alchemy.

According to a document (16 pages) of the Order, dated June 5, 1973, the "Ordre Martiniste Initiatique" represents an "esoteric school " based upon the teachings of Martinez de Pasqually, Louis Claude de Saint-Martin, and Eliphas Lévi.

This document once belonged to Peter Maydan (sar Parsifal- Sar Petrus, see Chapter on O*M*&S) who apparently visited the O*M*I -Lodge "Eliphas Lévi " at the time (source: Marcel Roggemans, Belgium). After Ambelain's decision to dissolve the O*M*I Buisset continued her activities with the "Les Amis d'Eliphas Lévi ". On Tuesday April 1, 1975 the association "les amis d'Eliphas Lévi " had its first meeting at 13, villa des acacias, 92200 Neuilly. Christianne Buisset lead this meeting (as chairwoman).

Abroad the O*M* Initiatique continues its activities under a new Grand Master, specifically in South-America. The O*M* Initiatique already had an active branch working in Chile in 1968, the "Orden Martinista de Chile" (see "Martinism in South-America; "Orden Martinista Iniciata de Chile").

Not much is known about the history of the "Ordre Martiniste Initiatique".

The O*M* Initiatique was presented, as stated before, as a Hermetic, Esoteric School. For instance, the branch in Chile worked closely with the Memphis-Rite (of which Ambelain was "Sovereign Grand Master" at the time).

Ambelain lead several initiatic organizations which were closely linked with each other ; The Martinist Order, Memphis-Misraim Rite, Elus Cohen, Kabbalistic Order of the Rose+Cross, and the E.G.A., Ecclesia Gnostica Apostolica, the "Gnostic Catholic Apostolic Church" ("Catholic" as in "Universal ").

Like John Yarker, Theodoor Reuss and Papus, Ambelain continued a system of Higher Degrees, in which all aspects of ("Western") Occultism and Mysticism were taught. The "1973 Maydan- Document" contains a historical outline of the Order, the "Lines of Succession" on which the order its 'authority' is based, and some general information regarding Lodge "Eliphas Lévi ".

As mentioned before " the "Ordre Martiniste Initiatique" represents an "esoteric school " based upon the teachings of Martinez de Pasqually, Louis Claude de Saint-Martin, and Eliphas Lévi ". There's a 'historical outline' on the tradition of the order (6 pages). The O*M* Initiatique refers to "the year 1570 as the date of birth of the " Fraternitas Crucis Aureae" ("Gold und Rosenkreuzer", "Golden Rosicrucians").

The order also refers to the 16 th century "Militia Crucifera Evangelica". The Traditional history of the O*M* Initiatique states that the M.C.E. merged with the Golden Rosicrucians of 1570. On a later date the M.C.E. / Golden R+C seperated into the "Aurea Crucis Fratres" and the "Rosae Crucis Fratres". According to the O*M* Initiatique the Fratres Rosae Crucis later developed into the first "Invisible College" which eventually became the famous "Royal Society" -.

The existence of the Golden Rosicrucians is confirmed through a document dated 1590, which one can find in the "Baden-Württemberg National Library " in the German city of Stuttgart. At the same library, listed under "Cod. Theol. et Philos. 2° 34", one can also find the "Naometria", a book written in 1604 by Simon Studion, the founder of the "Militia Crucifera Evangelica".

The references of the Traditional historical outline of the "Ordre Martiniste Initiatique" to great men like Cornelius Agrippa, Michael Maier, Heinrich Kunrath, Robert Fludd etc. reveal a connection between the O*M*Initiatique and Rosicrucianism.

In 1984 Robert Ambelain is appointed "Honorary President" of the "Ordre Martiniste

Initiatique". The source from which this information is derived (R A in "Encyclopedie de la Franc-Maçonnerie"), states that the successor of Ambelain was a G K . G K stands for Gérard Kloppel. The degrees of the O*M* Initiatique ;

Associé -

Initié -

Superieur Inconnu -

Supérieur Inconnu Initiateur (Chevalier de Palestine).

Lodge "Eliphas Lévi " was founded in 1965, which was confirmed by a document of the Grand Master of the O*M*, dated February 8, 1965. Lodge "Eliphas Lévi " is recognized by its filiation to the Russian branch of Novikov. This is confirmed by a document, dated July 28, 1970, signed in Lodge "Saint Georges", under the auspices of the Ukrainian branch. Lodge "Eliphas Lévi " includes the teachings of Lévi in its doctrines, which is rather "unique" within Martinism. Adolphe Desbarolles, who initiated Amélie de Boisse-Mortemart, was a disciple of Eliphas Lévi, this explains the view of the lodge. The lodge also confirms the influence of Lévi on Papus, Saint-Yves d'Alveydre and Philippe Nizier. The studies are centred upon the Kabalah, Astrology, and Mythology . The Lodge keeps a low-profile and membership in this Hermetic Martinist Order is discreet and exclusive and restricted to Freemasons only.

According to Fr.Fiducius from South-America the O*M* Initiatique of the present-day ("Ordre Martiniste Initiatique Reforme") is represented in France, Italy, and Russia.

Marcel Roggemans from Belgium says that it is hard to tell where the order is represented, he thinks that the order is represented in Canada and in the cities of Paris and Brussels. The Masonic "Orden Masónica Hermético Quabalista" from Chile is derived from the South-American branch of the O*M*Initiatique.

last page from the proclamation of the birth

of the "Ordre Martiniste Initiatique", Orient de Paris, June 30 1968,

R. Ambelain

The "Lines of Succession" of the "Ordre Martiniste Initiatique" are derived from Robert Ambelain, who held an ancient Russian Martinist lineage, or more specific, a "Martinézist" lineage.

"Louis Claude de Saint-Martin was initiated into the Elus Cohen of Martinez de Pasqually. Saint-Martin initiated a Friedrich Tiemann von Berend who apparently was

employed at the Russian Court at the time as one of the advisors of Prince Alexander Galitzine".

The "line of Succession" of the O*M*Initiatique ; filiation Robert Ambelain ;

LC de Saint-Martin, 1772

Friedrich Tiemann von Berend

Prince Alexander Galitzine

Nicola Ivanovich Novikov

Chouminsky

Chouminski

Nicolai Chouminski , pupil and disciple of Charles Barlet

Robert Ambelain (Aurifer)

Johannes Karolus (G.Seri), Grand Master for Italy - Gerard Kloppel (GM for France)

(source - Fr.Fiducius, Ordo Fratres Lucis)

Other sources (i.a. M.Roggemans) state that the O*M*Initiatique has two parallel "Lines of Succession", the so-called Russian branch and the so-called Ukrainian branch (confirmed by a Charter, dated December 7, 1971). The second lineage is identical to the one carried by the 'Ordre Martinist des Chevaliers du Christ' (see Chapter "1971 O*M*CC). Louis Claude de Saint-Martin initiates a Russian diplomat in France, Prince Kourakine. Kourakine initiates Novikov (author, publisher, dignitary of Freemasonry in Russia and dignitary of the Rosicrucians (German "Gold und Rosenkreuzer") in Russia. Novikov apparently initiated both Chouminsky and the writer Garnalei (see "O*M*CC)

+OMCC+

1971 Ordre Martiniste des Chevaliers du Christ O*M*CC

This order was founded after Sar Hermes (Serge Marcotoune) had passed away, on January 15, 1971 by Armand Toussaint (1985/01/28 - 1994/07/04) under the name of "Ordre Martiniste des Chevaliers du Christ". Toussaint was initiated in Paris as S.I. by Marcotoune. Marcotoune had instructed Toussaint to establish a lodge in Brussels, Belgium.

Serge Marcotoune was a member and dignitary of lodge "Saint Andre " in the 1930's in Kiev, Ukraine, and was also a member of the Supreme Council for the South of Russia. He received the S.I. degree from Pierre Kasnatchéev in 1930. Lodge "Saint Andre " had been officially recognized by Jean Bricaud in 1922. Marcotoune had gathered many Russian and Ukrainian Martinist refugees around him. A branch of this Kiev-lodge, "Saint André l'apôtre ", existed in Paris at the end of the 1930's. In 1939 Marcotoune moved to the Canary Islands. After the war Marcotoune's Martinist lodge was not re-activated. Besides the authorization given to Armand Toussaint to establish a Brussels Lodge, Marcotoune chartered George Terapiano to represent the Russian Martinist Order on January 22, 1970. The Russian Martinists are autonomous.

ARMAND TOUSSAINT (Jan.28, 1895 - July 4, 1994, "Raymond Panagion")

A convinced ' humanitarian' by nature, Toussaint was "internationally" orientated and more than interested in the fraternization of occult brotherhoods and societies. Toussaint was therefore very interested in Remy Boyer's "Arc en Ciel" and its successor "Groupe de Thèbes " (see "FUDOSI 1934-1951" Ch.14 "post-FUDOSI era "). Toussaint was a close friend of Fr.Wittemans (author of "the New & Authentic History of the Rosicrucian Order ", see "FUDOSI 1934-1951" Add.4 "notes on Chapter 5, Egyptian Masonry ") and was also associated with Roger and Madeleine Caro (1). Besides his Martinist work within the O*M*CC, Toussaint was Patriarch of the Russian "Apostolic Church of the Rose+Cross" / "Eglise Rosicrucienne Apostolique" (lineage Bricaud, Blanchard, Ambelain, Roger Dechamps, and finally Toussaint), and a member of Roger Caro's " FRERES AINES DE LA ROSE+CROIX " (1). Armand was the Honorary Grand Master of the FAR+C. Toussaint also founded in 1971 the "Fraternité Rosicrucienne' ". Armand Toussaint was a member of Max Heindel's "Rosicrucian Fellowship" (Oceanside, California). Toussaint lead the Belgian branch of Heindel's rosicrucian organization from 1933 up to 1970. Because Toussaint had difficulties accepting certain dogmatic doctrines he left the "Rosicrucian Fellowship" and founded the "Fraternité Rosicrucienne' " in 1971.

1) ROGER CARO / FRERES AINES DE LA ROSE+CROIX Roger Caro ("Pierre Phoebus", 1911-1992) was a professor in Theology, Commander of the "Ordre Patriarcal des Chevaliers de la Sainte-Croix de Jerusalem", a member of the "Academia Gentium 'Pro Pace' " (Rome, Italy) , and he carried the medal of honor of the "Vermeil des Arts, Sciences et Lettres". Caro also headed the "Freres Aines de la Rose+Croix", - F.A.R.+C., the "Inner Order" of the "Eglise Universelle de la Nouvelle Alliance", E.N.A. The F.A.R.+C. does not reveal itself to the outside world since 1972. According to Caro's son , Daniel Caro, F.A.R.+C. was a continuation of the "TEMPLE INITIATIQUE ALCHIMIQUE d'AJUNTA" , a organization founded in the sixties by Jean Deleuvre, a.k.a. "Kamala-Jnan". As its name implies, the "Temple Initiatique Alchimique" was an Alchemical Order, where the Art of Alchemy was studied. When Deleuvre died, Roger Caro became his successor and renamed the organization "Freres Aines de la

Rose+Croix", F.A.R.+C. According to Daniel Caro, the F.A.R.+C. was dissolved in 1973 to work in silence for 25 years "corresponding to rosicrucian tradition" (??) . "Officially" the FAR+C does not exist anymore (disbanded by Daniel Caro after his father had died), but there are small groups who are still working within the framework of the FAR+C. In Borsbeek, Belgium, a pupil and disciple of Caro, Mgr.de Coster, founded the "ORDRE RENOVEE ET SOUVERAIN DES FRERES AINES DE LA ROSE+CROIX", an Order divided into 9 degrees based on the Egyptian Mysteries of On-Heliopolis, which sprang from the "SHEMSU HERU" ('Sons of Horus'), the original Egyptian Priesthood which was responsible for the initiationrite of the Faraos. The O.R&S F.A.R.+C. is the "inner" order of the "ORDO MYSTICUS MILITIS SANCTI JOANNIS" (a philanthropic order), which represents in Europe the "Religious Order of the Christos and of the Rose Cross", a Rosicrucian Society situated in the U.S.A. De Coster's Renovated and Sovereign Order F.A.R.+C was founded "to preserve the work and teachings of Roger Caro".

In the 1980's Arman Toussaint authorized Triantaphyllos Kotzamanis (Tau- or Sar Hieronymus) and Tau Pol Lysis (real name "unknown") to establish lodges under the name of "Loges de Chevaliers Vert" ("Lodges of the Green Knights"). The O*M*CC prospered quickly, and has jurisdictions on almost all continents.

In 1992 Toussaint founded the Martinist lodge "Cinabro" which was dedicated to the study of Alchemy, as taught by Roger Caro. Toussaint was also friendly with Eugène Canseliet, disciple of "Fulcanelli" and member of the former FRERES D'HELIOPOLIS.

As mentioned earlier in the text, Touissant (co-) lead the "Eglise Rosicrucienne Apostolique, which worked in close alliance with the ENA of Roger Caro. Toussaint's partner was Marcel Jirousek, from Brussels, Belgium. Jirousek was a pupil of Robert Ambelain . Toussaint passed many of the initiations he himself once received on to Jirousek and also to Caro. Armand Toussaint was a prominent personality and well-known within occult circles.

Because of his 'status', Toussaint was often approached in connection with conferring charters, initiations etc.

Kotzamanis (who also leads the "Order of Hermes & Orpheus") is responsible for the Greek lodge "Sar Hieronymus" in Athens, Greece. The branch in the United States is known as the "Martinist Order of the Knights of Christ ", and is headed by Sar Zohariel, Master Director of Lodge Muriel of the Green Knights. The headquarters of the American branch is in New-York. This branch has a Russian filiation.

The O*M*CC is lead by a Supreme Council and a "Master Director". The Supreme Council is composed of "Unknown Superiors"/ "Free Initiators" (S.I./ S.I 4) of the Order .

The present-day Grand Master ('Master Director') of the French Lodge (the "Main" Lodge of the O*M*CC) is Remi Boyer and the "Master Director" of the Mother Lodge in

the U.S.A. is Alberto LaCava. His predecessor was Ronald Capello, who now leads the American branch of the "Ordre Martiniste et Synarchique".

The O*M*CC maintains fraternal relations with organizations who "perpetuate the

Alchemical and Hermetic tradition of the Ancient Rose+Croix". The current "Master Director" of France, Remi Boyer, was also the founder of the "Arc-en Ciel" (1988) and its successor "Groupe de Thèbes" / "Cercle d'Alexandrie" (1990), an international Federation of Initiatic Orders and Societies based on the "success" of the F.U.D.O.S.I. The French branch of the O*M*CC was a member of this federation under the name of "ORDRE MARTINISTE DES PAUVRES CHEVALIERS DU CHRIST". The O*M*CC offer two approaches, the Mystical (Ordre Martiniste) and the Theurgical (Ordre des Elus Cohen).

The explanation of the 4 Degrees according to the +OMCC+

The Associates: They are integrated into the Egregore of the Secret Chain through seeing, listening and speaking.

The Initiates: Sustained and protected by the Egregore of the Secret Chain, they travel the Initiatic Way for their personal Reintegration. They experience.

The Superior Unknowns: As Guardians of the Martinist Tradition, they deepen the Way (we give this word the same meaning as the sense of the word, "Tao"). By their effective works, and their research, they prepare themselves for the transmission of this traditional heritage.

The Free Initiators; Few in number, they are in charge of the seekers for initiation. They transmit these initiations freely, and it is their sole responsibility to initiate those who are duly prepared. They make officers of the members in the Order, and they conduct the ritualistic works.

Lines of succession of the +OMCC+

The Order has 3 parallel lines of succession, this is the Russian branch ;

Louis-Claude de Saint-Martin, 1780.

Prince Kourakine, diplomat in France.

Nicolas Novikov, writer and publisher, and one of the principals responsible for French Masonry and the Rose+Croix in Russia.

Gamaleï, poet and translator (i.a.of Boehme) .

Posdéër

Arsenyev (missing on listing as published by O*M*CC)

Pierre Kasnatchéëv, 'appointed General Delegate for Russia by Supreme Council, 1911

Serge Marcotoune, lawyer, mystical name :Master Hermius (or 'Hermes'), 1930.

Armand Toussaint, mystical name: Master Raymond Panagion, Grand Master of the Order and Patriarch of the Apostolic Rosicrucian Church until his death in 1994.

Triantaphyllos Kotzamanis (Sar Hieronymus)

Sar Dionysus

Besides the Russian branch, the O*M*CC is equally the depository of the affiliation with Papus, and of the Russian Martinist affiliation of Robert Ambelain (see "1968 ORDRE MARTINISTE INITIATIQUE")

Apparently there's a branch of the O*M*CC active in one of the Spanish speaking countries, its known under the name of :

Martinista de los Caballeros de Cristo

No further information available, except that this branch of the O*M*CC is affiliated to Dr.Lewis Keizer's +M*O*T+ / T:.H:.G:. (source: Marcel Roggemans, Belgium)

Lamen "Vesica Pisces"+OMCC+

"Loge Mere des Chevaliers des Verses"

RUSSIAN MARTINISM

Nicolai Ivanovitch Novikov ('Colovion', 1744/05/08 - 1818/08/12,"new style"), Prince Nikolai Troebeskoï ("Eques ab Aquila Boreali) and Peter Tatisjev (Eques a Signo Triumphante) founded in 1784 several Rosicrucian Lodges next to the existing Masonic lodges. The ties between the Moscovite freemasons and the German Rosicrucians ("Gold und Rosenkreutzer") were established around 1781-'82, when the Moscovite professor of philosophy and literature, I.E.Schwartz, returned from a visit to Germany.

Schwartz was a fervent defender of the Rosicrucian movement and had a thorough knowledge of the works of Boehme and LC de Saint-Martin. In July, 1782 Schwartz had attended a Masonic Convention in Wilhelmsbad held by the Duke of Braunschweig, Grand Master of the Rite of Strict Observance. He also obtained from the German Rosicrucians the authority to promote the Order in Russia.

Schwartz had begun to work with Novikov at the end of the 1770's. Their collaboration resulted i.a. in a 'printing company' which published Rosicrucian and Masonic books. The Moscovite Rosicrucians were known as "Novikov & Company".

Author Richard Pipes, who wrote several books on Russian history, on this period of Russian history ;

"The activities of the Moscow Free Masons had a twofold character : religious and educational. In common with Free Masons of other countries, they performed symbolic rites, and engaged in the reading and discussion of mystic literature, especially the works of Saint Martin (for which reason they were commonly know as Martinists). They also launched an ambitious publishing program, whose aim was to raise the moral and intellectual standards of the country by means of morally uplifting literature. The educational work was directed by Novikov, who in 1779 obtained a ten-year contract to do the printing for the Moscow University."

In 1787 Catherina II prohibited the publication of theosophical books, and in 1789 she made it impossible for Novikov to print at the University Press and finally in 1791 Novikov's printing company was closed. Nevertheless, during a relatively short period the Rosicrucian/Martinists had succeeded in publishing a lot of material.

In 1792 (April 24) Catherina II started a lawsuit against the rosicrucians. On May 17, 1792 Novikov and others were arrested and condemned to imprisonment. Prince Kourakine was sent in exile. When Catherina II died (November 6, 1796) Novikov's detention was abolished by the new king Paul I. Although an attempt was made by the new rulers to allow mysticism even at the court, Novikov and his circle would never fully recover to its former glory. Although Novikov was released by Emperor Paul I (who was a Grand Master of the Maltese Order) in 1796, he was forbidden to resume his journalistic activities. The restrictions on Masonry, Rosicrucianism, and Martinism had its cause in political matters. The forthcoming campaign of Napoleon de Bonaparte against Russia would not improve the situation of the Esoteric Freemasons in Russia.

"The isolated existence of Novikov when he retired from social life and that of Gamaleya who lived with him in almost complete isolation after Novikov's imprisonment might be symbolic for the end of that period. It is not by chance that the old generation of Rosicrucians did not participate in the Freemasonic movement of the time" (Vyacheslav Vs Ivanov "Russia & Gnosis")

After Novikov's arrest in 1792, Novikov's followers, who are also known as the "Theorists", were forced to operate in small groups meeting each other at secret

gatherings. In the early 1810's, Novikov and Gamaleya started working on the compilation of a collection which would be known as the "Bibliotheca Hermetica", a collection in which the Order's spiritual legacy is preserved.

Their followers, under the name of "Theorists", remained active during the entire 19th century, although in small numbers.

As mentioned in the beginning, Novikov and several others started to found some Rosicrucian lodges around 1784. The traditions of these Masonic-Rosicrucian Lodges included "the practice of Christian virtues and self-improvement, philanthropy, Christian mysticism, and opposition to atheism, materialism, and revolutionary tendencies". In 1788 a lodge in Moscow was established, others would follow. Within 30 years there were lodges established all over Russia, including Siberia ; St.Petersburg (1802, a stronghold of Rosicrucian/Martinist activities in Russia), Orel, Simbirsk, Mohilef, Wologda, Jaroslaf, and Tchernigov (1920). In 1822, under the reign of Alexander I, Freemasonry was banned.

Gamalei, Posdeév and Arsenyev were initiated by Novikov on December 12, 1796 in Lodge 'Saint Jean l'apôtre', a lodge founded by Novikov in 1791. Arsenyev (probably son or grandson of ...1) initiated Pierre Kaznatcheév, who was appointed delegate of the Supreme Council for Russia in 1911. Pierre M. Kaznatcheév, who was the leader of the Martinist Lodges in Moscow ('Saint Jean l'apôtre') and Vladimir, met V.S. Arsenyev in 1905, a "Theorist", follower of Novikov. Kaznatcheév, who did not belong to the Masonic Order, discovered that his 'Martinist views' were very close to the views of Novikov's followers, the "Theosophists". Kaznatcheév orientated his Martinist Lodges "to objectives similar to those of the Moscow "Theorists" (A.I.Serkov, "a History of Masonic collections in Russia"). Several sources (i.a. Ambelain) claim that Kaznatcheév was initiated in the "Theoretical Degree" of the German "Orden der Gold und Rosenkreutzer", Golden Rosicrucians. The degree concerned was called "Theoreticus" 2=8, and it is a fact that I.E.Schwartz had obtained the authority to promote the German Masonic "Orden der Gold und Rosenkreutzer" in Russia at the end of the 18th century. The question is "what is actually the Russian Theoretical degree?". I have found a reference to the Russian 'Theoretical degree' in a paper written by A.I Serkov who refers to this "degree" as a Masonic Rite, quote:

"V.D.Kamynin, Secretary of the "THEORETICAL DEGREE" of Freemasons"

The "Theoretical Degree" most likely referred to the "Theorists", the followers of Novikov. Novikov had blended various teachings (LC de Saint-Martin, Boehme, de Pasqually, Gold und Rosenkreutzer, Esoteric Christianity) into a masonic rite, which is considered today to be the source of what we call "Russian Martinism". The initiation Kaznatcheév received from Arsenyev, was probably an initiation into the rite of the "Theorists" from Moscow, the Masonic "Theoretical Degree", or in full, "The Theoretical Degree of Freemasons".

Kaznatcheév was the leader of lodge "Saint Jean l'apôtre". The Moscow lodge was

one of the main lodges in Russia, and many candidates received their initiations, among which Ouspensky (pupil of Gurdieff) and Bely, a friend of Rudolf Steiner.

Another famous Russian Martinist lodge was Lodge "Appolonius" in St.Petersburg. Later renamed in Chapter "Emesch Pentagrammaton" it continued until (at least) 1927. In Kiev there existed, as mentioned in the beginning of this text, lodge "Saint Andre", lead by Serge Marcotoune who had received his initiation by Kaznatcheév.

There was also a Martinist lodge working at the Russian court of the Tzar, lodge "La Croix et l'Etoile" ("Cross and Star") lead by Nicolas Nicolaevitch. Among its members were members of the Romanoff family.

Russian Martinism as we know it today, is a blend of the original Masonic "Rosicrucian" movement of Novikov, with Papus' "Ordre Martiniste". The two "compatible" movements 'blended' when Kaznatcheév orientated his Martinist Lodges "to objectives similar to those of the Moscow "Theorists" around 1905.

1) the initiator of Kaznatcheév was Arsenyev. Novikov had initiated Arsenyev in 1796, this was probably the (grand-)father of Kaznatcheév's initiator, who's name was probably V.S.Arsenyev. At least 3 or 4 generations of the Arsenyav family were involved in Masonic activities and in the 19th century a substantial part of the Moscow "Theorist" collection were "guarded" by the Arsenyev's.

The Arseniev's ; S.N.Arsenyev, V.S.Arsenyev, I.V. (Ioann) Arsenyev, and M.J.Arsenyev.

1975-1980 Hermetic Order of Martinists (U.K.)

(Masonic branches in England)

Apparently this Hermetic Martinist Order was founded somewhere between 1975 and 1980* in the United Kingdom by a member of the "Ordre Martiniste et Synarchique" of England, a mr. Bourke. The Hermetic Order of Martinists is accessible only to Freemasons of the Societas Rosicruciana in Anglia (S.R.I.A., founded in 1867 by Robert Wentworth Little. The HO*M* is a purely Masonic branch," found mainly in English speaking countries and with a similar direct initiatic link ".

The H.O*M* does not initiate women. Their lessons are taken from the teachings of the "Ordre Martiniste et Synarchique".

No further information is available on this Masonic Martinist branch.

The majority of known English Martinists carry a lineage descending from Victor Blanchard ("Ordre Martiniste et Synarchique"). There's another ' active' Masonic

Martinist branch working in England at the moment which filiation is derived from Papus and Bricaud, through Rene Chambellant and the "Ordre Martiniste S.I.", this English variety is known as the "Martinist Order of Unknown Philosophers". The M*O*U.P. started in 1998 as the English branch of the "Ordre Martiniste S.I.", headed by Marc Jones. In the beginning 1999 the English branch became independent because they choose to work in the Masonic Tradition. Marc Jones could not accept the decision of the English branch and suggested the separation from the O*M*S.I., this concerned both the O.M.S.I. as well as the "Order of Knight Masons Elect Kohen of the Universe".

The M*O*U.P. is lead by Michael N.Buckley (Grand Master), John Paternoster (Deputy Grand Master) and John Morgan (Grand Chancellor) . They work in close relationship with the HO*M*.

In 1998 three Chapters were functioning :

Chapter No. 1 the "MEDWAY CHAPTER" is seated in Kent and headed by John MANNOCK.

Chapter No. 2 "ENITEO CHAPTER" is seated in Kent and headed by Robert John TILDESLEY.

Chapter No. 3 "MELCHIZEDEK CHAPTER" is seated in Sydenham, London.

* some sources specifically claim that the H.O*M* was founded in 1975

1977 De Martinisten Orde der Nederlanden in België / O*M* des Pay-Bas in Belgium

The order started with two Martinist circles which originally belonged to the "Ordre Martiniste Belge" which was headed by Gustave-Lambert Brahy.

The two study-groups concerned were group "Stanislas de Guaita", headed by Stéphane Beuze (Imhotep) and group "Appolonius de Tyana", headed by Jean Elisabeth de Penthière (Jean). All members originally belonged to Brahy's O*M* de Belge.

The O*M* de Belge consisted of two groups :

"Jacob Boehme" , lead by Beuze (Imhotep)

"Papus" , lead by de Penthière (Jean)

"Jacob Boehme" was closed down on December 22, 1976 by Beuze which was

affirmed by Brahy on December 23, 1976. On January 1, 1977 there was a reorganization which resulted in the establishment of three groups :

Group "Papus" which was accessible to members of the 1st Degree. It was headed by Nicolas Leruitte (Fides). The 2nd group, "Jacob Boehme" was accessible to members of the 2nd- and 3rd Degree, and was lead by Jean Barrero (Iohanan). The third group worked with S.I. and S.I.IV and was lead by François Bruyninx (Andreus), Brahy and de Penthière. The Order installed a Sovereign National Council with Bruyninx, Brahy, Beuze, etc. as members.

On August 3, 1977 Beuze (Imhotep) and de Penthière (Jean) left the group of Brahy (Eleusis) and joined with Maurice Warnon (Artifex), Grand Master of the "Ordre Martiniste des Pays-Bas. The schism was officially proclaimed on August 10, 1977, the "official" birth of the "Martinisten Orde der Nederlanden in Belgie" / "Martinist Order of the Netherlands in Belgium".

The group "Stanislas de Guaïta" from Brussels was headed by Imhotep, Akénaton, Mikaël and Mikhaël. The O*M* des Pays-Bas in Belgium was lead until her death by by Jean Elisabeth de Penthière (Jean). After she died two new circles were established. In 1981 group "Jacob Boehme" in Gent was founded under the authority of Mikaël. In 1988 group "Jean Trithème" in Charleroi was founded under the authority of Basileus. Mikaël was chosen as National Delegate of the order.

Finally, in 1989 the Belgian branch of the O*M* des Pays-Bas separated from Warnon's Dutch Martinist Order. This schism resulted in the foundation of the "L'Ordre Martiniste Hermétique en Belgique" in 1989.

1980 Ordre des Chevaliers Martinistes O*CM*

The "Order of the Martinist Knights" was founded by Pierre Crimetz in Paris in 1980. The establishment of the O*CM* was in fact the result of a schism within a Heptad of the French branch of the "Ordre Martiniste Traditionnel", O*M*T / TM*O* , l'Heptade "Abbé de la Noue". The Heptad "Abbé de la Noue" was lead until 1974 by Jean Dubuis. Under his charismatic leadership this Heptad specialized in classes of the traditional Hermetic Arts, supplemented with studies on the Sefer Zohar, or "Book of Splendours", a Kabbalistic work which elaborates and interprets the verses of scripture from the Torah. The Heptad "Abbé de la Noue" included a special class for the study and practise of Occultism within its structure, which was known as the "2ème Cercle " (the 2nd Circle). Because of the "occult activities" the relationship with A.M.O.R.C., to whom the O*M*T is closely connected, degraded rather quickly. The whole history has already been told in the Chapter on the "Ordre Martiniste Traditionnel - Traditional Martinist Order", under the header of "AMORC's TMO in France - de L'Heptade "Abbé de la Noue".

In 1974, Raymond Bernard, Grand Master of AMORC/TMO of France at the time, replaced Jean Dubuis by Pierre Crimetz. Crimetz had been initiated into Martinism by Bernard in 1966.

Later Crimetz was given the responsibility for the French branch of the "Ordre Martiniste Traditionnel". In 1980 Pierre Crimetz decided to found his own order, the "Ordre des Chevaliers Martinistes". The establishment of Crimetz' O*CM* caused a sensation at the time. A declaration was written by Raymond Bernard which was addressed to the various Heptads in France ;

" It is my duty to inform you that our dear Brother, Pierre Crimetz, has stopped his activities and has given up his leading position within the ' Ordre Martiniste Traditionnel ', to continue his work elsewhere and in a different manner within the service of the Tradition"

Apparently Crimetz' O*CM* also included occultism in its curriculum. The Occult teachings of the order consisted of writings and works and of the knowledge of members of the "2ème Cercle " (the 2nd Circle) who followed Pierre Crimetz when he founded the order in 1980. This information is derived from a French website on the history of the Heptad "Abbé de la Noue" and I have no information regarding its "reliability" as a source. According to the same source ("Secrets & Societes - De l'heptade « Abbé de la Noue » aux Philosophes de la Nature") the order changed its name twice since its establishment in 1980 ;

"Ordre des Chevaliers Martinistes" , changed its name in ...

"Collège des Chevaliers Martinistes" , and finally

"Collège du Temple de l'Homme"

According to this source Crimetz' order is known today as the Collège du Temple de l'Homme. On a present-day French site, "Sociétés Secrètes et les sectes", the order is (still) listed as "Ordre des Chevaliers Martinistes"

1982 Rose†Croix Martinist Order (Ontario, Canada)

Founded in 1982 in Ontario, Canada, under the leadership of Mike Revisto (Sar Ignatius). Mike Revisto is a former member of the Canadian branch of the "Ordre Martiniste et Synarchique". Revisto had received the S.I.I and S.I.IV Degree, the latter being connected to the traditional degree of Initiateur Libre, which enabled him to found the Rose†Croix Martinist Order (RCM*O*).

Revisto, Sar Ignatius, had received his initiations from Peter Maydan, Sar Petrus. In 1975 Maydan also initiated Revisto into the "Ordre Martiniste de Paris", headed by Dr.Philippe Encausse.

Mike Revisto (Sar Ignatius) carries a Lineage which descends from Maître Philippe and a Lineage which descends from Papus-Chaboseau ;

The line of succession of Philippe Nizier (Maître Philippe)

Philippe Nizier (1849-1905)

Jean Chapas (disciple of Maître Philippe)

Michel de Saint-Martin

Peter Maydan (Sar Petrus)

Mike Revisto (Sar Ignatius)

The "Papus Chaboseau- lineage" includes George de Lagrèze and Sar Gulion (see "Ordre Martiniste et Synarchique"). Sar Ignatius' order is a Martinist Order in 3+1 Degrees

1st degree ; ASSOCIATE

2nd degree; INITIATE

3rd degree ; UNKNOWN SUPERIOR / S::I::

4th degree ; UNKNOWN PHILOSOPHER / S::I::I:: , which is compatible with the degree of "Unknown Philosopher" of the "Ordre Martiniste et Synarchique".

The 4th degree is the 'Administrative' degree. This degree does not contain any teachings and is mostly awarded to a Martinist that wants to start a Heptad. The 4th degree includes an initiation-ritual. The so-called "Free Initiator S::I::IV" is also an "Administrative-degree" which is awarded to the Grand-Officers of the Order and to the Grand Master.

The "Free Initiator" is competent to initiate a 3rd degree Martinist (S.I.) into the 4th degree (S.I.I), but he is not competent to initiate a Martinist as a "Free Initiator S.I.IV". The Martinist S.I.I has no competency to initiate another Martinist into this degree. The idea of "Free Initiator" descends from the "Free Martinists" at the time of Téder (Charles Détré), when the latter decided only to initiate Master Masons into the Martinist Order. Many original Martinists left the order and 'united' as the so-called 'Free French Martinists'.

The degree of S::I::IV descends from the "Ordre Martiniste et Synarchique" . The S::I::IV was connected to the traditional degree of 'Initiateur Libre'.

A Martinist who has the degree of 'Initiateur Libre', I::L::, is officially authorized to

found a Martinist organization. The Martinist I::L:: is authorized to transfer "all" of the Martinist Degrees, including the degree of 'Unknown Philosopher' - 'Philosophe Inconnu'. The I::L:: is even authorized to transfer these degrees outside of a lodge, without the ritual of Initiation. Most of the Martinist Orders abolished the degree of I::L::, 'Initiatèur Libre', for obvious reasons. The "Ordre Martiniste et Synarchique" is an exception, the 'Initiatèur Libre' forms part of their 'system of degrees'.

The I::L:: as well as the S::I::IV are transferred 'Ad Vitam' (for life).

The Rose†Croix Martinist Order emphasizes the Christian-Mystical approach of

Martinism, as advocated by the writings of LC de Saint-Martin. As Mike Revisto explains ; " The Rose†Croix Martinist Order, alone among Martinism, represents a return to the pure Christian Mystical tradition suggested by Louis-Claude de Saint-Martin ".

The RCM*O* offers a Martinist 'Home Correspondence Course', something that was (and is) considered unacceptable by many of the 'orthodox' Martinist bodies (a method 'popularized' by AMORC's TM*O*). Mike Revisto explains ;

"Traditionally, one studied within a Martinist group such as a Heptad (Septum) or Lodge and received personal instruction. For years, one popular mystery school offered the Martinist Lessons by mail. Also the Initiations were sent by mail, to be performed by the member. These self-Initiations were not recognized by orthodox Martinist bodies, and as a result, the whole home study section was considered unacceptable to purists. There was and is nothing intrinsically wrong with studying the Martinist lessons by correspondence. The Initiations were and are a problem, for those unable to travel to receive them".

The Rose†Croix Martinist Order offers a correspondence-course of the Three Martinist Degrees, exclusive of the Initiation into the 3th degree, S::I:: . The S::I:: Initiation must be received in person.

'Initiatèur Libre' Certificate S::I::IV, Sar Ignatius. April 18, 1978

Initiator ; Sar Petrus (Peter Maydan, Sovereign Grand Master OM&S)

1989 Ordre Martiniste Hermétique de Belgique O*M*H

In 1989 the Belgian branch of the O*M* des Pays-Bas separated from Warnon's Dutch Martinist Order, "Ordre Martiniste des Pays-Bas". This schism resulted in the foundation of the "L'Ordre Martiniste Hermétique de Belgique" in 1989.

During the 1980's the O*M* des Pay-Bas en Belgique thrived on the efforts of just one lodge, Lodge "Stanislas de Guaita", lead by four Martinists ; Mikaël, Mikhaël, Basileus and Maât. In 1988 Mikaël became the 'National Delegate', 'Délégué National, of the O*M* des Pays-Bas en Belgique'.

After a dispute with the Warnon-family (Maurice Warnon, GM of the Dutch Martinist Order) Mikaël and several other Belgian Martinists left the order and founded the "Ordre Martiniste Hermétique". At the end of the 1990's the O*M*H had three lodges in Belgium. The Order represents several rites of which the organization carries several 'Lines of Succession'. The O*M*H confer the following Martinist Degrees ;

Associé

Initié

S:::l:::

S:::l:::l:::

Their Martinist Lineage descends from Gustave Lambert Brahy, Maurice Warnon, Mikaël and Basileus. The O*M*H has its origin in the O*M* Belge (founded 1968) and the O*M* des Pays-Bas (1975).

Besides the traditional 'Martinist Doctrine' of LC de Saint-Martin, several other rites are centralized within the body of the O*M*H ;

Stricte Observance Templière

Ordre Kabbalistique de la Rose-Croix

Ordre des Elus-cohen

The O*M*H also carries a succession of the Gnostic church of the "Eglise Gnostique Apostolique" (E.G.A.).

‘Grand Prieuré Martiniste de Belgique’.

The 'Stricte Observance' is the oldest 'Esoteric-Masonic Rite' we know.

Founded by German Karl Gotthelf baron von Hund (Carolus Eques ab Ense)(1722 -1766) around 1750. The first documents of von Hund's Masonic Templar rite dates from 1755. The French branch transformed into the CBCS, ‘Chevaliers Bienfaisants de la Cité Sainte’ , under the leadership of Jean-Baptiste Willermoz.

This happened in Lyon in 1778. Willermoz integrated the philosophy of Martinez de Pasqually with the rite of von Hund into the R.E.R., Rite Ecossais Rectifié, the Rectified

Scottish Rite.

The 'Rectifies Scottish Rite' is a rite of 4 degrees ;

Apprenti, Compagnon, Maître and Maître Ecossais de Saint-André.

The R.E.R. is strongly influenced by Martinism and includes De Pasqually's 'Elus Cohen'.

The "Knights Beneficent of the Holy City" , C.B.C.S. has 4 degrees ;

écuyer novice, CBCS (chevalier bienfaisant de la cité sainte), Profès and Grand Profès. The combined rites are united in the 'Grand Prieuré Martiniste de Belgique'.

The O*M*H carries several lineages of the "Stricte Observance Templière" -

' 1st lineage', descending from the 'CBCS', 'Chevaliers Bienfaisants de la Cité Sainte' ;

Camille Savoie (Eques a Fortitudine) - Georges Bogé de Lagrèze (Eques Rosae caritatis) - Robert Ambelain (Eques a Reconciliatione) - André Mauer (Eques Serviens) - Joël Duez (Eques a Lucidis Scalis) - Basileus (Eques Iohannès a Luce in Tenebris Lucente) - Mikaël (Eques Garmanus ab Aquila Dei)

' 2nd lineage, descending from the ' Stricte Observance Templière ' ;

Baron van Anckercreutz (Salomon du Grand Chapitre +) - Robert Ambelain - André Mauer - Joël Duez - Basileus - Mikaël

' 3th lineage' , descending from the 'Ordre du Chardon d'Ecosse' * ;

John Yarker - Georges Bogé de Lagrèze - Robert Ambelain - André Mauer - Joël Duez - Basileus - Mikaël

* The Scottish "Order of the Thistle" (the heretical or the 'English' one?)

' 4th lineage' , descending from Bernard Raymond Fabré Palaprat de Spolète : Platounoff - Armand Toussaint - Arbatel (eques a Leone Dei) - Basileus - Mikaël

Robert Ambelain

When Robert Ambelain left the "Ordre Martiniste de Paris" and dissolved the "Ordre

des Elus Cohen", he founded the "Ordre Martiniste Initiatique" ; a Martinist order established within the bosom of the "Rite Ancien et Primitif de Memphis-Misraim". The O*M*I was based on a Russian filiation from LC de Saint-Martin (Novikov). Ambelain was Grand Master of the Memphis-Misraim rite, and was succeeded by Gérard Kloppel in 1984.

The "Ordre Martiniste Initiatique" had a lodge in Brussels, Belgium ; 'La Loge Souveraine Martinésiste du Septentrion (Loge Martinez de Pasqually)' , under the authority of F::: Umabel (Marcel Jirousek ?)

The O*M* Hérmetique carries a lineage from Ambelain's O*M*Initiatique ;

Robert Ambelain (Aurifer) - Gérard Kloppel (Signifer) - Umabel - Joël Duez (Iacobus) - Basileus and Mikaël.

Ordre Kabbalistique de la Rose+Croix

The OKR+C is included within the organization of the O*M*H. The OKR+C Filiation descends from Georges Bogé de Lagrèze ;

Georges Bogé de Lagrèze (Eques Rosae Caritatis) - Robert Ambelain (Eques a Reconciliatone, Aurifer) - André Mauer (Eques Serviens, Urin) - Joël Duez (Eques a Lucidis scalis, Iacobus) - Basileus (Eques Iohannès a luce in tenebris lucente) - Mikaël (Eques Germanus ab aquila dei).

The original OKR+C of Stanislas de Guaita did not confer any degrees but maintained a system of examinations of which each examination was granted with a diploma.

The order had three 'degrees' ; bachelier (bachelor), licencié (master) and docteur en Kabale (doctor of Kabbalah). Robert Ambelain 'revalued' the OKR+C diplomas into 4 Degrees, the so called "Rose-Croix" degrees. The "Rose-Croix" degrees Ambelain used descended from different traditions ;

1° le S.I.I. - Martinist

2° de RC de Kilwinning - Scottish Masonry

3° le Réau-Croix - Elus Cohen

4° la RC d'Oriënt - from Lagreze's R+C Order. Lagreze was initiated into the ' RC d'Orient' by Dimitri-Semelas-Deon .

The "Rose-Croix" degrees act as a portal to the "Ordres des Chevaliers

EASIA-EASIE", 'Eques A Santo Iohanne Apostolo - Eques A Sancto Iohanne Evangelista' (see "1942 Rose-Croix d'Orient").

Ordre des Elus Cohen

The 'Elus Cohen' is included within the O*M*H. The filiation descends from Bricaud ;

Jean Bricaud - Georges Bogé de Lagrèze - Robert Ambelain - André Mauer - Joël Duez - Basileus - Mikaël.

Eglise gnostique apostolique (E.G.A.)

The E.G.A. filiation descends from Giraud, who carried the lineage of Joseph René Vilatte (1854-1929). This branch was recognized by the Catholic Church (see "1890 E.G.A.") ;

Prêtrise et épiscopat de la Filiation Syro-Jacobite d'Antioche :

Louis-Marie-François Giraud - Jean Bricaud (Tau Jean II) - Victor Blanchard (Tau Targelius) - Roger Ménard (Tau Eon II) - Robert Ambelain (Tau Jean III) - André Mauer (Tau Andreas) - Joël Duez (Tau Iacobus) - Tau Basileus - Tau Mikaël .

This branch also includes several other lineages, like the Syrian Jacobite Orthodox Church - Syrian Orthodox Church of Antioch, the Armenian Apostolic Orthodox Church, the Chaldean Syrian Church, the Orthodox Coptic Church, the Old Catholic Church of Utrecht etc.

The Orderstructure is divided into two ' sections', called "Premier-" and "Second Temple", or "Exterior-" and "Interior Order" ;

Premier Temple

Ordre Extérieur

Filiation Filiation Filiation

Martinist Chevaleresque et Eglise Gnostique Martineziste

Templière - S.O.T. Apostolique

Philosophical - Grand Prieuré Sacerdotal Operative Way-

Or Mystical way Martiniste Theurgical -

Of De Pasqually

Saint-Martin

ASSOCIE ECUYER-NOVICE CLERC-PORTIER

LECTEUR -

EXORCISTE

INITIE C.B.C.S. ACOLYTE

S/DIACRE

DIACRE

SUPERIEUR Classe Secrète PRETRE MAITRE

INCONNU Sacerdotale ELU-COHEN

Filiation

Willermoz

PROFES

Second Temple

Ordre Intérieur

Ordre

Kabbalistique

De la

Rose+croix 1° SUPERIEUR GRAND PROFES I EVEQUE Ap:: Cp:: M::

INCONNU COHEN +

INITIATEUR GRAND MAITRE COHEN

2° R.C. de CHEVALIER

KILWINNING D'ORIENT

(Grand Elu de

Zorobabel 1) COMMANDEUR

D'ORIENT

Grand Elu

Zorobabel 2

GRAND PROFES II REAU-CROIX

3° REAU-CROIX Accès CH.: de R::+::S::J::

PALESTINE GRAND R:: + ::

4° R.C. d'ORIENT

Note : The information regarding the O*M* Hermetique de Belgique descends from the order itself and is therefore 'biased' with regard to the events which lead to the schism with the O*M* des Pays-Bas...

a Special Thanks to all members of the Martinist-E-Group for their contributions and to Bro. Glenn Holcomb from whom I've received a copy of Blitz' "Ritual and Monitor of The Martinist Order", Fanx a Lot, Glenn !

Milko c) 2001

1990 Traditional Martinist Order of the U.S.A. Inc.

The TM*O* of the USA Inc. was established in 1990. According to mr.Silvani Costa the order was already established in 1989. Whatever the year was, The TM*O*A was 'officially' constituted after the deposition of Gary Lee Stewart as Grand Master of A.M.O.R.C. in 1990 . Gary L.Stewart was the successor of Ralph Maxwell Lewis, who also had initiated Stewart into the TM*O*. Strangely enough the ' Board of Directors' of A.M.O.R.C. failed to remember to remove Stewart from the office of Sovereign Grand Master of the TM*O* ! The TM*O* was 'officially' still headed by Stewart. Therefore Stewart 'activated' the TM*O*A, which was the ' legal heir' of AMORC's "Traditional Martinist Order". Gary L..Stewart also received the "all-important 4th Degree of Initiator" from Cecil Poole, who received this degree himself directly from Victor Blanchard of the O*M* &S. Apparently, the documentation of Stewart's initiation to the 4th Degree was taken to Paris, along with other TM*O* material by Christian Bernard, president of A.M.O.R.C. the TM*O*A descends from the original "Ordre Martiniste Traditionnel" which was founded in 1931 by French Martinists Michelet, Chaboseau and Chamuel. After the "AMORC vs Gary L.Stewart" affair Stewart left AMORC and installed Maltimore Smith as Grand Master of the TM*O*A, with Stewart himself acting as Deputy Grand Master. Referring to an interview with Gary L.Stewart on December 12, 1998, with Marcel Roggemans, Stewart states that meanwhile the TM*O* of the U.S.A.Inc. is officially dissolved.The ' Line of Succession' of the "Traditional Martinist Order of the U.S.A. Inc." ;

Ralph Maxwell Lewis

Cecil T.Poole

Gary L.Stewart

Maltimore Smith

1991 British Martinist Order BM*O*

The "British Martinist Order" was founded in October, 1991. Gary Lee Stewart is the ' Spiritual' Grand Master, properly speaking. But the BM*O* was actually founded on October 13, 1991 in the "Templar Chapel" at Rothly, England, by Grand Master John A.B. Fox, a former member of the TM*O* and A.M.O.R.C.

The BM*O* established centres in Manchester, Leicester, Coventry, Swansea and London in England, Edinburgh in Scotland, Trinidad and Tobago in the West-Indies, in the provence of New South Wales in Australia, in Singapore, Africa (unknown where precisely, possibly Ghana) and in Norway. Apparently, the BM*O* is in the process of establishing several centres in the U.S.A. at the moment.

According to the BM*O* their Martinist ceremonies are based on the Kabalah (which,

strictly speaking, also counts for the other Martinist groups).

The BM*O* works with ' three sections or degrees', the classic three Martinist degrees. " The smallest BMO group is an Associate Circle which can operate with three or more BMO members. A group must be active for at least nine months as an Associate Circle before they can apply for Lodge status.

A Lodge must have ten (10) 3rd Degree members before it can apply for a Lodge Charter" , thus the BM*O*.

The BM*O* claims to have a Martinist filiation which descends from Russia, through the ' Golitzin Family'.

"Shortly afterwards he (LC de SM) became fully involved with a mystic stream or Tradition that had included such names as Court de Gebelin, Benjamin Franklin the American statesman and the English Nobleman, Sir Francis Dashwood. He travelled widely and following an invitation from the Golitzin* family in Russia he went there and was Initiated (???) into the Lineage that now runs through the British Martinist Order", thus the BM*O*. The ' Line of Succession' of the BM*O* ;

Ralph Maxwell Lewis

Cecil T.Poole

Gary L.Stewart

John A.B. Fox

'Golitzin' ; could this be ' Prince Alexander Galitzine' ? The BM*O* won't say, it is considered "a secret" only available to members of the order ; "With reference to your recent enquiry, details about the Golitzen and BMO connection are only available to members of the BMO. As far as our history is concerned, this is already taken care of by a full time historian", Regards, Administrator/British Martinist Order ; thus the BM*O*...

Rose+Croix Martinist Order (Colorado, U.S.A.)

The R+CM*O* was founded by Basileus and Trophimus. The President of the Order is Trothimus. In 1982 both were members of the "American Supreme Council of the Martinist Order and Synarchy". The American Supreme Council was lead by Sar Benedictus who received his initiation by Sar Gullion - Grand Master of Great-Britain - in

1989. Both Benedictus and Trophimus set up a petition in which the British Grand Lodge of the O*M* &S was asked to create an Independent American branch of the Martinist Order and Synarchy. But Trophimus (and Basileus) would leave the order soon because of difficulties between the O*M* &S and Freemasonry. Trophimus in his book "A Martinist Treasury" :

"The founders of the Rose+Croix Martinists, Basileus and Trophimus, were originally members of a Martinist movement affiliated with the Universal Gnostic Church and with clandestine (spurious) Freemasonry. Since many Martinists are active in their own churches and since many male Martinists are members of "regular" (recognized) Masonic bodies, these persons often find themselves in difficult situations, having to reconcile themselves, somehow, to the "official" Martinist Church and to the conferring of illegal "masonic" degrees".

Therefore they decided to leave the O*M* &S. After they left they contacted "the Grand Master of a regular and duly Chartered European Martinist body whose See is at Amsterdam. The Grand Master of this regular and legitimate Martinist body, conferred the complete Initiation (that of ' Associate' , ' Initiate' , ' S.I.' , and ' S.I.I.') on Trophimus and Basileus" thus "A Martinist Treasury".

The Grand Master concerned of the legitimate European Martinists was Maurice Warnon of the "Ordre Martiniste des Pays-Bas", the Dutch Martinist Order . then, in 1991, Trophimus and Basileus founded the "Rose+Croix Martinist Order" of America "which offers traditional Martinism without Masonic activity (clandestine or otherwise) or official church affiliation".

The R+CM*O* supposedly descends from the O*M* &S on Barbados, West Indies. As stated in the chapter "1918 (1921) Ordre Martiniste et Synarchique" the O*M*&S at Barbados was affiliated to the Gnostic Apostolic Church, E.G.A., Elus Cohen and Willermoz' C.B.C.S. The order at Barbados was chartered by the British Grand Lodge and lead at the time by Sar Savitar. The "International College of Esoteric Studies", ICES - formerly known as the "International College of Martinist Studies", ICOMS- is connected to the order in Barbados.

The R+CM*O 's Line of Filiation descends from Augustin Chaboseau. " Initiates of The Rose+Croix Martinist Order® are directly in the "Chaboseau line", not the Papus line", thus R+CM*O*. Does Trophimus refer to the lineage he and Basileus received from Maurice Warnon from Belgium ?, probably ; Trophimus in "A Martinist Treasury" explains :

"Trophimus and Basileus made contact with the Grand Master of a regular and duly Chartered European Martinist body whose See is at Amsterdam. The Grand Master of this regular and legitimate Martinist body, conferred the complete Initiation (that of Associate, Initiate, SI, and SI Initiator) on Trophimus and Basilius".

Martinist affiliation received from Warnon ;

Pierre-Augustin Chaboseau (Sar Augustinus, 1868-1946)

Emile Dantine (Sar Hieronymus, 1884-1969)

Emile Ehlers (1886? - 1953)

Gustave-Lambert Brahey (1894 - 1988)

Maurice Warnon

Baron Dr. Lloyd Worley (Trophimus, 1946 -) and "Basileus"

The R+CM*O* confers the Initiation by granting all 4 Degrees to "all qualified members" ; ' Associate' , ' Initiate' , ' S.I.' , and ' S.I.I.'. The order functions under a National Council system "as originally planned by Chaboseau and Papus. Thus, The Rose+Croix Martinist Order® has a President, not a Grand Master".

The R+CM*O* is organized in ' circles' which are established all over the United States : California , Oregon, Nevada, Arizona, Utah , Wyoming , Colorado , New Mexico , New Jersey , Maryland , Delaware , Virginia , West Virginia , and Pennsylvania. The R+CM*O* emphasizes the use and practise of "Theurgy" in the order's curriculum although it's not clear which "theurgical system" the R+CM*O* prefers. Apparently Trophimus' colleague in the R+CM*O* was Abbot George Burke, head of the controversial "Gnostic Orthodox Church of America". Abbot George Burke (Basileus) published a novel, "The Way of the Chalice", which has been out of print for several years. It is about "Christian Theurgy, and seems to be largely centred on Abbe Julio's teachings (Julien Ernest Houssay , 1844-1912, head of the Liberal Catholic Church * of France, 'Vilatte succession') (source ; Elias Ibrahim-Australia). Therefore it seems rather likely, or better, there is a possibility that the "Theurgy" of the R+CM*O* is based upon the ' practical occultism' as taught by Abbe Julio, Julien H.Houssay . I emphasize the word "possibility" because nowhere in the novel Martinism or the order is mentioned. But at the end of the book, in the closing word, it is clearly stated to the reader that although the book is fiction, the events are based on facts. It is stated that the novel is an accurate depiction of Christian Theurgy in all its facets. At the end of the "Final Word" of the book, the address of the "Martinist Information Service" is published, in Greedy, Colorado. One is invited to write to this address to receive detailed information on Christian Theurgy... The 'Introduction' is written by "Lloyd Worley, Ph.D., American Literature Division Head

The International Association for the Fantastic in the Arts, Department of English -The University of Northern Colorado "

According to the R+CM*O* the Theurgy of the RCMO is Christian in nature and "is derived from papers they received " concerning the writings and teachings of St-Martin. The R+CM*O* does not accept the modern-day ' Elus Cohen rituals' because the

original rituals vanished with De Pasqually's death." "What passes today as the E-C is Masonic ritual" , thus the order.

In 1991 Trophimus published a successful book on the Martinist tradition and the history of the separate Martinist organizations - 'A Martinist Treasury' - Trophimus S.I.I. 1991 - published by 'The Martinist Information Service' at Greeley, Colorado, U.S.A. Apparently the R+CM*O* is opposed to the A.M.O.R.C. organization. Various chapters of 'A Martinist Treasury' are dedicated to A.M.O.R.C. and the 'irregularities' within the T.M.O., the 'schism' within A.M.O.R.C. in 1990 etc.

* * Eglise Catholique Francaise, founded in 1907 in Paris by Joseph Rene Vilatte (1854-1929), the church was inherited from Vilatte by Abbe Julio. Abbe Julio. The Eglise Catholique Francaise is an Occult-Gnostic church. 'Abbe Julio' was a former Catholic Priest an Occultist and 'faith-healer'. He's primary responsible for the occult infusion into the Apostolic succession.. One of his disciples, Giraud, consecrated Jean Bricaud (Tau Jean II) into the Gallican Church in 1913. Abbe Julio was never a member of the "Ordre Martiniste", "but he had a friendly and deeply sympathetic attitude to Master Phillipe" (Elias Ibrahim) .

Trophimus; The Rev. Baron Dr. Lloyd Worley

' Brother Trophimus' was born as Lloyd Worley in 1946. Worley holds a Ph.D. from Southern Illinois University and is a full Professor of English at the University of Northern Colorado. He was ordained Priest of the "Liberal Catholic Church" in 1976 and is currently Rector of an active Parish in Greeley, Colorado. Worley is also an active Mason. He was a DeMolay (PMC and 'Chevalier') and was Initiated, passed, and Raised in Hope Lodge #145 in Lafayette, Louisiana at age 21. Worley was active as a so-called "DeMolay Dad" in Pennsylvania and Colorado and founded Chapters in those states. He holds the DeMolay Cross of Honor and the active DeMolay Legion of Honor. Worley is also active in the "Blue Lodge" ('regular' Masonry of 3 degrees) and York Rite (Associate Regent, York Rite Sovereign College) in Colorado. Worley's ' Blue Lodge' is Century Lodge #190 in Greeley, Colorado.

He's also a Grand Master of the "Knights of the Holy Sepulchre of Jerusalem", an Order of Chivalry which was originally founded in 1099. After he initiated several members of the Polish nobility Worley was made a Baron."He is Hereditary Baron of the Noble House of Worley of Christy of the Byzantine Roman Empire". He's famous for an article he wrote for "The Philalethes" (Masonic Research society) which exposes anti-Masonic activities of the Lutheran Church of Missouri. After years of Research on Fraternal orders etc. he had collected much anti-Masonic material which he used in the 1986 Philalethes-article. "That article has been used by several Grand Lodges in their educational programs", the Rev. Baron Lloyd Worley - Brother Trophimus.

The Dutch Martinist Order, "Ordre Martiniste des Pays-Bas" however warns against the R+CM*O* and its leader, Brother Trophimus. Apparently Trophimus approached various Martinist orders before he founded his own order. According to the R+CM*O* the order

uses ceremonies "derived from the original 1895 and 1916 Order Rituals". Trophimus is using Rituals which he created himself instead of using the original rituals of the (Dutch) Martinist Order. Trophimus received the proper Initiations of the Martinist Order of the Netherlands through its Grand Master, Maurice Warnon but he was expelled from the order because of breach of promise.

Seal of the Rose+Croix Martinist Order

1994 Cadre Vert (Belgium)

The "Cadre Vert" was established in Brussels, Belgium in 1994. The "Cadre Vert" is part of the structural organization of the ' Ordre Martiniste des Chevaliers du Christ ', a Martinist order founded in 1971 by Armand Toussaint (see Chapter "1971 +O*M*CC+"),

and was established as an extension of the O*M*CC. The "Cadre Vert" was also established in the U.S.A.. It's a confederation of four different Gnostic Bishops representing several esoteric- and occult brotherhoods and societies. Three of them are appointed as "Hierophants".

The orders which are represented within the confederation "Cadre Vert" ;

‘Martinist Order of the Temple’

‘Ordre Martiniste des Chevaliers du Christ’

‘Elus-Cohen’

‘Pythagorean Order’

Martinist Order of the Temple +M*O*T+

The M*O*T is connected to the "Temple of the Holy Grail", T:.H:.G:., lead by Dr.Lewis Keizer . The M*O*T makes itself known under the auspices of the T:.H:.G:.

The +M*O*T+ Lineage is almost identical to the O*M*CC Lineage (see Chapter O*M*CC). " +M*O*T+ Lineage is via the Russian lineage through the artist Gamalei, Serge Marcotoune, to Armand Toussaint" (source: E.Ibrahim). There's also a lineage which descended from John Yarker, which includes several rosicrucian rites.

The "Martinist Order of the Temple" maintains a close fraternal relationship with the French "Martinist Order of the Knights of Christ / Ordre Martiniste des Chevaliers du

Christ", O*M*CC, headed by Remi Boyer. Bishop Keizer also maintains a friendly relationship with ICES. He gave permission to ICES for some of the "Disciplina Arcani" material to be included in the ICES Libers. The "Disciplina Arcani" were the introductory stages of the Order amalgated by Richard Duc de Palatine. There was also some collaboration between Keizer and ICES on the form of the Gnostic Mass utilized by the EGA in Barbados.

The M*O*T studies are implemented in the T:.H:.G:. studies. Both streams of Martinist Tradition are taught, the "Philosophical-" and "Operative tradition", the S::l:: and the ' Elus Cohen'. Initiations into the T:.H:.G:. are done once each year "at the exact time of the Wesak Shamballa Full Moon" ('Wesak' - 'Buddah's birthday'- is the Full Moon following the Easter-Passover Moon, the 2nd Full Moon after the Vernal Equinox-approx.-).

Lewis Keizer holds a lineage which descended from John Yarker (1833-1913, see Ch. "Memphis-Misraim") ;

John Yarker, 33* 90* 96*

James Heard, 1st 'Vicarius Salomonis' , Conservator of the A.U.Pansophic Masonic Rite

Hugh G. deWilmott

H.S.H. Duc de Palatine (Ronald Powell), founder of the "Order of the Pleroma"-1950's

Count George Boyer

Dr.Lewis Keyzer

The "Ancient Universal Pansophic Masonic Rite" was a rite established at the end of the 19th century by Yarker, to "synthesize" all esoteric European lineages. It is generally known that Yarker was a "collector" of Charters, and like Reuss and Papus after him, it was his dream to unite all the orders, rites etc. of the Western Mystery Tradition with each other. In the 1950's Australian Ronald Powell, aka Richard Duc de Palatine established the Gnostic "Order of the Pleroma". He was a student of HPB's Theosophy and also a member of AMORC for some years. Powell's organizations would eventually evolve in the "Sanctuary of the Gnosis", headed by George Boyer. The ' Sanctuary' represented all the organisations descending from Yarker and various Apostolic successions. These orders and rites (together with all extant Apostolic successions) are today represented by Lewis Keizer's "Temple of the Holy Grail" ;

ILLUMINIST : Fratres Lucis (Brotherhood of the Illuminati), Order of the Illuminati, Order of the Martiniste, LVX (1), Brotherhood of Luxor

TEMPLAR : Order of De Knights of the Holy Ghost, Order of the Knights of St. John, Order of the Knights of Malta, Order of the Knights of the Holy Sepulchre, Order of the Temple (Apostolic Succession)

ROSICRUCIAN : Order of the True Rosy Cross, Order of the Ecclesiae Rosicrucianae Catholicae, Hidden Church of the Holy Grail

MASONIC : Ancient and Primitive Rite, Rite of Memphis, Rite of Mizraim, Ancient and Accepted Scottish Rite, Swedenborgian Rite of Masonry. Order of the Rose Croix of Hiredom, Order of the Holy Royal Arch of Enoch

The "work" of the orders mentioned above is synthesized in the teachings of the T.:H.:G.:. According to the T.:H.:G.: the authentic teachings are modernized and applied in the context of modern life. "Bishop Keyzer makes a very valid comment that the rituals of many of these lineages are actually liturgies" (source; E.Ibrahim)

In 1992 George Boyer authorized to Lewis Keizer the authorities of the "Pansophic Rites of Freemasonry". In 1998 Keizer founded as Grand Master of the rite the Lodge of St-Germain, the Grand Lodge of the new Pansophic Freemasonic obedience (Co-Masonic).

Keizer's Martinist affiliation apparently is derived from the French "Ordre Martiniste des Chevaliers du Christ". His memberships and fraternal orders :

Presiding Bishop, International Synod of Home Temple Bishops

Master Mason, F.&A.M. and Venerable Master, Grande Loge Mixte de France (Paris) Master Elus Cohen and S.I. IV, +OMCC+ (France)

Bishop and Vicarius Salomonis for the Pan-Sophic Rites of Freemasonry, +SG+ (London)

Knight Commander for United States, +OMR+ Chivalric (London)

Regionary Head of A.:R.:A.: (Rosicrucian), United States And Others

Notes :

+SG+ = "Sanctuary of the Gnosis" George Boyer

OMR = "Order of St.Michael & Order of St.Raphael"

A.:R.:A.: = presumably derived from Krumm-Heller's F.:R.:A.:, "Fraternitas Rosicruciana Antiqua". In the 'Pansophic Masonic Rite' of Keizer there's a reference to the

"Rosicrucian FRA (ARA) studies", FRA -Fraternity Rosicruciana Antiqua ??

1996 (?) Ordre Martiniste S::I:: / O*M* de Luxembourg

The "Ordre Martiniste S::I:: " is based on filiations from Philippe Encausse ('Ordre Martiniste de Papus'), Pierre Rispal ('Ordre Martiniste Libre'), Joanny Bricaud and Constant Chevillon (via René Chambellant and Gilbert Tappa).

The information I have on the O*M*SI is collected from articles, correspondences etc. and is somewhat 'unreliable', there is no published material available on the history of this order. One exception is the 'filiation of the O*M*SI' . The information was sent to me by e-mail by the Grand Master and President of the Supreme Council, Marc Jones, quote ; "OMSI is an independant Martinist Order based on the filiations I received as SIGI. Pls see annex" ;

The O*M*SI has two parallel 'Lines of Succession' ;

Philippe Encausse

Pierre Rispal

Marc Jones (S::I::IV - August 23, 1989)

Philippe Encausse

François Roque

Gilbert Tappa

Marc Jones (S::I::IV - March 20, 1997)

François Roque and Gilbert Tappa were initiated by Philippe Encausse, S.I / S.I. III - S.I. I / S.I. IV, in 1968 and were appointed respectively President of the group

"Régiment de Foix " (Nice) and "Saint Jean" (Beausoleil).

François Roque received the S::I::G::I:: or SI V ('Initiatèur Libre') from Encausse around 1970-1971, and he conferred the SI V to François Trojani on August 11 or 12, 1972 , in Nice, and on August 13, 1972, he conferred the SI V to Gilbert Tappa, in the presence of Trojani.

The information I received from the O*M*S.I. states that one of the filiations of the order descends from Pierre Rispal from the "Ordre Martiniste Libre". R.A. in his "Encyclopédie de la Franc-Maçonnerie" édition 2000 states that the "Ordre Martiniste Libre" was

founded in 1983 after some members had left Philippe Encausse's "Ordre Martiniste", which was lead by Emilio Lorenzo since 1979. According to R.A. a schism occurred in 1996 within the ranks of the "Ordre Martiniste Libre" which resulted in the birth of the "Ordre Martiniste S.I.". Whatever the story is, Pierre Rispal and the O*M*S.I. are still on good terms with each other through "Les Amis de Maître PHILIPPE ", of which Rispal is its president.

The President, Grand Master of the O*M*S.I. is Marc Jones (S.I. , S.I.V) from Luxemburg. Their contact-adress is "Les Compagnons de la Rosée", a.s.b.l. 122, Bd de la Pétrusse

L-2330 LUXEMBOURG. In Luxemburg the O*M*S.I. runs a Martinist Chapter, "La ROSÉE ", which was founded 20 years ago (most likely belonging to another Martinist Order at the time) . Apparently the Chapter emphasizes on the Mysticism of Martinism (as taught by LC de Saint-Martin) and on the Occult school as promoted by Papus (through the G.I.D.E.E.).

The O*M*S.I. is comprised of two circles :

Cercle Extérieur , "The Exterior Circle of Esoteric Studies" which is 'a school of formation' intended for Martinists of the First- and Second Degree, who meet in a "Loge de formation"

Cercle Intérieur , "The Interior Circle of the S::l::", who meet in "Chapter" and "Grand Chapter". The S::l:: form part of the "Interior Sanctuary", "The Society of the Elus" (as in "elected" ; Société des élus), or the "Interior Church", as the order puts it.

The O*M*S.I. is affiliated to the GRAND PRIEURÉ MARTINISTE-MARTINÉZISTE INTERNATIONAL , the "International Grand Priory of Martinism-Martinezism", a kind of federation between several Martinist orders ;

Ordre Martiniste S::l::

Ordre des Chevaliers Macons Elus Cohen de l'Univers

Ordre Martiniste des C.B.C.S.

Marc Jones is also a Sovereign Grand Master of the "Ordre des Chevaliers Macons Elus Cohen de l'Univers" or "Order of the Elus Cohen" , based upon a filiation from René Chambellant and Gilbert Tappa . Chambellant (1907-1993) held a lineage from Constant Chevillon.

The rituals of the Elus-Cohen of this branch are being those which were used by CHEVILLON and CHAMBELLANT. They also incorporate the original texts of MARTINEZ OF PASQUALLY, texts which descended from a research-group from Brussels. They received the original material from Fr. Iacobus (Joël Duez) . Fr. Iacobus received them himself from the late Marcel Jirousek, from Brussels, disciple of the late

Robert Ambelain.

The "Souverain Sanctuaire Général de l'Ordre Maçonnique Oriental du Régime Primitif et Rectifié de Memphis-Misraïm" (Filiation Constant Chevillon) of which Gilbert Tappa is the "Grand Conservateur ", installed a Lodge under the auspices of the "International Grand Priory of Martinism-Martinezism" in Koksijde, Belgium (Autumn, 2000).

The O*M*S.I. also has its own church, which is known as the "Communauté Chrétienne Martiniste", the "Martinist Christian Community".

The order has Lodges in Belgium, Luxemburg, France (Paris, Nice, Marseille), Guadeloupe, Switzerland (Geneva) England ("St John", London), Togo (Africa)...

NOTRE FILIATION

MARTINISTE & MARTINÉZISTE

(S I G I) (ou S I V)

Papus

ê

.....

.....

ê

Résurgence de l'O M (dit de PAPUS) suite au Manifeste de 1952

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Philippe ENCAUSSE

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↑

Pierre RISPAL François ROQUE

(fin 1970-1971)

î ê

î Gilbert TAPPA

î í

Marc JONES

(23 août 1989) & (20 mars 1997)

2000 Ancient Martinist Order AM*O*

The AM*O* was founded on April 8-9, 2000 at a gathering of Martinist initiates in Evansville, Indiana, U.S.A.. Many Martinists who attended the meeting were members of such Martinist Orders as "Ordre Martiniste" (O*M* de Paris), "Ordre Martiniste et Synarchique" (Canada, Barbados and England), "Ordre Martiniste des Chevaliers du Christ" (O*M*CC), and "Ordre Martiniste Initiatique Reforme" (Ambelain, Kloppel - USA delegation). "In attendance were also the International Grand Master of the Ancient and Primitive Rite of Memphis-Misraim from France (Vieilledant), the National Sovereign Grand Master of the Ancient and Primitive Rite of Memphis-Misraim of the National Sovereign Sanctuary (Ronald V.Cappello), leaders of the Gnostic Church in America (Robert Cokinis, EGA, John Cole/Tau Ioannes Harmonius) etc." (Sar Michael-RC)

The meeting was carefully planned and its goal was to unify a number of Martinists from several Martinist bodies into one Martinist Order.

""It was agreed that all Martinists present would exchange lineages as did Chaboseau and Papus and go from there. Once all lineages were exchanged a formal vote was taken, officers elected..." etc.

"The Ancient Martinist Order begins its development and concepts in my home October 13, 1999. John Cole and some other Martinists from various Martinist Organizations were invited by myself (including the ' British Martinist Order' and 'TMO', both of whom never responded) to discuss Martinist Unity ! Robert Ambelain before he died in 1997 had said that Martinism would die unless it was re-united and the body of work continued to increase" (Sar Michael-RC, AM*O*).

The main goal of these Martinists was to preserve the Martinist movement and it's future.

The result of the gathering was the foundation of the "Sovereign Grand Lodge of the Ancient Martinist Order". John Cole (Sar Quaero Lucem) was elected as Grand Master of the AM*O*. The Grand officers have an administrative term of office of 5 years. After

5 years one has to step down so as not to create demogogs, and this includes the members of a Supreme Council and Grand Master(s). There were also committees formed to discuss Ritual, teachings and future development of associate orders and organizations.

John Cole is also a "Venerable Master" of a Memphis-Misraim Lodge (most likely in the lineage of C.H.Dupont-Ambelain-Kloppel-Vieilledant) in Indiana, Lodge "Alexandria", and a Bishop (Tau Ioannes Harmonius) in the "Ecclesia Gnostica Apostolica", EGA. Before the AM*O* was founded Cole served as Grand Commander of the "Rosicrucian Order of the Grail". The 'R+C Order of the Grail' has served for over a decade as the Fraternal body of ICES, "The International College of Esoteric Studies". The 'chivalric' filiation of the "Rosicrucian Order of the Grail" is derived from Armand Toussaint and Triantafyllos Kotzamanis, Grand Commander of the "M:: Knights of the Rose Cross". At the moment the Grand Commander of the "Order of the Grail" is Rev.Donna Owen.

In November of the same year there was a gathering of the AM*O* in Chicago "to discuss further the growth of the AM*O* and do work on Memphis-Misraim and the Gnostic Church. The intention is to build a basic structure around 'the three Luminaries', The Ancient and Primitive Rite of Memphis-Misraim, The Ancient Martinist Order, and the Gnostic Church. There's a meeting of the Grand Lodge scheduled for this year (2001) in Cincinnati.

The "Ancient Martinist Order" confers the Initiation by granting the three "classic" Martinist Degrees ; Associate, Initiate, and Unknown Superior, S::I:: .

The AM*O* has Grand Lodges in Illinois, Indiana, Kentucky, New Jersey *, New York, and Ohio (U.S.A.), Brazil, Italy, Norway, Portugal, Spain, and Canada ...

* One of the members of the Grand Lodge of New Jersey is apparently Alberto La Cava, R.+ . La Cava is a Co-Delegate of the 'Order of the Elus Cohens' for North America.

Lines of Succession

With regard to the filiations of the "Ancient Martinist Order" it can be said that all the original branches are represented within the AM*O*, including the branch of "Russian Martinism". The lineages of Philippe Encausse's "Ordre Martiniste" (de Paris), Victor Blanchard's "Ordre Martiniste et Synarchique", Toussaint's O*M*CC (including his filiation to the "Russian Martinism" derived from Novikov's "Theorists"), Ambelain's "Ordre Martiniste Initiatique" (Reforme) are all represented within the "Ordre Martiniste Ancien". All the major branches (starting with Papus and Chaboseau, then Blanchard, Teder, Bricaud, and Chevillon, through Dupont, Ambelain and Philippe Encausse) are re-united within this order...

The result of all these lineages re-united into the AM*O* is, naturally, a 'possible connection' of various orders which, if desired, could result in some sort of system of "Higher Degrees". There are numerous "possibilities" within the AM*O* with regard to

the filiations of the Order (and the people involved) ; Memphis-Misraim, Elus Cohen, OKR+C, EGA and several other Gnostic Churches, several Martinist Orders, Templar- and Rosicrucian filiations, CBCS / R.E.R., in other words, if you're looking for it- AM*O* might have it ! Of course, this is only a possible supposition for the future of the Order ::
.. :: ...

Excerpt ; Proclamation of the birth of the "Ordre Martiniste Ancien" ;

LET IT RADIATE FORTH
FROM THE ORIENT OF ORIENTS

PROCLAMATION

IN CRUCE SALUS

"To: All Martinist Orders, their Grand Masters, Delegates, Inspectors, Archivists, College of Superior Unknowns, their Lodge, Heptad and Circle Masters, their Officers and all the Brothers and Sisters of these Martinist Orders.

Be it known that we the undersigned, having been granted the right and justification from the Sovereign Grand Masters of the Orders Martinist et Synarchique of Canada and Barbados and from the authorized Delegates and Initiators Libre representing the Order Martiniste du Papus, the Order Martiniste Initiatic Reform (USA Delegation), the Order Martiniste Chevaliers du Christ, and the Order of Elect Cohens, do on this 9th day of the month of April in the year 2000 A. D., duly establish the

ANCIENT MARTINIST ORDER

also known as

L'ORDRE MARTINISTE ANCIEN and the A.M.O.

SOVEREIGN GRAND LODGE OF THE UNITED STATES OF AMERICA

Italy

Ordine Martinista Napolitano

Under the name "Martinisti Napolitani" the disciples of Eliphas Lévi designated a group of Italian students of the "Maestro".

The most illustrious disciples of Lévi which belonged to this group were undoubtedly Baron Nicholas Joseph Spedalieri en Paschal de Servis (Izar)(son of Francisco I of

Borbone). Both Spedalieri (who proclaimed himself as "a member of the Grand Lodge of the Solitary Brothers of the Mountain, Frater Illuminatus of the Ancient and Restored Order of the Manichaeans and of the Martinists") and de Servis were initiated by Lévi.

Parts of the correspondence between Lévi and Spedalieri were published and are still available. Mine is a German version titled "Einweihungsbriege in die Hohe Magie and Zahlenmystiek, Briefe an Baron Spedalieri (1861-1863)" translated into English "Letters of Initiation into the Higher Magic and Mysticism of Numbers, letters to Baron Spedalieri (1861-1863)".

Apparently there was a continuation of the correspondence "published", because documents (copies) of the correspondence which can be found in the "Veriginelli-Rota" collection were classed under the French title of " Lettres d'Eliphas Lévi au Baron Spedalieri. Volumes III-IX (I and II missing) from 1863 to 1866.

Paschal De Servis (Izar) was acquainted with Papus and was the teacher of Kremmerz, Guiliano M. Kremmerz or J.M. Kremm-Erz, who's real name was Ciro Formisano (1861-1930). Apparently Izar's (De Servis) teachings were based upon the A.A.- SCALA DI NAPOLI system (A.A. stands for "Arcana Arcanorum"). According to the Order's history one of his main interests was Astrology. There's a famous book called "Lunazioni" which was published by Kremmerz in the beginning of the 20th century and which was ascribed to Kremmerz, but Kremmerz always denied to be the author. Izar also introduced Kremmerz to Papus. During his lifetime, Kremmerz apparently stayed in contact with the French Martinist movement.

At the end of the 19th century Kremmerz founded the "Order of Myriam" (1896, "Fratellanza Terapeutico-Magica di Myriam"). Kremmerz also established the "Ordine Osirideo Egizio" (Egyptian Osirian Order).

The FR+TM+DI MIRIAM was mainly a therapeutic school, the OOE was an internal Order dedicated to spiritual and operative Alchemy.

The Fr+Tm+ Di Myriam had branches in Bari ("Accademia Pitagorica"), Naples ("Accademia Sebezia"), and Rome ("Circolo Virgiliano").

The Order is still active today; the "Schola Philosophica Hermetica Classica Italica - Fratellanza Terapeutica - Magica di Miriam (S.P.H.C.I. Fr+Tm+ di Miriam).

According to the Ordine Martinista Napolitano of today, the school of Kremmerz has always been in essence 'a variation' of the Martinist Order (of Naples).

Another member of the group was Gaetano Petriccione (Morienus), who was a pupil of Spedalieri. The Ordine Martinista Napolitano was also active in France.

Morienus' son, Don Eduardo Petriccione (Da Geber)(1891 - 1966) succeeded Don Vincenzo Gigante (+1968). Don Luigi Ciardiello de Bourbon (Argonauta) from France

appointed his pupil "Caliel" (Don Luigi Petriccione, 1928-1995) as successor.

Caliel was also the Grand Master of the Italian Golden Rosicrucian Order, "Rosacroce d'Oro" or "Rosacroce d'Oro Italiana" (Gran Maestro Nazionale Osirideo in Italia, 1983-1995). Today the Order is lead by Grand Master Mauro Primavera,"Haiaiel", who was initiated by "Caliel". The Neapolitan Martinist Order has also a branch in Brazil. The Ordine Martinista Napolitano confers the Initiation by granting the three Degrees of Associato, Iniziato, S.I. , the Order also confers the 4th degree, S.I. I .

Occultism is part of the curriculum of the Order. The Order emphasizes on Meditation, Alchemy, and (Enochian) Ritual (according to M.Roggemans).

Howfar the present-day curriculum of the Neapolitan Martinists is based on the A.A. - SCALA DI NAPOLI and Cagliostro's Egyptian Masonry, is unknown to me.

According to Grand Master Caliel Naples has an Initiatic chain which exists for centuries and which goes all the way back to Ancient Egypt.

"The Egyptian Egregore was adapted to the "Fratellanza Magico-Hermetica" of the middle-ages", thus Caliel. In this context I'll also hint at the ancient tradition of the ancient Italian "Wicca" tradition which is known as "Stregheria".

Their mysteries were based on the Isiac- (Lunar) and Osirian (Solar) mysteries.

The Ordine Martinista Napolitano states that the first Grand Master was Don Raimondo de Sangro (1710-1771), Prince of Sansevero, who was one of the most famous Alchemists and Masons in the 18th century.

He was also the teacher of Baron Tschudy, who would later found the Hermetic Rite "Etoile Flamboyante", which "system" was based on Hermetism and Alchemy as taught by his Master when he was in Naples (around 1751) .

(Baron Tschudy published a Hermetic treatise called "The Hermetic Masonic Catechism of the Burning Star "). The Prince of Sansevero was a brilliant man, a master of languages (incl. Hebrew and Arab), who specialized in Alchemy and sciences in general. The last years of his life were completely dedicated to embellishing a famous local Chapel with marble works from the greatest artists of the time, "with the aim of making the Chapel the center of the Neapolitan Baroque sculpture, and to leave behind him a cryptic and allegorical message, according to the mystery so present in all his life" (Museo Cappella Sansevero,Naples, Italy). This famous monument is ornamented with alchemical symbolism, according to the Ordine Martinista Napolitano, "this remarkable monument, whose permanent message is under the eyes of all those that can read"....

The Initiatic transmission of the "Alchemical Lineage" of Grand Master Don Raymondo di Sangro, Prince of Sansevero, up to the present day ;

Don Vincenzo di Sangro (1743-1790)

Don Paul d'Aquino, Prince of Palena

Don Peter d'Aquino, grandson of and Count of Caramanico

Don Antonio Marino, Initiator and Teacher of Eliphas Lévi.

Don Pasquale de Servis, IZAR (1818-1910, G.M. from 1867-1879)

Giustiniano Lebano (1832-1910)

Don Gaetano Petriccione (Morienus), pupil of IZAR

Antonio de Santis (Filaletes Iatricus)

Don Vincenzo Gigante (- 1968), pupil of Lebano

Don Eduardo Petriccione (Da Geber)(1891 - 1966), son of Morienus

Filippo Costa (Ishabel), pupil of Filaletes Iatricus

Don Luigi Ciardiello (argonaut)

Don Luigi Petriccione (Caliel en Usarcas, 1928 - 1995), son of Geber and pupil of 'Argonaut'. Caliel was also a bishop of the "Ecclessia Gnostica Apostolica", E.G.A., under the name of "Tau Chrisogonos"

Mauro Primavera (Haiaiel) leads the order at the present day

Ordine Martinista (1910)

According to letters of Italian Martinists written to Papus (Bibliotheque de Lyon, Papus n.°5.846, Class.ne di Joly del 1962) such as Rosa Tommasi and Paolucci, there existed in 1898 eight Martinist Lodges in Italy. Several of these Italian Martinists (Giacomo Borracci, Michele de Vincenzo Majulli, Enrico Vigliano) founded the "Pythagorean Academy" at Bari ("Accademia barese Pitagora della F+T+M+M+", Kremmerz). Dunstano Cancellieri, a prominent Mason at the time, received in 1910 a Charter from Papus to establish a Martinist Lodge of the "Ordre Martiniste" in Rome.

Other lodges followed ;

In Florence - Giovanni Hofmann, Amerigo Bianchini, Edgardo Frosini*, Arturo Reghini*. Domizio Torrigiani (GM of Italian Masonry until 1926).

In Naples - Costantino De Simone Miniaci, ad Ancona Adolfo Banti, (Alembroth S::l:::), Marco Egidio Allegri a Venezia .

Both Frosini and Reghini were prominent Italian esoterists at the time. At the age of 22 Reghini (1878-1946) was among the founders of the Italian branch of HPB's "Theosophic Society". Reghini ("Maximus") was also a dignitary of the Memphis-Misraim Rite and was involved in the establishment of the "Italian Philosophic Rite" of 7 Degrees in 1910. The rite was "an attempt to promote unification of the splintered Masonic groups by returning to the Craft's early spiritual roots" ('a Modern Pythagorean', Dana Lloyd Thomas), Reghini was one of the promoters of Occultism which was based on faith, science, and reason, in 1927 Reghini moved to the "UR group" of Julius Evola. Frosini ("Hermes") was the General Delegate of the "Spanish Rite" for Italy and founder of the "Rite Philosophique Italien", the "Italien Philosophic Rite". He worked in a close collaboration with Reghini and G.di San Fortunato. Frosini was a high dignitary of Memphis-Misraim (33°90'96"). In 1912 Frosini became, together with Charles Detre, the "Legats gnostique de l'Eglise Gnostique Universelle". Frosini and Reghini collaborated with many of the prominent European occultists at the time, Yarker, Reuss, Hansen (Denmark), Crowley etc.

In 1918 the president of the Gran Consiglio Italico della Gran Loggia Martinista nazionale, the Italian Martinist Grand Council, is Alexander Sacchi (Sinesius S::l:::). News from France arrived regarding the reformation of the Martinist Order by Bricaud (the "Masonic reorganization"). In 1920 the situation is not yet solved. A part of the Italian Martinists remain loyal to the Martinist Order of Lyon (Bricaud), they're headed by Vicenze Soro.

In 1923 there's a Martinist convention where the Italian Grand Council openly opposes to the "innovations" of Bricaud. Apparently in 1925 Sacchi appointed several Regional Grand Masters which headed their region and worked independently.

In 1945 the order reunites under Marco Egidio Allegri (Flamelicus S::l:::), Flamelicus dies in 1949 and is succeeded by Conte Ottavio Ulderigo Zasio (Artephius S::l:::)

In 1959 the following Martinist Orders are 'active' in Italy;

Ordine Martinista "di Venezia" (filiation Papus -Sacchi -Allegri- Zasio)

Ordine Martinista degli Eletti Cohen (E.C. filiation Ambelain – Mosca)

Ordine Martinista (connected to Philippe Encausse's Martinist Order)

On a Convention in Ancona (December 9, 1962) the Martinist Order is officially re-established in Italy under Artephius (protocollo di riunificazione degli Ordini Martinisti

italiani, the protocol of re-unification of the Italian Martinist Orders).

In 1966 Artephius dies and is succeeded by Bandarin (Manas S::l::), Bandarin dies in July of 1966. There's a resistance against the election of Gastone Ventura as Grand Master of the Order. In 1967 Ventura is elected but there's a second GM installed next to Ventura, this is Francesco Brunelli.

In 1971 Brunelli left the "Ordine Martinista" and founded another Martinist Order which later would be known as the "Ordine Martinista Antico e Tradizionale".

Ventury dies in 1981 and is succeeded by Sebastiano Caracciolo.

The filiation of the "Ordine Martinista" ;

Papus

Dunstano Cancellieri (Charter from Papus, received in 1910)

Sinesius S::l:: (Alessandro Sacchi)

Flamelicus S::l:: (Marco Egidio Allegri)

Arthephius S::l:: (Conte Ottavio Ulderigo Zasio)

Manas S::l:: (Bandarin)

Aldebaran S::l:: (Conte Gastone Ventura)

Virgilius S::l:: (Sebastiano Caracciolo)

Ordine Martinista Antico / Ordine Martinista Antico e Tradizionale (1971)

The Order was "officially" founded in Rome on October 31, 1971, under the name of "Ordine Martinista di Lingua Italica". The founders of the Order were former prominent members of the "Ordine Martinista", lead by Gastone Ventura (Aldeberan) at the time. Several of the members of the Supreme Council of the "Ordine Martinista", among which Luigi Furlotti (Aloysius) and Francesco Brunelli (Nebo), did not wish to acknowledge the office of Grand Master Ventura any longer and caused a schism within the Order. Ventura's "Ordine Martinista" was based on the traditional Order of Papus, with an emphasis on the philosophical-metaphysical aspects, but without the possibilities to advance to the so-called "higher degrees" which were also part of Papus' system. Therefore the " Ordine Martinista di Lingua Italica" was founded with an

emphasis on the Operative system of Ambelain ("pratiche magico-teurgiche di Ambelain") and the inspiration taken from the French Martinezists, without losing sight of the original intention (Devotion, 'the Way of the Heart') as advocated by LC de Saint-Martin. The "O*M* di Lingua Italica" was founded by seven Martinists ; Luigi Furlotti (Aloysius), Francesco Brunelli (Nebo), Claudio Travaglini (Lucius), Giuseppe Rossi (Sirius), Alessandro Gamerra (Melkior), "Sette", and "Ignis".

Luigi Furlotti was appointed as Grand Master.' Sette' was appointed as Grand Secretary-Treasurer of the Order. Hardly six months after his appointment as Grand Master Furlotti dies, on April 29, 1972. In September 1972 Brunelli is installed as Grand Master in the city of Perugia. In the following 10 years under Brunelli the order flourished throughout Italy. The order had lodges in Perugia (residence of Brunelli), Rome (residence of Sette and Libertus, successor of Brunelli), Milan, Turin, Genoa, Florence, Bologna, Taranto, and Palermo.

On September 13, 1974, the "O*M* di Lingua Italica" officially changed its name in "Ordine Martinista Antico e Tradizionale". The new name should emphasize the distinction between the "Ancient & Traditional Martinist Order" and the so-called "Order of Venice" (Ventura's "Ordine Martinista"). Around the midst of the 1970's Brunelli / "Nebo" published a book called "Daleth" ("Libro Daleth"), a guide-book of Theoretical-Practical work ment for the S.I.I members of the Order.

Around 1980 there were some internal discords with regard to the S.I.I /Initiator-degree, a problem Brunelli could not solve in time during his reign. Brunelli addressed this "problem" at the 1981 "Collegoi degli Iniziatori" ('College of Initiators'), a convention held in the city of Pieve. In 1982 Brunelli died and his intended successor, Vincenzo Mura ("Ram"), died within a couple of months of Brunelli, 1982 was the "annus horribilis" of the Order. It was also the year of Gastone Ventura's (GM of the "Ordine Martinista" / "Ordine Martinista di Venezia") decease.

Francesco Brunelli was also Grand Hierophant of the "Ancient & Primitive Rite of Memphis-Misraim", a Grand Master of the OKR+C, and primate for Italy of the 'Univeral Gnostic Apostolic Church' (Gnostica Apostolica Universale).

The original choice of the Supreme Council for the Grand Mastership was Goivanni, head of the Lodge in Rome and Superieur Inconnu of the Grand Lodge. Goivanni refuses the assignment. It was Renato Comin, "Libertus", who would finally succeed Brunelli. Apparently it was decided that Libertus was chosen for a period of seven years, but he already stepped down after two years, in 1984, due to health problems. On December 2, 1984, Goivanni is chosen (17 votes in favour from a total of 32) as the new Grand Master. A small group of S.I. members, mostly 'Brunelli-loyalists' from the Lodge of Perugia, leaves the Order. In 1985 Giovanni adds to his name the "Nomen Mysticum" of Aniel, his 'Guardian Angel'.

In 1992 Giovanni Aniel apparently left the Order and founded the "Ordine Martinista Universali". Or, in the words of the O*M*U, the order changed its name to "Ordine

Martinista Universali". Aniel was succeeded in 1992 by Grand Master Amorifer of the Lodge in Livorno.

The filiation of the Antico Ordine Martinista :

Luigi Furlotti, Aloysius 1972

Francesco Brunelli, Nebo 1972-1982

Renato Comin, Libertus 1982-1984

Giovanni "Aniel", 1984-1992

Amorifer, 1992

Ordine Martinista Universali (1992)

At the end of the 1980's Giovanni Aniel, Grand Master of the "Antico Ordine Martinista" at the time, worked on a document which he would publish around 1992 under the name of "La Magna Charta del Martinismo". The "Magna Charta" consists of eight points, which together form the constitution of the order with regard to the philosophy and the practical workings of the Order. Aniel's "Magna Charta" contradicted the constitution of the "Antico Ordine Martinista" on several points, especially with regard to the S.I.I. degree and the position of the Grand Master. Another alteration was that women were given the faculty to transmit the Initiation, in other words women were granted the S.I.I Degree. The first woman to receive the Initiator's Degree was a certain "Maria" (Nomen Mysticum) of the Milan Lodge.

Therefore it was decided to found the "Ordine Martinista Universali", or as the O*M*U puts it, "in order to mark the new course, the name was changed to " Universal Martinist Order", the order being a direct continuation of the "Ordine Martinista Antico e Tradizionale".

The above was confirmed by Fabrizio Mariani, spokesman of the O*M*U in an e-mail dated May 11, 2001 ;

Dear Friend,

The order received this new name, "Univeral Martinist Order", in 1992, but the order is the direct continuation of the "Ancient and Traditional Martinist Order". When women were given the faculty to transmit the Martinist Initiation, it was decided to change the Order's name"... (freely transl.)

Original e-mail :

gentile amico,

l'Ordine Martinista Universale nel 1992 assunse questo nome nuovo, ma l'Ordine è la diretta continuazione dell'Ordine Martinista Antico e Tradizionale. Cambiò nome perchè estese anche alle donne la facoltà di trasmettere l'iniziazione. Giovanni Aniel ne è Gran Maestro dal 2 dicembre 1984. Spero di esserle stato utile.

cordialmente

Fabrizio Mariani

(by the way, I've never received any answer to my 2nd E-Mail in which I asked if the members who did not follow Aniel into the O*M*U still continued their activities within the "Ancient & Trad.Martinist Order")

Giovanni Aniel appoints Francesco Leiaiel as Grand Secretary-treasurer, "Enoch" as Grand Master General of Ceremonies (freely transl., 'Gran Cerimoniere'), Vega as President of the College of Northern Italy, Nut as President of the College of Central Italy, and Nicolaus as President of the College of Southern Italy. Leiaiel and Enoch were entrusted with the adaptations of the Rituals (Initiation- and the 'home' rituals). The O*M*U is structured in three Degrees + One (Initiators Degree) and has two sections, the Exoteric- and Esoteric Section.

Exoteric Section :

1st Degree, Associate (Associato Incognito). In this Degree the Martinist receives a daily ritual to put the Martinist in contact with the Egregore of the Order. The O*M*U supplies the Associate with written material to give the Martinist the possibility "to deepen his or her studies".

Esoteric Section :

2nd Degree, Initiate (Iniziato Incognito). Next to the daily ritual the Initiate receives a Lunar Ritual, a ritual connected with the phases of the new- and full moon. The Initiate also receives written material.

3rd Degree, S.I. (Superior Incognito, a sacerdotal degree). Next to the daily- and Lunar rituals the S.I. receives a Solar Ritual, which is connected with the Solstices and Equinoxes. Written material emphasizes on the study of the Kabbalah and its practical work.

The O*M*U also confers the S.I.I Degree, Superior Incognito Iniziato (Initiators Degree). The Grand Master is chosen by and from the S.I.I. members of the Order (College of S.I. Initiators) and is chosen for life. When the GM is chosen a ritual will follow which delegates the forces of the Order through the assembled S.I. Initiators. Kneeling down

in the centre of a circle formed by the S.I. Initiators, the Grand Master receives the imposition (hands on head). This way the only person who is authorized to initiate another S.I. Initiator. I've already stated in the chapter on the "Ordine Martinista Antico e Tradizionale" that there were some discords with regard to the S.I.I Degree within the O*M*A. There were probably two points of discussion at the time :

Only the GM had the authorization to initiate a S.I.I

The S.I.I Degree could not be granted to Women

In 1992 Giovanni Aniel changed the procedure of the Installation of a Grand Master when he delegated the imposition , the biblical "laying on of hands", to the College of S.I. Initiators. This way the assembled S.I.I members were authorized to initiate new S.I. Initiators. As stated before, Aniel also allowed women to receive the S.I.I Degree.

The Solar- and Lunar Rituals are taken from a book called "Alpha", a book (or manuscript) which Aniel inherited from Brunelli in 1985. According to the O*M*U the Martinist tradition cannot neglect the aspect of Theurgy and Ceremonial Magic. "Even Saint-Martin, who was more inclined to follow a path of devotion, continued to practise the Operative aspect of Magic up to his death", thus the O*M*U (taken from the "Magna Carta", point 4).

In 1994 the Order started to publish a review, "Anubi ", which is ment for the members of the Order and apparently also for all other Italian Martinists. The "Ordine Martinista Universali" currently is represented in nearly all the Italian regions and in the South of France.

Ordine Martinista Kremmerziano

No information available (or : see "Ordine Martinista")

Grand Master : Mario Betti , MELAHÉL

Spain

Orden Martinista (1987)

This Order was founded on December 25, 1987 by Sar Anael, Sar Justitia, Sar Iohannes, and Sar Unidad (all S.I.IV). Sar Anael is the Grand Master of the O*M* of Spain. Not much is known about the order nor its leaders. In the 1970's the Martinists in Spain were lead by Jose de Via (Persival) , who was appointed by Philippe Encausse as National Sovereign Delegate of the O*M* (of Paris) in Spain. Not much is known

about the order's history in Spain.

The "Orden Martinista" uses the ' original ' definitive ritual as published by Charles Détré (Téder) in 1913 for the O*M* of Papus:

"rituel de l'ordre martiniste Dit de Teder publié en 1913 autorisation du 13 août 1913 de Papus et de Phaneg"

According to Sar Anael is Détré's ritual a copy of the handwritten ritual of François-Charles Barlet (Barlet was one of the first people Papus called on to form the O*M*'s Supreme Council ; Barlet also succeeded De Guaita as GM of the OKR+C).

The subject of the origin of Téder's ritual of the O*M* of Papus has already been dealt with in the Chapter "The Degrees and Rituals of the Ordre Martiniste..." of this series. But after I'd finished the chapter I discovered certain sections of Détré's ritual which are placed on the web by Marriete Cyvard (Maitre passes, Martinist E-group). As stated in the Chapter "The Degrees and Rituals of the Ordre Martiniste", R.A. in his book "L'Encyclopedie de la Franc-Maconnerie, ed. 2000" clearly states that Détré adapted the rituals of Edouard Blitz in French before he succeeded as G.M. of the "Ordre Martiniste" in 1916. I've compared Détré's ritual in French with the English version of Blitz, as published on the "Maitres passes E-group" website. Marriete Cyvard only published certain sections of the "Ritual" ("General Regulations of the Order") and not the rituals themselves. The two texts are "identical". Blitz' "Ritual & Monitor" is dated 1896 and the foreword written and signed by Papus and Jacques Burg (Secretary Supreme Council) is dated 1894.

Excerpt from Détré's "ritual" (ROBES, BIJOUX, INSIGNES), dated 1913.

"Les robes sont blanches pour le Conseil, et elles sont serrées à la taille par une ceinture dorée pour le PHILOSOPHE INCONNU, et par des ceintures argentées ou blanches pour ses trois Assesseurs. Ils ont un bonnet de soie blanche avec le Pentagramme brodé en or ; ils ont aussi un collet de soie blanche ou de velours auquel sont suspendus les insignes suivants : FRÈRE INCONNU, le Sceau de Salomon, en or ; FRÈRE INITIÉ, le Pentagramme, en or ; FRÈRE ASSOCIÉ, la Croix de Malte, en or".

Excerpt from Blitz' "ritual" (ROBES, BADGES, JEWELS, AND REGALIA), dated 1896

"The robes are white for the Council, and are tied around the waist by a golden girdle for the UNKNOWN PHILOSOPHER, and a silver or white girdle for the three Assessors. They will wear a white silk cap with the Pentagram embroidered in gold, also a white silk or velvet collar with the following badges suspended therefrom : UNKNOWN BROTHER, the Seal of Solomon, in gold; BROTHER INITIATE, the Pentagram, in gold; BROTHER ASSOCIATE, the Maltese Cross, in gold".

Both texts are 100% compatible (I do not claim that Edouard Blitz is the author of the original Martinist ' Ritual '..., I'm merely saying that both texts are 'identical'. Did Détré translated Blitz' work or, did both men use the same "source" ?). As mentioned earlier, According to Sar Anael the source is a handwritten document of Barlet, but others state that it was Stanislas de Guaita who developed the original Martinist Rituals (see "Martinist Rituals"), and A.E.Waite claimed that it was Papus himself who produced these rituals between 1887 and 1890

The "Rituel de l'Ordre Martiniste" was published by Dorbon-Aîné and is obtainable from a specialized esoteric bookshop.

Martinism in South-America

Introduction

The following text is a general survey of the development of Martinism in South-America in the 20th century. The text is based on the " Zuid-Amerika" part of the

"1891 SUPRÊME CONSEIL DE L'ORDRE MARTINISTE" page of Marcel Roggeman's study "Geschiedenis van de Occulte en Mystieke Broederschappen" at

<http://www.geocities.com/roggemansmarcel/>

The text is mainly focused on the history of the development of Martinism in Brazil. Special thanks to Carlos Eduardo Dias Reis from Brazil for his assistance and contributions.

Brazil

Some of the first signs of Martinist activities in South-America which are documented date back to the beginning of the 20th century, when the first Martinist Lodges were established in Curitiba, Brazil.

The first (documented) Martinist circle was established on July 10, 1900, under the leadership of Dr.Borges. In 1904 another group is established in the city of Parana. In the same year, 1904, Dr.Dario Velloso (Appolonio, 1869-1937), author and philosopher, is appointed Sovereign Delegate of the Martinist Order in Brazil. In these first years the Martinist Order of Velloso was not very succesful in Brazil and already in 1909 Velloso disbanded the Martinist Order. He founded a new order based on a Pythagorean philosophy with an emphasis on the Grecian philosophy.

Another Martinist at the time was Antonio Olivio Rodrigues (Aor, 1879-1943). He

became a member of Lodge "Amor e Vervade" in Sao Paulo in 1907. He was a personal friend of Dr. Horacio de Carvalho, who was initiated by Papus. In 1909 Rodrigues became the pioneer of the "Círculo Esotérico da Comunhão do Pensamento", a society which would become very successful and prospered during the first half of the 20th century in Brazil. This esoteric circle organized lectures, courses, conventions, and owned its own publishing company, "O Pensamento". One of their members was Francisco Waldomiro Lorenz (Sevaka), who was born in Bohemia (Czechoslovakia) in 1878. He had published his first book at the age of eighteen and would later publish several books on the Kabbalah and occultism.

Albert Raymond Costet-Conde de Mascheville (Cedaïor, 1872-1943) was born in Valence in France. He'd studied at the school of music (violin) in Paris. He had met Philippe Nizier (Maitre Philippe) at the time of his stay in Paris. Costet received his initiation from Yvon Leloup (Sédir) in 1892. He was also a member of the Gnostic Church of Jules Doinel, who had personally initiated Costet into the Gnostic Church in 1893. Costet later also obtained the "Doctor of Kabbalah" -Degree of the OKR+C. Costet was a personal friend of Oswald Wirth. He went to Egypt to do some archeologic research by order of the Supreme Council of the Martinist Order in Paris. While in Egypt Costet met Auguste Mariette-Bey (famous Egyptologist - *note ; Verdi based his opera "Aida" on an outline of a story by Mariette-Bey). Costet also paid a visit to the affiliated Martinist Lodges in Egypt. The results of his studies were sent for Sedir and Papus.

In 1910 Costet and his family left France and moved to Argentina. On February 26, 1910 he and his family arrived in Buenos Aires. He settled down in a place called Joinville, which is known today as Santa Catarina. A friend of Albert Costet, Ida Hofman, had arranged his home in Argentina. Hofman, a Austrian piano-teacher, had founded the vegetarian colony of Monte Verità, in the Swiss canton of Ticino, in 1910 together with Henri Oedenhoven. In 1916 she would bring Theodor Reuss to Monte Verità where he founded the "Verita Mistica" Lodge of the O.T.O.

In 1920 Albert Costet initiated his son, Léo Alvarez Costet de Mascheville (Jehel), into the Martinist Order. Costet would later succeed Dari Velloso as Sovereign Delegate of the O*M* in Brazil.

In the following years Martinism started to become more successful. Another Martinist which joined the Order at the time was Borges de Macedo (Gemini).

In 1936 Albert Costet moved to Sao Paulo, his son is appointed as President of the Martinist-Order. On December 23, 1939, the Constitution of the Martinist Order of South-America is proclaimed in Porto Alegre, Brazil. The constitution united all Martinists of Brazil, Argentina, and Uruguay. The Martinist Order in South-America became independent on March 14, 1940. The Order decided to use the "Téder Ritual" of 1913.

In April 1942 the G.I.D.E.E., "Grupos Independentes de Estudos Esotéricos" , is founded. There were branches in Montevideo, Buenos Aires, and La Plata. In 1942 the

organization starts to publish the review 'La Iniciacion' . The last issue is published in 1947. The first translations of various 'classical works' appear on ' the market '. The "Kabbalistic Order of the Rose+Cross" is seen as the "inner circle" of the Martinist Order. The "Higher degrees" of the Martinist Order are the three grades of the OKR+C :

1-4 , Martinist Degrees

5-7 , OKR+C Degrees

In Chile the Martinist Order was promoted and lead by Leo Tournier ("Bethel group"). The EGA (Ecclesia Gnostica Apostolica) was closely associated to Tournier's M*O* in Chile. Within the wake of the M*O* the EGA flourished in Chile at the time, together with the "Suddha Dharma Mandalam" , an organization which also was connected somehow to the M*O* in Chile.

During the Second World War the whole movement flourished in South-America, in 1944 there existed 23 groups with a total of 442 Initiates (S::I::).

In 1945 there was a split within the Martinist Order, the Order was divided in three separate branches :

Ordem Martinista da América do Sul, headed by Peter Pinto Soares Freire (ATHAUALPA), this order was active in Brazil. Freire was a S.I.I and owned the "Doctor of kabbalah" Degree of the OKR+C, which he had received from Francisco Waldomiro Lorenz. He would later become a Patriarch of the EGA under the authority of Robert Ambelain.

Ordem Martinista, headed by ' Jehel ' , Albert Costet's son. This Order continued its activities in Montevideo, Uruguay. Jehel returned to Brazil in 1953.

Ordem Martinista Universal, this order established itself in Rio de Janeiro, Brazil.

The Order today

In 1970 Ary Island Xavier (Sedir, 1932-1978) started the initiative to re-connect the Order to the Order in Europe. In 1973 he met Robert Ambelain, who was the Grand Master of the "Ordre Martiniste Initiatique" at the time, in Paris. Philippe Encausse appointed Xavier as National Sovereign Delegate for the O*M* in Brazil.

Xavier's position was equal to Ivan Mosca (Hermete), who was the Delegate for Italy, and Jose de Via (Persival), Delegate for Spain.

In 1976 Emilio Lorenzo (who was responsible for Encausse's O.M. in South-America)

And his wife Maria visited the Martinists in South-America. They went to Argentina, Brazil and Uruguay. Xavier died in 1978 ... AMORC's T.M.O. started to establish its first

groups in Brazil after a National Convention of AMORC held in Curitiba in October 1986. As stated in the chapter on the T*M*O* ; " In Brazil the T*M*O* was launched officially during the XI Convenção Nacional Rosacruz (11th Rosicrucian national Convention), in October of 1986, by the Grand Master of the T*M*O* at the time, Ralph Maxwell Lewis F.R.C., S.I. , L.I.

The Grand Master of the Portuguese Jurisdiction at the time is Charles Vega Parucker F.R.C., S . I . L . I .

The Heptad of Sao Paulo, which was founded in 1994, already initiated 740 members in six years time, 360 of them being S.I.'s.

Beside the above mentioned organizations the following Martinist Orders are currently operating in Brazil ;

Ordre Martiniste & Synarchique, Ordem Martinista Brasileira (branch of the "Ordre Martiniste de Paris", lead by Emilio Lorenzo), Ancient Martinist Order, O*M*CC, OM Napolitano

The Legacy of Davidson and Krumm-Heller

The above text does not mention such characters as Arnold Krumm-Heller and Peter R.Davidson, two people who were very important with regard to the introduction of Martinism in South-America.

Peter R.Davidson was one of the founders of the influential "Hermetic Brotherhood of Luxor" (see chapters "HB of L") and acted as the official representor of the Martinist Order in the U.S.A. at the time of his stay in Georgia. Dr.Arnold Krumm-Heller (1876-1949) had received his initiation at Lodge "Hermanubis" (nr.192) in Paris. At the end of the 19th century Krumm-Heller (Huiracocha) had left Germany after which he traveled to South-America (first Chile, and later Mexico). Krumm-Heller associated with many well-known 20th century occultists and order-leaders, among which: Papus, Henry Steel Olcott, Rudolf Steiner, Aleister Crowley, Karl Germer, Spencer Lewis, Theodor Reuss, Heinrich Klein, Charles Detré, Francois-Charles Barlet and Swinburne Clymer. In 1908 Krumm-Heller was appointed as Sovereign Delegate of the Martinist Order in Chile, Peru and Bolivia by Papus. One month later, in April 1908, he received permission to install Martinist Lodges in these countries from Charles Détré . He had also received a charter of the Memphis-Misraim Rite from Reuss for Mexico. Krumm-Heller was one of the successors of Theodor Reuss' O.T.O. (see Peter R.Koenig's website on the O.T.O. "the Ordo Templi Orientis phenomenon" at <http://www.cyberlink.ch/~koenig/>).

At the end of the first decade of the 20th century Krumm-Heller, together with Peter Davidson and Girgois (from Buenos Aires), started to establish Martinist Lodges in various cities, which were under the jurisdiction of the order in Paris (Papus). According to Gabriel Sanchez Gaviria (FRA Colombia) Dr. Girgois and Dr. Arturo Clement were

the Martinist ' Masters ' of Krumm-Heller in South-America at the time.

In 1927 Krumm-Heller founded the "Fraternitas Rosicruciana Antiqua", a Rosicrucian fraternity which mainly focused its activities on South-America.

Chile

Sergio Valdivia (1947-) was initiated by Oscar Bravo into the F.R.A. in Chile. Bravo was a disciple of Elias Bucheli (Hagal, from Colombia), an associate of Krumm-Heller and Clymer. Bravo was later expelled from Clymer's FRC (Fraternidad Rosa Cruz) and went into Martinism and Masonry.

"In 1973 also I was regularly initiate in the Order Martinist, Papus filiation. In 1982 I was ratified by Phillipe Encausse and the current Great Master of the Order, Emilio Lorenzo, in order to work in Chile at head of the Order. At the moment we hold numerous active Martinist Groups with hundred of students".

From: Instituto Círculo Aleph - Sergio Valdivia (email Koenig ,Oct.2000)

<http://www.cyberlink.ch/~koenig/fra.htm> "Baphomet and Rosycross"

At the time (2001) Sergio Valdivia leads an organisation under the banner of O.T.O, "Orden de Templos Operativos", an organization which "re-unites several of the more prestigious Initiatic schools of the world", thus Valdivia's O.T.O., which stands for "Order of the Operative Temples" . The Order incorporates teachings derived from various schools like Martinism, Rosicrucianism (probably FRA -FRC), Golden Dawn, and "Third Millenium" ("Los Servidores del Tercer Milenio"). The order has lodges in several cities in Chile (Santiago, Valparaiso, Quilpue, San Felipe y Temuco) and the rosicrucian activities (FRA-studies) extend to Argentina, Brazil, Peru, Mexico, Costa Rica, and Spain.

I would like to add to this story that the present day situation in Chile regarding the activities of FRA related organizations is rather confusing to the outsider, the whole history of the FRA and its affiliations can be found on P.R.Koenig's website:

<http://www.diach.ch/users/prkoenig/books/rose.htm>

"Ein Leben fuer die Rose" Arnolfo Krumm Heller

Orden Martinista Iniciatica del Chile / O*M* Initiatique of Chile

In 1968 the Order in Chile, which was a branch of Robert Ambelain's "Ordre Martiniste Initiatique", became a Masonic Order. They started to work "a Masonic System of High Degrees", in other words the Order implemented the degrees of the "Ancient and Primitive Rite of Memphis-Misraim" into its curriculum.

Between 1968 and 1970 The Martinist-Masons of Chile established a special branch within its "system", which they named "La Clase del Parvis". This branch served as a foundation or entry into the Martinist Order and its degrees. This Branch worked the Blue Rituals of the Memphis-Misraim Rite (Apprentice, Companion, Master-Mason).

Through the years the Order in Chile adapted the rituals to the work of a mixed Lodge and to a system which corresponded to the symbolism of Alchemy, Hermeticism, and the Qabalah.

In 1985 the rite also implemented the R.E.R. (Rectified Scottish Rite) and Ambelain's ELUS COHEN into their system of Higher Degrees. The Order received the approval of the Sovereign Sanctuary of the M.'.M.'. of Argentina. For reasons of a better administration, The Higher Degrees of Masonry were separated from the Martinist Order. The Masonic Order is known today as the "Orden Masónica Hermetica Qabalistica". The OMHQ works with the traditional 33 Degrees of the Scottish system. Members of this Masonic Rite have the possibility to join the Martinist Order of Chile (O*M*Initiatique). The O*M*I of Chile is derived from the following filiations:

Through the Lodge "Northern Star" in St-Petersburg (Czarist time, beginning 20th century) ; Nicholas Rogalev Girs (Nabusar), Sergio Venniacof (Sudekin), and Alexander Mihitin.

Through the succession of Lodge "San Jorge" (1) in Kiev, from which Robert Ambelain derived his "Russian Lineage".

Through the "Ordre Martiniste de Papus", received from Philippe Encausse.

1) the O*M* of Chile refers to the Kiev Lodge as Lodge "San Jorge"; Elsewhere in this text this Lodge is called "Saint-André", I assume this is one and the same lodge although I'm not certain ...

Peru

In 1935 a FRA Lodge is founded in Lima (FRA-Aula "Santo Graal"). During the seventies the FRA was lead by a Martinist (Papus-Krumm Heller filiation), Manuel Garay Requena (1897-1986). In the 1990's a certain A.Navarro Roncagnolo starts the publication of a magazine called "Gnosis". According to this magazine a branch of Ambelain's "Ordre Martiniste Initiatique" is 'active' in Peru at the time (1991)

Lucien François Jean-Maine, a hoax ?

The oldest Martinist filiation of South-America is the so-called "Haitin Line", represented by Lucien François Jean-Maine (1869-1960). But the reader must bear in mind that there's (almost) no evidence of the history of the whole movement before 1966(O.T.O.A.). I'll quote P.R.Koenig when he states :

"There is absolutely no trace of either L.-F. Jean-Maine or of his Gnostic Church, his Memphis Misraïm or his OTO-Version (O.T.O.A.) in any of the 'old' French Gnostic magazines. Obviously the History of the O.T.O.A. and its maze of related organisations seems to be developed by Marc Lully, Michael P.Bertiaux, and Manuel C.Lamparter, and maybe Kenneth Grant, in the late 1960s. Bertiaux admitted that his History outline was written from notes drafted by Marc Lully; and those notes had been lost meanwhile". Taken from "Ordo Templi Orientis Antiqua, a Gnostic Inflation "<http://home.sunrise.ch/~prkoenig/otoa.htm>

The following is based on the "historical facts" as presented by the O.T.O.A..

As mentioned earlier in the chapter "Ordre des Elus-Cohen" Maine's relatives were apparently members of the original Cohen-temple in Leogane, Haiti. The Elus Cohen on Haiti were known as the " Temples Cohens de Port-au-Prince et de Lèogane", and functioned up until 1780 (which is a fact beyond any doubt). After De Pasqually's death several members of the Elus Cohen, together with some Masons and Templars, created a syncretism called "Les Templiers Noires", "the Black Templars". These members were Creole-French.

Lucien François Jean-Maine , was consecrated as a Gnostic Bishop ((Tau Ogdoade-Orfeo I) in France at the beginning of the 20th century by Emmanuel Fabre des Essarts (Synésius).

It is stated that he also 'exchanged' several of his filiations with Papus at the time of Maine's stay in Paris around 1910. When Maine returned to Haiti in 1921 in founded the O.T.O.A., "Ordo Templi Orientis Antiqua", based on Papus' O.T.O. charter which Maine had received. In 1922 Jean-Maine founded the voodoo -Masonic order of "La Coleuvre Noire"

(Cult of the Black Snake). The whole Haitian movement culminated in a kind of federation of orders (O.T.O.A. etc.) to which several Martinist orders (Maine-lineage) were affiliated ;

The Universal Martinist Federation of Initiates

The Martinist Order of the Rose-Croix and Aleph-Initiates

The Interior Sanctuary of the Elus Cohens

According to the text "History of the O.T.O.A" "Jean-Maine on several occasions sought to bring about unity within the total Gnostic family and sought to communicate this idea to Bricaud and his successors. However, out of fear of a magical takeover, making use of the techniques of esoteric Voodoo, the records of the older Gnostic churches were destroyed, making any evidence of Jean-Maine's link with Encausse difficult to prove.

Only in the Spanish Sovereign Sanctuary of Memphis-Misraim, from which all French occultists admit that Encausse derived his Memphis-Misraim authority, were these documents cherished".

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F.U.D.O.S.I.

(1936 – 1951)

By Milko Bogaard

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1934 / 1951 F .U .D .O .S .I .

' F O R M E R L Y T H E S U N , K N E W N O T H I S

P L A C E . T H E M O O N W A S I G N O R A N T O F I T S

P O W E R S , A N D T H E S T A R S K N E W N O T

THEIR STATIONS.'

The Ancient and Primitive Rite of Memphis in 95'

34' Knight of Scandinavia

FEDERATIO UNIVERSALIS DIRIGENS ORDINES SOCIETATESQUE
INITIATIONIS

INTRODUCTION :

This Forum presents a survey on the history of an international Federation of "Initiatory Orders", called 'F.U.D.O.S.I.' The F.U.D.O.S.I. represented an Universal Federation of traditional Rosicrucian -and Martinist Orders, which mainly consisted of initiatory Orders and Societies originated from the esoteric community build around people like Papus, Josephin Peladan, Stanislas de Guaita, Oswald Wirth etc. at the end of the 19th. century in France. The Forum discusses its establishment, the separate Orders and the 'key-figures' involved, its aims and purposes, the conflicts and problems within the federation, the opponents within the international esoteric community, and finally the demise of the federation. The dream of a "Great White Lodge' represented in the material world through a Brotherhood led by initiates.' Omnia ab Uno ' ("All things out of/ originate in One") , as it is written in 'The Book of Nature'. History knows several attempts to establish such a Brotherhood. Mostly without success. Some efforts appeared to be succesful, but were only short-lived. The F.u.d.o.s.i. was founded in 1934, and was dissolved in 1951. Nevertheless we can call the F.U.D.O.S.I. "succesful" . The federation actually "functioned" for nearly two decades the "Universal Federation of Initiatic Orders and Societies", or in french : F-ederation U-niverselle D-es O-rdres E-t S-ocietes I-niciatiques, F.U.D.O.S.I.

THE AIMS AND PURPOSES :

The F.U.D.O.S.I. was formed in 1934 "to protect the sacred liturgies, rites and doctrines of the traditional initiatory Orders from being appropriated and profaned by clandestine organizations"(FUDOSI journal , nov.1946). The FUDOSI was not an Order, but an Universal Federation of esoteric and autonomous Orders and Societies.

"Some persons, whose minds have not as yet received sufficient light, have been wondering why it was necessary to gather in a Universal Federation. The Initiatic Orders and Societies, which, in their own field of work, enjoy the most absolute and complete freedom and perfect autonomy and independence. To this query we may reply that , more than in anything else, it is the initiatic work that the greatest vigilance is indispensable and that a strict and active international discipline must be exercised.

We must acknowledge and regret, that there exist many false prophets and a number of so-called initiates who use, for selfish and tyrannical purposes of domination, the pretext of initiation to thrust themselves on, and exploit, gullible and sincere persons. It was high time to warn the public against these false leaders and against noxious doctrines which they taught to trusting souls.

In each country, each authentic and regular Order knows its imitators and such false prophets. It was necessary to watch these clandestine movements, to expose these impostors or instruments of hidden and unavowed forces, in all countries, wherever they be operating, and thus avoid any confusion between the regular and authentic Orders and false Organizations that are harmful or that give teachings that have nothing to do with the Universal Tradition and Esoterism.

And also it was necessary that the authentic Orders be careful in selecting their members and their officers and in maintaining their adepts and students on the right path of the true doctrines, obliging them to follow a strict line of discipline, rational, sincere and conscientious work, so as to avoid radical teachings and heterodoxy. This immense work which was intended to protect the Orders against their inner and outer enemies has been successfully carried on by the F.U.D.O.S.I. and is now going on." (F.U.D.O.S.I., the." 1946 San Jose, AMORC)

As we can see from this "official statement", as mentioned above, the purpose of the F.U.D.O.S.I. was to unite the "authentic Orders" under the umbrella of a Universal Federation. The Orders and Societies involved kept their autonomy and independence within the federation.

" T H E #32; #32; P R E C E D I N G #32; #32; Y E A R S " :

We know from history that there were earlier attempts to form a "World-Federation of Esoteric Orders and Societies". The famous french (co-) founder of the Martinist Order, Papus

(Gérard Anaclet Vincent Encausse), organized a convention in Paris in 1908, with the intention to form an Universal Federation, however, the outcome was ineffectual.

Even before 1908 there were already two conventions held at the end of the 19th. century, one in 1888 and the other in 1889. The pioneers of these conventions were Belgian. On March 28/29, 1888 there was a convention held with Gustave Jottrand and Goblet d'Alviella (1846- 1925) as chairmen. It was a Masonic convention about "The Esoteric Meaning of the 18th. degree - Sovereign Prince of the Rose+Croix- from the Scottish Rite of Masonry.

d' Alviella altered/ rectified some chapters of the ritual of the 18th. Degree. But this was still a strictly Masonic Convention.

Another convention was held from 9 to 16 september, 1889, in Paris. The convention- or in this case, the Congress was titled "CONGRES SPIRITE et SPIRITUALISTE INTERNATIONAL". Delegates from all over the world visited this congress. Some members of the Congress : Gerard Encausse (Papus), Stanislas de Guaita, George Montieres, Leon Denis, Gabriel Delanne, the Duchess de Pomar etc. Some of the participating Orders and Societies : The MARTINIST Order, The HERMETIC BROTHERHOOD of LUXOR, L'ORDRE KABBALISTIQUE de la ROSE+CROIX and The THEOSOPHIC Society. On this congress Papus started with his plans for the ACTUAL realization of ' L' ORDRE MARTINISTE ', as we know the Order today.

The next step was the convention of 1908/6/9, held in Paris at the temple of the " Droit Humain" lodge. The biggest and most important ever held. The convention arose under the authority of Papus and VICTOR BLANCHARD (who'll play an important part within the FUDOSI). No less then 20 Orders and Societies attended the convention. The President was Papus, Secretary: Victor Blanchard, assistant Secretary: Paul Veux, and Treasurer:Chacornac. Some members of the organisation : Charles Blanchard, Henri Durville, Rene Guenon, Teder (Charles Detre) etc. Amongst the visitors were people like Arnold Krumm-Heller, who would later on have a big influence on the "rosicrucian" climate of South-America with his "FRATERNITAS ROSICRUCIANA ANTIQUA" ; and Theodor Reuss, who would become the O.H.O (spiritual leader) of the "ORDO TEMPLI ORIENTIS". "On this congress Reuss, Papus, Blanchard and Teder eagerly exchanged titles, offices and "maybe consecrations" (P.R. Koenig : "Consider the O.T.O. non existent" <http://http://www.cyberlink.ch/~koenig/consider.htm>.)

The participating Orders: L'ORDRE KABBALISTIQUE de la ROSE+CROIX, the GRAND EAST of Germany, the Sons of ISMAEL (Arabic Masonry), Le DROIT HUMAIN, the GRAND LODGE of Spain, the SYMBOLIC GRAND LODGE of Spain, the GRAND LODGE of Portugal, the ANCIENT & PRIMITIVE RITE of Great Britain and Ireland, the SWEDENBORG RITE from Great Britain, La GRANDE LOGE du CAP-VERT, the BLUE RITE from Argentina, the GRAND LODGE of Ohio, the GRAND LODGE of SAINT-JOHN from Massachusetts, the German and French SWEDENBORG RITE, the ILLUMINATI from Germany, the HIGH COUNCIL of Mexico, the RITE of MEMPHIS-MIZRAIM & The EGYPTIAN RITE from Italy, the ESOTERIC ROSICRUCIAN Order and The MARTINIST Order.

Most of the participating Orders and Societies were Masonic organisations. The Esoteric Congress did not really succeed in it's intention, the creation of an "International Esoteric Federation". Although some of the Orders ('L'Ordre Martiniste', 'L'Ordre Kabbalistique de la Rose+Croix, and the 'Rite of Memphis-Mizraim) united and established a secretariat in the city of Paris, the organization never really developed, due to the first World War of 1914. Papus died in 1916 (tuberculosis, contracted in 'the trenches'), and with him 'his dream'.

One cannot really compare the intention of the F.U.D.O.S.I. with the conventions mentioned above. The F.U.D.O.S.I. represented the more traditional esoteric Orders

with the exception of the Rite of MEMPHIS-MIZRAIM (who, additionally, were excluded in 1935). Within the F.U.D.O.S.I. the accent was on the traditional Rosicrucian -and Martinist Orders and Organizations. However, there's one similarity. On all these conventions, from 1888 on, the 'pioneers' were again and again members of ' L'ORDRE KABBALISTIQUE de la ROSE+CROIX ' (OKRC) and/ or ' L'ORDRE MARTINISTE'. Meanwhile ...in 1920' s postwar Germany, the dream of an Universal Federation lived on among the "Initiates" of the esoteric community...

2

Nothung, Nothung, envious sword - what is the sword Nothung, but that unbreakable legacy which Siegfried, as the only son of the father, re-tempers in the fire of youth. What else, but the symbol of the primal-sword (primal-Phallus!) The primal-father has stuck this primal-sword into the trunk of the primal-tree, and whoever pulls out this sword wins a woman with it - as bride and sister!

Theodor Reuss ' PARSIVAL and the GRAAL Unveiled ' 1914

(P.R.Koenig: <http://www.freespeech.org/magick/koenig/parsifal.txt>)

" R E U S S a n d L E W I S " :

"Remembering the esoteric congress of Paris in 1908, Reuss convened a world congress of Freemasonry in Zuerich in 1920." Reuss was sent by the Patriarch of the EGLISE GNOTIQUE UNIVERSELLE, Joanny Bricaud (33', 90', 96') *, to make Reuss' and Aleister Crowley's Gnostic Mass the "official religion for all members of the 18' Scottish Rite".

"IN MEMPHIS-MIZRAIM THE 18' HAS NO CHRISTIAN REFERENCES BUT MYSTICAL-GNOSTICAL ONES ... ONLY THE 7', 8', AND 9' KNOW ABOUT ITS PROPER MEANING"

There was also being distributed literature publicising the "S e t u p o f t h e N e o - C h r i s t i a n s c a l l e d O.T.O" which presented an utopian O.T.O. society. "The mood of the congress went against the O.T.O.", the minutes for example do not even mention the Gnostic Religion".(P.R.Koenig; : "Consider the O.T.O. non existent" <http://www.cyberlink.ch/~koenig/consider.htm>.)

Meanwhile, H. Spencer Lewis of A.M.O.R.C. was in contact with a Freemason from Salt Lake City (Utah) , called McBlain Thomson, who was one of the organizers (together with Reuss) of the Zuerich Congress of July, 1920. Thomson represented "THE AMERICAN MASONIC FEDERATION", "THE GRAND LODGE of WASHINGTON", and the "GRAND LODGE of CUBA". On July 1919 Thomson had already received from Reuss an O.T.O.certificate of "33", 96' , IX', Souv. Grand Master General Salt Lake City, Utah".

Harvey Spencer Lewis was intrigued by the informations communicated to him about all this*. In order to lend (R+C-) credibility to the AMORC -organisation, Lewis was in search of traditional Rosicrucian Orders. " He wanted to contact Theodor Reuss to know more about it. Though he did not appreciate much of McBlain Thomson, he had to resolve himself to write to him so as to be able to contact Theodor Reuss*." Reuss waited for six months before answering the letter. (Lewis used Thomson's name as a reference. Reuss had just broken the connection between himself and Thomson due to the "Zuerich disaster", one can imagine that the name "Thomson" was no longer a "reference" to Reuss !). Anyway, from Reuss' first letter he presents the ORDO TEMPLI ORIENTIS as "the exoteric front or showcase of a Rosicrucian Order". As one can imagine, Lewis showed a lot of interest in the assertions made by Reuss. Lewis started to build up a relationship with Reuss. "With McBlain Thomson, Reuss had not made a success with the renewing of the project started by Papus in 1908. He saw in A.M.O.R.C. an occasion to re-start this idea. Then, he sent a diploma to Lewis. This document is a 'gage of amity' (a token of friendship) between O.T.O. and A.M.O.R.C.

(Lewis was 'made' an 'O.T.O. VII° Grand Councillor of the Mystical Templars').

Let us add that it is a matter of Honorary Diploma, because the Imperator did not receive any ritual initiation from O.T.O and never took part in the works of this Order* " (*a letter from A.M.O.R.C. about the O.T.O. P.R. Koenig

http://www.freespeech.org/koenig/amorc_en.htm)

Both Lewis and Reuss discussed the possibilities of creating a ' respective organization' on a world-wide basis, the establishment of an Universal Federation which they named T.A.W.U.C., The Antiquus Mysticusque Ordo Rosae Crucis World Union Council. At first Lewis reacted enthusiastic, but within a year he would lose his interest in Reuss and the plans for T.A.W.U.C. Lewis started to question the so called R+C -connections of Reuss. Then there was a money issue, the "Gnostic propaganda" and the position of "the Great Beast" within the O.T.O (Aleister Crowley), for more information on this issue, take a look at the Internet-adress mentioned above, "a Letter from A.M.O.R.C..... (keep in mind that these statements are made by 'Amorc- France in a letter to Peter R. Koenig, dated 1999, 02, 22).

Concerning the collaboration with Aleister Crowley, Reuss expelled Crowley in 1921 : ' In October 1921, Reuss to Spencer Lewis: "I have cut off the connection that existed between us [Reuss und Crowley] regarding O.T.O., and whatever Crowley would happen to do about in the USA, it is now his own business, and not anymore a concern for the O.T.O." (Koenig : "Consider the O.T.O. non existent" <http://www.cyberlink.ch/~koenig/consider.htm>.)

After Reuss had expelled Crowley from "his" O.T.O., his plans for new enterprises (like T.A.W.U.C.) became a priority. Regarding The HERMETIC BROTHERHOOD of LIGHT, The FRA, AAORRAC, The SOCIETAS ROSICRUCIANA in Germania et Austria, and TAWUC (the collaboration with AMORC) Reuss planned an "Universal

Brotherhood Gathering" in Ettal, Oberammergau/ Bavaria, Germany , scheduled for June 1922.

In december 1921 he wrote the following Invitation (translated and adapted from the original german document) :

Theodor Reuss

I.N.R.I. R+C+

The Rosicrucian

Official Organ

the SOCIETAS ROSICRUCIANA in Germania et Austria

Vol.1 Munich, December 1, 1921. No.1 *** Printed and Published by: Bent Heller & Strube LTD, Halle-Saale, Barfuesserstrasse 13/14

THEODOR REUSS : Invitation

For many years the Ancient and Venerable Rosicrucians of Europe were only known to the public as "The HERMETIC BROTHERHOOD of LIGHT". One of the main principles of the Ancient Rosicrucians was to remain unknown and to operate in secrecy. Different circumstances however forced the Fratres Rosae Crucis, under the guidance of the late Frater Superior Dr. Karl Kellner, to step forward to end the confusion within the esoteric community. In various countries, all over the world, we've witnessed the birth of various Orders and Societies during the last twenty years, all calling themselves "Rosicrucian Orders". The Ancient and Respected R+C Order did not have an organized structure with Lodges and Grandlodges. Therefore, most of the neo-rosicrucian Orders are not what they claim to be. It is our duty to step out and constitute a brotherhood for all who long for a realization of a real Rosicrucian body of knowledge. A prerequisite for this would be a meeting of delegates of all the existing "Rosicrucian- Orders". We, Fratres Rosae Crucis, yours truly, successors and former colleagues of both Fr. Dr.Karl Kellner and Fr. Dr. Franz Hartmann , and founders of the "SOCIETAS ROSICRUCIANA in Germania et Austria", Invite all the organizations, which are known as Rosicrucian- Orders, or Rosicrucian Brotherhoods, to attend a "Universal-Brotherhood-Gathering" organized by the Fratres Rosae Crucis at Ettal near Oberammergau in Bavaria. The Rosicrucian Brotherhoods of North-America, Mexico, Germany and Austria already confirmed their contribution. All further information concerning the Gathering in Ettal, write to :

Herr Oberst Dr. Krumm-Heller,

Landsitz Chapultepec-Chorinchen, Mark Brandenburg.

Basel, Chorinchen, Stuttgart and Muenchen, november 1, 1921

Fra. Huiracocha. Fra. Ekkehart. Fra. Friedereich. Fra Orphe. Fra Peregrinus.

Antiquus Arcanae Ordinis Rosae Rubeae et Aureae Crucis

C O N I C I L I U M S U P R E M U M i n S a n F r a n c i s c o

"a special committee of the Rosicrucian Order of the United States have decided, to request their members to join a travelling party which will go on a 'ROSICRUCIAN PILGRIMAGE' to Ettal and Oberammergau in the month of June, 1922.

The American Rosicrucian -pilgrims will be welcomed by envoys of the German, Austrian, and Swiss Rosicrucians in a solemn meeting. Registration-adress : General-Sekretariat des Amerikanischen Pilgerfahrt-Komitees, Theresienstrasse 19/III in Muenchen."

take a look at the original "INVITATION/ EINLADUNG" :
<http://www.freespeech.org/koenig/reuss/ein.htm>

3

AND WE SAY WITH OUR LOVING FATHER C.R.C. PHY: AURUM NISI
QUANTUM : AURUM, FOR UNTO THEM THE WHOLE NATURE IS DETECTED

Fama Fraternitatis ad Rosae Crucis 1614

' AMORC - THE YEARS OF RECOGNITION ' Traenker & Lewis; The second Fama

But , as already mentioned before, Lewis had already lost interest in Reuss and his plans for the collaboration with Reuss' ORDO TEMPLI ORIENTIS.

" ... AS TO The Pilgrimage , it did not arouse much enthusiasm among the A.M.O.R.C. members. Theodor Reuss is furious and still writes some letters to H.Spencer Lewis between november and april, to which Lewis will answer one letter, dating may 20th 1922, to state that no A.M.O.R.C. member will attend the Pilgrimage organized by Reuss. Reuss's reaction can easily be imagined, for the famous "Oberammergau Pilgrimage" is to take place inMay... The relationship between O.T.O and A.M.O.R.C. was therefore a project without any sequel ".

(a letter from A.M.O.R.C. about the O.T.O. P.R. Koenig

http://www.freespeech.org/koenig/amorc_en.htm)

Strangely enough, in the thirties Lewis refers to Reuss as an important European relation to A.M.O.R.C. The reference can be found in a book (LIBER D / Whitebook series) written by Lewis , published in 1935, called "A U D I A L T E R A M

P A R T E M " ("Hear the other side").

"Audi Alteram Partem" was written "as a required defence to some heavy attacks on AMORC and its Imperator, raised by an eclectic band of self-appointed enemies (mainly Reuben Swinburne Clymer of "FRATERNITAS ROSAE CRUCIS", the other "self proclaimed heir to the 'american Rosicrucian -throne" beside H.S. Lewis). After a series of trials and public battles , Lewis eventually published the book in question, in order " to catch up with some of the endless accusations " stated by Clymer. Next to Reuss, Lewis states that people like Dr. Franz Hartmann, Dr.Gerard Encausse, Dr.Francois Jollivet-Castelot, and organizations like the Martinist Order, the Rite of Memphis Mizraim, Rose-Croix Esoterique, O.T.O (?) were all considered as important european relations to AMORC. What's really strange is that Lewis makes no mention of the Orders involved with the FUDOSI, which was constituted one year earlier, in 1934 !

Anyway, after the unsuccessive 'adventure' with T.A.W.U.C. Lewis is still interesting in a possible collaboration with 'the Rosicrucians' of Europe, mainly to lend credibility to his own Order, A.M.O.R.C. (writer's opinion). In this period A.M.O.R.C. was constantly under attack, as mentioned before. Therefore Harvey Spencer Lewis and his son, Ralph M. Lewis, started to "tour" the United States extensively in the twenties and in the thirties. These 'Rosicrucian tours' (read: Lectures) were done to actually attract and convince people of AMORC's credibility. They carried with them many letters, patents, charters ad nauseam etc. to support their claims of 'authenticity'. Almost all of them were fraternal goodwill letters or membership attestations etc., given out of respect for Lewis. Most of these letters and charters etc. did not convey authority of any sort ! But that's a different chapter, not being discussed on this forum

" T R A E N K E R a n d L E W I S " :

On the "Honorary-diploma" which Lewis received from Reuss (O.T.O.VII* - Honorary Member for Switzerland, Germany and Austria) in 1921, one can find next to the O.T.O. Seal the seal of "PANSOPHIA" of Heinrich Traenker. This 'Pansophic Seal' can also be found on the official documents and letters of Krumm-Heller of ' FRATERNITAS ROSICRUCIANA ANTIQUA". There are rumours that Krumm-Heller wanted to give a "charter" to H.S.Lewis. But it seems that Krumm-Heller thought that AMORC was "more of a business and therefore a fraud" - P.R.Koenig "Baphomet and Rosycross"; [http:// www.cyberlink.ch/~koenig/fra.htm](http://www.cyberlink.ch/~koenig/fra.htm).

"Around 1920 Heinrich Traenker (1880-1956) created the "Pansophia", mainly a publishing project that was financially supported by Karl Germer * " who became co-owner in 1922. Traenker was already the ' German Grandmaster ' of Reuss' O.T.O. ' Pansophia' published 'important rosicrucian books' as well as early writings from Crowley. After the death of Reuss in 1923, Traenker " gained insights into Reuss' files

and discovered that there was no appointed successor to the office of O.H.O.*

('Outer Head of OTO'/ the actual Leader). All kind of 'political intrigues' started and several Tenth Degree members would start to call themselves O.H.O. "From 1928 on, Traenker started to call himself O.H.O. of the ORDO TEMPLI ORIENTIS, of the ANCIENT and ACCEPTED SCOTTISH RITE, The GOLDEN DAWN, The RITE of HEREDOM, The HERMETIC BROTHERHOOD of LUXOR, The FRATERNITAS ROSAE CRUCIS, The GNOSTIC Church, and the ILLUMINATES* ".

(* Koenig; "Heinrich Traenker-Bookseller in Germany"
<http://home.sunrise.ch/~prkoenig/traenker.htm>)

Next to the publishing company, there was the "Loge - Pansophia" . This ' Pansophic-Lodge' was closed in 1928, and out of it's ashes arose the still existing FRATERNITAS SATURNI , founded by Eugen Grosche/ Gregor A. Gregorius, secretary to Traenker of the 'Pansophic-Lodge'. The whole movement is also known as COLLEGIUM PANSOPHICUM (CP). The CP claimed to be the only Order containing "the true secrets of the August Rosicrucian Brethren" (now where did i heard that before ?).

Harvey Spencer Lewis , as mentioned before, as a 'Honorary member... for Switzerland, Germany and Austria' contacted the 'Grandmaster' for the German O.T.O. , Heinrich Traenker. In August 1930 both Lewis and Traenker are making plans for a "PANSOPHIA INTERNATIONAL ROSICRUCIAN COUNCIL". This ' UNIVERSAL PANSOPHIC SOCIETY in co-operation with A.M.O.R.C. issues a declaration, called ' The second Fama ' . : "kommet alle herbei - tretet ein ! ... 33' 90' 96' X' , transl.: "Come all ye hither-enter in", the degrees refer to various degrees from the AASR, and Memphis-Mizraim Rite of Masonry, and the O.T.O. The ' Second Fama ' reveals the manifestation of the Rosicrucian Order in modern times, and the co-operation of the involved parties. "The FAMA" revealed the ' presence ' of the REAL Rosicrucian brethren (Guess who ..). However, the collaboration between AMORC and The PANSOPHIC Movement of Traenker turned out to be a disillusion for Lewis.

According to Karl Germer (co-owner "Pansophia-publ. dept., O.T.O. & A.A. initiate) the "Collegium Pansophicum" was an invention of Traenker's. He used the term partly to bluff other people: he hinted darkly at a body of high Initiates in distant countries whose agent for Germany, if not Europe, he claimed to be. These initiates never revealed themselves to him. The "C.P." actually stood for Traenker and myself," so Germer wrote to Max Schneider in november 1935. (1935/11/8, although the source is unreliable.(Koenig ; Karl Germer about Heinrich Traenker <http://www.dplanet.ch/users/prkoenig/viator.htm>).)

Lewis suspected Traenker to be a fraud. He started to lose interest in the collaboration." In 1933 Lewis ridiculed the whole matter" . In a letter to M.Carl, dating 1934/ 02/ 16 , Lewis made the following statements concerning 'Pansophia' : "The real 'chief' of the O.T.O. and of " The ORIENTAL PANSOPHIA' was Theodor Reuss "(??).

And : "The term PANSOPHIA is referred to as a division of the Rosicrucian studies and work and not as a separate school or a separate organisation" (Lewis to M. Carl, letter of 16.2.34. Koenig "The O.T.O. Phenomenon"
<http://home.sunrise.ch/~prkoenig/book.htm>)

. After the unsuccessful collaboration with AMORC Traenker established in New York the ' SOCIETAS PANSOPHIA UNIVERSALIS'. Around the time of the 'AMORC-PANSOPHIA collaboration' (1930 – 1931) Harvey Spencer Lewis contacted Jean Mallinger, loyal friend and disciple of Emile Dantinne. The correspondence between Lewis and Mallinger would eventually discharge into the establishment of the F.U.D.O.S.I.

4

AT THE TIME OF OSIRIS' BIRTH, A LOUD VOICE WAS HEARD ALL OVER THE WORLD,SAYING, "THE LORD OF ALL THE EARTH IS BORN."

'THE LEGEND OF OSIRIS'

' T H E D A W N O F A N E W M O R N I N G '

F.U.D.O.S.I. – the preparation

It is not entirely clear to me how Lewis knew Mallinger. Fact is, that AMORC was internationally known within the esoteric community. The Order had already several ' Grand Lodges ' established abroad. It is known that H.S. Lewis corresponded intensively with fr. Wittemans (writer of 'a New & Authentic History of the Rosicrucians') in the beginning of the 1920's (see Addendum 4, note 3), Wittemans joined the FUDOSI in 1934 and knew both Mallinger and Dantinne long before the FUDOSI was founded.

In 1931 AMORC- France also installed it's first 'Grand-Master', Dr. Hans Grueter (1878-1945), a dentist from Nice. Grueter was a Freemason (33'), a member of the Memphis-Mizraim Rite (97') and member of B'NAI B'RITH ("Sons of the Alliance", a Jewish Order established in 1843 in New York, analogous to masonry). Grueter used to be a member of the 'SUPREME CONSEIL de la GRANDE LOGE de FRANCE and chairman of the Chapter PHILOSOPHIE ECOSSAISSE INTERNATIONALE. Dr.Grueter probably knew Mallinger, both being a high-grade member of the M::M:: RITE. Both the M::M:: lodges they belonged to didn't recognize Jean Bricaud as the Grand Master of the M::M:: Rite. They contacted each other around the same time. Anyway, after Mallinger, in the year 1932 EMILE DANTINNE started to correspond with Harvey Spencer Lewis. The contact with Dantinne was made possible either by Mallinger or by Leon Lelarge, who was Dantinne's secretary. In 1933 Lewis received a grade of 'L'UNIVERSITE de la ROSE+CROIX' Belgium., the grade of "Doctor in Psychological and Hermetic Sciences". He also received the exalted title 'SAR'. *

It was Emile Dantinne who started to contact several Orders and societies with the idea of organizing a similar congress as the one held in 1908. The first Orders he contacted were 'La Rose+Croix Universitaire', 'L'Ordre d'Hermès Tétramégiste', "Order of the Odd Fellows", the 'Rite of Memphis-Misraïm' (Belgium) and the 'Brahman Order' (1).The "Brahmann Order" and the "Order of Odd Fellows" did not respond. The first two Orders were under the authority of Dantinne. The also contacted "Memphis Mizraim Rite" was the responsibility of Dantinne's close friend Jean Mallinger. This 'first congress' was more of a 'family party' then the congress Dantinne had in mind.

In the same year (1932) Dantinne also contacted Victor Blanchard, of "L'Ordre Martiniste et Synarchique". Blanchard also attended the 1908 convention. Together with Blanchard and Lewis (through Mallinger), Dantinne started the preparations for the foundation of FUDOSI. It is clear that after Blanchard was approached, the idea became reality. Most of the sources state, beyond dispute, that Dantinne was the great inspirer of the F.U.D.O.S.I., although , there are sources which indicate that Mallinger and Lewis (and what about Armand Rombauts ?) were the 'driving forces' behind the scenes (2). Before we continue with the events happening in August, 1934, we will take a closer look at the 'esoteric career' of Emile Dantinne, otherwise known as SAR HIERONYMUS (his 'Nomen Mysticum').

'THE MYSTERIES ARE IN ESSENCE 'ONE', THE SYMBOLS WHICH VEIL THE MYSTERIES ARE EXCLUSIVE IN BEHALF OF OUR NARROW MINDS'

JOSEPHIN PELADAN, 1859-1918

Emile Dantinne was born in the city of Huy, Belgium, on the 19th of April, 1884. In his youth he turned out to be an excellent student with a talent for languages. Dantinne taught himself Italian, Portuguese, Greek, Latin, and Russian. From 1909 on he studied Hebrew and Arabic at the University of Liege (Luik), in Belgium. In 1913 Dantinne meets C.Virollaud, managing director of "Babylionaca", in Paris. He starts to study the 'Sumerian Tablets' and this way he also becomes an expert on the ancient Assyrian language.

In 1904 Dantinne meets Josephin Peladan when Peladan lectured at the Ravenstein hotel in Brussels. The Ravenstein Hotel was a meeting place for the members of Peladan's Order 'L'ORDRE DE LA ROSE-CROIX CATHOLIQUE EST ESTETHIQUE DU TEMPLE ET DU GRAAL', originally founded in 1891by Josephin Peladan after he left 'L ORDRE KABBALISTIQUE DE LA ROSE-CROIX' (The Kabbalistic Order of the Rose+Cross). After Peladan founded his new Order, he organized the now famous 'Salons des Rose-Croix' in Paris. He engaged 170 artists who collaborated in the famous art-exhibitions. At the third exhibition held in Brussels in 1894, a branch of Peladan's Order was established in Belgium. The Belgian branch was headed by the famous symbolistic painter Jean Delville (one of my favourite painters! take a look at:

[http:// www.artmagick.com/artists/delville1.asp](http://www.artmagick.com/artists/delville1.asp)

After the first meeting with Peladan in 1904, Dantinne became a regular visitor of Peladan's branch at the Ravenstein Hotel in Brussels. The rosicrucian philosophy flourished in Belgium.

Brussels became the 'headquarter' of the european esoteric Orders and Societies. In 1918 Josephin Peladan died. His death was caused by foodpoisoning. The 'ORDER OF THE CATHOLIC ROSE-CROSS ...' was reorganized by his disciples. The Order divided into several branches. Gary de Lacroze continued the Original "L'Ordre de la Rose-Croix Catholique" in France, as did the painter Jaques Brasilier. Brasilier was the publisher of a periodical, named 'Les Feuilletts de la Rosace', later rebaptized 'Feuilletts des Dunes, organe de la Rosace'.

In Belgium the Order was reorganized by Emile Dantinne under the name of 'ROSE-CROIX UNIVERSELLE' (the Universal Rosecross) with the help of a certain Du Chastain.

"After the death of Peladan it was Sar Hieronymus who relighted the torch of the Order and restored it in the ancient tradition of the real Rose+Cross". (an Addition to 'L'Oeuvre et la Pensée de Péladan', written by Emile Dantinne in 1952). Sar Hieronymus is , as mentioned before, the 'Nomen Mysticum' of Emile Dantinne.

The title 'SAR' was used in the original 'ORDRE DE LA ROSE-CROIX CATHOLIQUE...' This title was only given to the highest initiates of the Order. The meaning of the title 'SAR' is 'Son of Ra' (Sa= son ; R'=Ra or Re). 'SAR' was also used among the ancient kings of Assyria. A more plausible explanation can be found in the letters which Josephin Peladan (SAR MERODACK) wrote to his friends. An example can be seen in 'La Vie Supreme' (Peladan's first novel), in which we find a letter adresssed to a certain Prince de Courtenay. If we'll take a look at the opening words, we read :

' S.A.R. MONSEIGNEUR LE PRINCE de COURTENAY '. The abbreviation stands for ' SON ALTESSE ROYALE ' (His Royal Highness). The 'Nomen Mysticum' -SAR- was eventually copied by SAR HIERONYMUS and later on attached to all dignitaries of the F.U.D.O.S.I.

In 1923 Dantinne reorganizes the whole R+C Order (ORDO AUREAE & ROSAE CRUCIS -OARC)in 3 separate Orders. 'L'ORDRE de la ROSE-CROIX UNIVERSITAIRE', divided into 9 Degrees. 'L'ORDRE de la ROSE-CROIX UNIVERSELLE' under the leadership of Imperator Francois Soetewey (SAR SUCCUS), likewise divided into 9 Degrees. Both the Orders served the same cause, except the 'ORDRE de la ROSE-CROIX UNIVERSITAIRE' only admitted members who were university-trained. Finally there was 'L'ORDRE de la ROSE+CROIX INTERIEURE' under the leadership of Imperator Jules Rochat de Abbaye (SAR APOLLONIUS), divided into 4 Degrees. Consequently the R+C Order was divided in a total of 13 Degrees, the 13th being "the Degree of Imperator".

On December 31, 1925 Dantinne founded a 'R+C CENTRE' in Brussels (Belgium) under the leadership of Francois Soetewey with Jean Mallinger as secretary. In 1927 Dantinne founded 'L'ORDRE HERMETISTE TETRAMEGISTE et MYSTIQUE'. The Order was a reconstruction of the 'Order of Pythagoras'. The Order was led by Dantinne (Sar Hieronymus) himself, Francois Soetewey (Sar Succus) and Jean Mallinger (Sar Elgrim), leader of the Belgian branch of the 'RITE MEMPHIS-MIZRAIM'.

Dantinne worked as a librarian for the Belgian city of Huy. We know that Dantinne attended colleges at several universities all through his life. He published numerous articles in the famous Swiss periodical 'INCONNU', published by the rosicrucian Pierre Gillard, cousin of Edouard Bertholet (SAR ALKMAION) leader of the "ROSE-CROIX d'ORIENT" and "L'ORDRE MARTINISTE et SYNARCHIQUE (successor of Blanchard). Gillard was a member of the Swiss Grandlodge of AMORC.

Dantinne was also the founder of the C.R.S.O.(Commision de recherches scientifiques sur l'occultisme), established in Huy, Belgium. He also founded 'Institut scientifiques sur l'occultisme' and the 'Societe Metaphysique' in Brussels. The Government and the King of Belgium rewarded Dantinne several times for his contributions to education and culture. In 1962 Dantinne was admitted into 'De Leopoldsorde' (one of the highest honourable titles of the state of Belgium). It is needless to say that Emile Dantinne was an accomplished writer. During his lifetime he published over 30 titles concerning topics such as foreign languages, local history, metaphysics, occultism etc. Emile Dantinne died in Huy on the 21st of May, 1969, at the age of 85.

recollections of Sar Hieronymus :

"Our good master, Sar Hieronymous, also sent me a whole treasure of comforting thoughts, of sublime teachings and ... his blessing, of which we have all felt the effects. I ask you, my beloved brother, to thank him on my behalf, for you would be able to express better than I could, all my affection and my infinite gratitude for the prayers he says for us to the Divine Master. He is so close to Him, and his soul is so beautiful that he must obtain much for those for whom he beseeches Him." - Lydie Martin, Martinist, active within the F.U.D.O.S.I. (letter dated 1936/5/3)

"As a good egotist, I will begin with myself, as I hasten to announce the profound impression I felt immediately the first time I encountered our Grand Master. His bright look, which probes the depths of your heart, and that expression of infinite goodness, penetrate you, and you immediately feel you are in the presence of one of the disciples that God likes to send you to instruct and guide you in the accomplishment of His will for the advancement of His Kingdom." - Jules Rochat de l'Abbaye (Sar Appolonius, Grandmaster of 'La Rose+Croix Universitaire)

He then smiled and held out his hand to me as a sign of welcome. When he smiled, his whole face lit up with a radiant brightness. Then I became conscious of what it is

that master artists tried to capture on their canvasses in their effort to make their subjects - saints, mystics and great philosophers of the past - appear to radiate the esoteric light they had within them." - Ralph Lewis, Imperator van AMORC.

"In daily life, Sar Hieronymous was also a perfect hypnotist and an astonishing diviner. Thus, he harmoniously combined knowledge with its practical applications.

He also had a special gift, which his friend Leon Lelarge, and I have witnessed for ourselves more than once: he was able to stop rain completely and send the clouds to another area. That would seem improbable to some people. However, I can only say, in good faith, that I have seen it!" - Jean Mallinger (Sar Elgim).

Notes :

(1) The Brahman Order here mentioned was a Pythagorean Order. Orders like the "Brahman Order" were a continuation of the 'Fratelli Obscuri ' , constituted in 1575. Sir Thomas More (writer of i.a. "Utopia") and Sir Walter Raleigh were among its first members.

(2) The position of Emile Dantinne as the ' driving force' behind the

F.U.D.O.S.I. is indeed debatable. Dantinne was the 'face'of the

F.U.D.O.S.I., as "Imperator of the Rosicrucians of Europe"

(nomen mysticum: Sar Hieronymus), but the real 'driving forces' were

probably his principle disciples, the people around him, such as Jean

Mallinger. Another 'principal force', as stated in "Addendum 6;

Victor Blanchard", was Armand Rombauts with his leading qualities and

years of experiences within various esoteric fraternities, and, of

course, let us not forget Blanchard and H. Spencer Lewis and "his"

AMORC-organisation.

An incident occurred in 1933 which indicates that Dantinne wanted to give up all his order-activities ! (source : Fr. Roger Marechal, Liège 1982, personal files).

On May 28, 1933 Mallinger alarms his friend Leon Lelarge regarding Dantinne's consideration to give up all his order-activities, including the Rosicrucian Order. Mallinger sees in Dantinne's decision "the hand of the Church". Mallinger considers the event as a personal catastrophe, because Dantinne was Mallinger's personal mentor on

the path, "...it was Dantine who showed me the Light", thus Mallinger. No one did ever know for sure what led Dantine to consider the suspension of all his activities. The sources suspect a link between Dantine's decision and the constitution of the "Grand Orient -in Belgium- of the Antient & Primitive Rite of Memphis-Mizraïm". The constitution was published in the "Moniteur Belge" on

April 8, 1933- and was signed by Jean Mallinger and other members of the O::H::T::M::, 'L'ORDRE HERMETISTE TETRAMEGISTE et MYSTIQUE' (the Pythagorean Order). "Not having taken part at all in the constitution of the 'new' obedience (the Belgian M.'.M.'. lodges originally belonged to the French obedience, more information on the schism of the Belgian Lodges will follow in Chapters 5 and -especially- 6), one can suppose Dantine would have felt 'betrayed' by his principle disciples" (thus Marechal)

The following year, in March 1934, it is Mallinger who informs Lelarge of his intention to resign from the Rosicrucian Brotherhood !

Anyway, as history tells us, 5 months later on all was forgotten on August 14, the birth of the F.U.D.O.S.I.

(God alone knows what has been said between Mallinger and Dantine at the time, but from then on they would not question each other ever again ...)

5

- THE SACRAMENTARY OF THE ROSE+CROIX -

' WE'RE NOT PUBLISHING, HOWEVER, CERTAIN ORISONS AND VERY OCCULT FORMULAE, TRUE PROCEDURES OF ACTION, AND SOME OF WHICH CONSTITUTE DREADFUL SPIRITUAL WEAPONS IN THE HANDS OF THE ROSE+CROIX. THOSE KEYS AND FORMULAE WILL BE SUBSEQUENTLY GIVEN BY US TO A VERY SMALL CIRCLE OF BROTHERS, DULY CHOSEN ACCORDING TO THE GENERAL DOCTRINE AND THE PLAN OF THE ORDER. THOSE BROTHERS WILL NOT BE CHOSEN BY US, BUT BY THOSE WHO, ON THE OTHER SIDE OF THE VEIL, CONTINUE TO WATCH OVER MANKIND AND THE WORLD, IN A WORD, BY THE MASTERS OF THE PAST, THE ONLY VERITABLE UNKNOWN SUPERIORS.'

-Robert Ambelain 33' 90' 95', All Saints Day, 1963

(L'Ordre Martinist de Paris, ORDRE KABBALISTIQUE DE LA ROSE-CROIX, RITE ANCIEN ET PRIMITIF DE MEMPHIS-MISRAÏM , Gnostic Catholic Church)

"In the same year (1932) Dantine also contacted Victor Blanchard, of "L'Ordre Martiniste et Synarchique". Blanchard also attended the 1908 convention. Together with Blanchard and Lewis, Dantine started the preparations for the foundation of FUDOSI.

It is clear that after Blanchard was approached, the idea became reality." , as was stated in partIV.

Unlike the earlier conventions, where the majority of the attending societies belonged to Masonic organizations, the F.U.D.O.S.I. - conventions were attended by the traditional Rosicrucian- and Martinist organizations, except for the M::M:: Rite in 1934. But the 'Rite of MEMPHIS-MIZRAIM' has always closely been linked to the Rosicrucian- and Martinist Orders . But, the membership of the M::M::-Rite would be short-lived.....

As i've mentioned before, between W.W I and W.W. II the centre of occult and mystical activity was shifted from France to Belgium. Belgium became the main-centre for many Brotherhoods of which many branches still exist today.

SAR HIERONYMUS (Dantinne), SAR ALDEN (Lewis), and SAR YESIR (Blanchard) started the preparations for the Convention of August 1934

During the existance of the F.U.D.O.S.I. the leaders constantly worked upon the composition of the absolute leadership of the federation (3 Imperators) and the F.U.D.O.S.I.-Council (12 members). The organization saw to it, that the heart of the actual leadership of the F.U.D.O.S.I. always consisted of , when possible, members from the original 'ORDRE KABBALISTIQUE de la ROSE+CROIX' (OKR+C) and the ' SUPREME CONSEIL de L'ORDRE MARTINISTE' (O.M.)., established respectively in 1888 and 1891. This 'condition' applied to Augustin Chaboseau (O.M.) and Lucien Chamuel, also known as 'Mauchel' (OKR+C). In all the F.U.D.O.S.I. organized eight conventions during it's existence : in 1934, 1936, 1937, 1939, 1946, 1947, 1949, and 1951. All conventions were held in Brussels (Belgium), except in the years 1937 and 1947. These were held in Paris, France.

THE FIRST CONVENTION.

The first Convention took place in Brussels from August 8 up to August 16, 1934. On August 8, 1934 Sar Hieronymus opened the first Convention of the F.U.D.O.S.I. in Brussels, Belgium. The opening address of Sar Hieronymus was partially published in 1935 in an article by Frater Artemis ('Nomen Mysticum' of August Reichel - Grand Master of AMORC Switzerland as replacement for Edouard Bertholet/Sar Alkmaion, delegate of 'CONFRERIE des FRERES ILLUMINES de la ROSE+CROIX' and 'L'ASSOCIATION ALCHEMIQUE de FRANCE' of Jollivet-Castelot), called (transl.) "WHO WE ARE AND WHAT WE WANT", for a magazine called 'LA ROSE+CROIX', published by Jollivet-Castelot, president of ' L'ASSOCIATION ALCHEMIQUE de FRANCE'.

day 1, August 8 1934 ; Rosicrucians

The first day of the Convention was reserved for the Rosicrucian Orders. The following delegates were present :

EMILE DANTINNE- SAR HIERONYMUS, Imperator for Europe and delegate of 'L'ORDRE UNIVERSELLE de la ROSE+CROIX'

JEAN MALLINGER- SAR ELGRIM, delegate of 'L'ORDRE UNIVERSITAIRE de la ROSE+CROIX'.

HARVEY SPENCER LEWIS- SAR ALDEN, delegate of A.M.O.R.C.- U.S.A. and 'MILITIA CRUCIFERA EVANGELICA' .

HANS GRUETER- SAR IOHANNES, Grand Master of A.M.O.R.C.- FRANCE.

JEANNE GUESDON- SAR PURITIA, Grand Secretary of A.M.O.R.C.- FRANCE.

MANY CIHLAR- SAR EMMANUEL, Grand Secretary of A.M.O.R.C.- AUSTRIA.

VICTOR BLANCHARD- SAR YESIR, delegate of 'L'ORDRE KABBALISTIQUE de la ROSE+CROIX' and replacing Lucien Chamuel, Grand Master of the OKR+C.

AUGUST REICHEL- SAR ARTEMIS, Grand Master of A.M.O.R.C.- SWITZERLAND, replacing Edouard Bertholet (Sar Alkmaion) and delegate of 'CONFRERIE des FRERES ILLUMINES de la ROSE+CROIX' and 'L'ASSOCIATION ALCHEMIQUE de FRANCE'.

August 9, Ordre Hermetiste Tetramegiste et Mystique

At the same time on August 9, 1934, there was (under the auspices of the F.U.D.O.S.I.) a meeting of 'L'ORDRE HERMETISTE TETramegiste et MYSTIQUE' (the Pythagorean Order). Present were :

EMILE DANTINNE, Universal Grandmaster of the Pythagorean Order.

GEORGE de LAGREZE, Grandmaster of the 'Perfect Square' (synonymus for Grand Lodge) representing France and Switzerland. (in december 1934 both lands were seperated as two 'Perfect Squares'. Lagreze kept France and AUGUST REICHEL became Grandmaster of the "Perfect Square' in Switzerland)

LUIS FITAU, consul of Chili in Brussels, authorized by Dantinne as Grandmaster of the 'Perfect Square' in Chili. Fitau retired in 1939.

FRANCOIS SOETEWEEY, Grandmaster of the 'Perfect Square' in Belgium.

August 8 to 14, the Rite of Memphis-Mizraim

August 10, on demand of the Grand Hierophant (head of the Rite) GUERINO TROILO (33°98°) (Argentina), representing 60 Lodges, the convention of the M::M:: Rite was opened. Troilo himself was not present but he authorized Jean Mallinger

(33*97*). This third day dealt with the organization of the Rite. The Rite was rectified to 99 Degrees. The first 90 Degrees are the symbolic initiation Degrees, followed by 9 'official' Degrees. In hierarchical order :99* GREAT HIEROPHANT, 98* GRAND UNIVERSAL HIEROPHANT, 97* all members of the SUPREME COUNCIL, and 96* the SOUVEREIGN GRANDMASTERS.

Jean Mallinger was also authorized by Grandmaster JOSE-RAFAEL CANEDO of Bolivia. Also present were GEORGES de LAGREZE, authorized by JEAN-HENRI PROBST-BIRABEN (33* 97*), PEDRO BERSETCHE (33* 97*) Delegate for Uruguay, VICTOR BLANCHARD (33* 97*), HANS GRUETER (33* 97*) (Switzerland and France) and AUGUST REICHEL (Austria). After a few days they were joined by HARVEY SPENCER LEWIS (U.S.A.), MAURICE De SECK, MANY CIHLAR (Austria), LUIS FITAU (Chili) and JOSE-RAFAEL CANEDO.

Troilo became Sovereign Grandmaster for the whole world and Georges de Lagreze became the 'acting' Grandmaster for the whole world. Jean-Henry Probst-Biraben (33* 97*) became Grand Councillor, the Sovereign Council consisted of :Raoul Fructus (33* 95*), Luis Fitau (33*95*), August Reichel (33* 90*) and Maurice Fallot (33*90*). The convention was solemnly opened by Georges de Lagreze (MIKAEL). Some of the Brothers who had received certificates without the corresponding initiation-ceremonies, were officially 'initiated'.

The following Brothers were officially initiated in various degrees:

George de Lagreze 33* 97*

Jean Mallinger ,, ,,

Maurice de Seck ,, ,,

Many Cihlar 18* (Knight Rose-Croix)

Spencer Lewis 66* 87* 88* 89* 90*

Categno (Pedro Bersetche) 66* 87* 88* 89* 90*

87* up to 90* are the famous ARCANA ARCANORUM Degrees, made famous by Cagliostro in the 18th. Century. They were originally adapted and incorporated in the Mizraim-Rite in Italy, in the beginning of the 19th century. The "ARCANA ARCANORUM" were also incorporated in the highest Degree of ' L'ORDRE HERMETISTE TETramegiste ET MYSTIQUE' , one of the participants of the Convention.

Hans Grueter 33* 90*

Raoul Fructus ,, ,,

Victor Blanchard ,, ,,

Luis Fitau ,, ,,

August Reichel ,, ,,

Maurice Fallot ,, ,,

The High Council of 'The Antient and Primitive Rite of Memphis-Mizraim' was installed on August 11, under the leadership of ' Le Grand Invisible Hierophant' Armand Rombauts (33*99*), otherwise known as OR-ZAM. Some of the other members of the High Council were Leon Lelarge and Raoul Fructus . The decisions made concerning this rite were done without authorization. Grand Master of the Rite was Constant Chevillon from France. Rombauts / Oz-Ram and the belgian M:.M:. Rite belonged to the Obedience of the M:.M:. Rite of France, and therefore had no authority whatsoever ! Rombauts and Mallinger tried to create an autonomous Order without any authorization. H.S. Lewis played an important role in the whole story, as we will see in another chapter.

The M:.M:. Convention was closed on August 14.

August 9 to 16 , Ordre Martiniste et Synarchique

Grand Master of the Order was Victor Blanchard, who was secretary to Papus at the 1908 Convention. Papus founded the ' FEDERATION MACONNIQUE UNIVERSELE', which was officially established during the convention . The 'F:.M:.U:. was a ' forerunner' of the F.U.D.O.S.I.

Blanchard was the president of the Martinist- Convention. He was also a delegate of ' L'EGLISE GNOSTIQUE UNIVERSELLE'. He was also a delegate of the ' SUPREME COUNCIL DE L'ORDRE KABBALISTIQUE DE LA ROSE+CROIX' .

Because of Victor Blanchard Martinism was introduced (once more) in Belgium. Emille Dantinne , Spencer Lewis and other dignitaries of the F.U.D.O.S.I. were initiated as Martinists during the convention.

RESOLUTION OF THE FIRST CONVENTION :

12 Members were chosen to form the SUPREME COUNCIL, led by 3 Imperators :

SAR HIERONYMUS (E. Dantinne) Imperator of Europe

SAR ALDEN (H.S. Lewis) Imperator of the American continent

Sar YESIR (V. Blanchard) Imperator of Eastern Europe.

The symbol of the F.U.D.O.S.I. was created by H.S. Lewis. The meaning of the symbol will be explained later.

The following Orders and societies were represented on the first convention :

1. ORDRE DE LA ROSE+CROIX UNIVERSELLE (Sar Hieronymus)
2. ORDRE DE LA ROSE+CROIX UNIVERSITAIRE (Sar Hieronymus, Sar Elgrim)
3. ORDRE KABBALISTIQUE DE LA ROSE+CROIX (Sar Yesir representing Lucien Mauchel)
4. CONFRERIE DES FRERES ILLUMINES DE LA ROSE+CROIX (Sar Amertis)
5. A.M.O.R.C. U.S.A. (Sar Alden, Sar Emmanuel, Sar Iohannes)
6. MILITIA CRUCIFERA EVANGELICA (Sar Alden)
7. ORDRE ANCIEN ET MYSTIQUE DE LA ROSE+CROIX AMORC-Switzerland (Sar Amertis representing sar Alkmaion)
8. SOCIETE ALCHEMIQUE DE FRANCE (Sar Amertis)
9. ORDRE DES SAMARITAINS INCONNUS (Sar Amertis)
10. ORDRE HERMETISTE TETramegiste ET MYSTIQUE or ORDRE PYTHAGORICIEN (Sar Succus, Sar Helios)
11. ORDRE MARTINISTE ET SYNARCHIQUE (Sar Yesir)
12. FRATERNITE DES POLAIRES (Sar Yesir)
13. ORDRE MACONNIQUE ORIENTAL DE MEMPHIS-MIZRAIM STRICTE OBSERVANCE (Sar Iohannes, Sar Ludovicus)
14. CO-MASONIC ORDER OF MEMPHIS-MIZRAIM (Sar Laya, Sar Fulgur)
15. L'EGLISE GNOSTIQUE UNIVERSELLE (Tau Targelius=Victor Blanchard)

Next : THE FRENCH OBEDIENCE OF THE M.:M.: RITE versus F.U.D.O.S.I.

STEALTHY UNDERCURRENTS OF THE SECRET SOCIETIES, WHICH
FREQUENTLY DETERMINE IN THE DEPTHS THE CHANGES THAT TAKE PLACE
UPON THE SURFACE. THESE SOCIETIES HAVE EXISTED IN ALL AGES AND
AMONG ALL NATIONS"

ARTHUR EDWARD WAITE, THE REAL HISTORY OF THE ROSICRUCIANS, 1887

CONSTANT CHEVILLON VERSUS F.U.D.O.S.I.

THE FOUNDATION OF F.U.D.O.F.S.I. , FEDERATION OF ORDERS AND
FRATERNITIES OF INITIATES

- In part 5 (' F.U.D.O.S.I.- the first convention') we could see that the decisions and rectifications made concerning the ' ANTIENT AND PRIMITIVE RITE OF MEMPHIS-MISRAIM ' (1) had a negative impact on the international masonic and esoteric community, especially on the M.:M.:Rite itself. To understand the opposition against the M.:M.: Convention of August 8-14,1934, one has to study the developments within the M.:M.:Rite of Belgium at the time. Many of the High Council members including the 'Grand Invisible Hierophant' (Rombauts) were members of the Belgian branch of the Rite.

The story begins in 1912 when ARMAND ROMBAUTS (1881-1947) was chartered by Papus (one of the founders of the Martinist Order of 1884) to establish a Martinist-Lodge in Belgium. Rombauts founded the ' Grand Loge Nationale de Belgique ' which was named

' I.N.R.I. - Lodge'. Rombauts had also been initiated in the MEMPHIS-MISRAIM RITE by Papus. (other sources tell us that the initiator was a Dutchman).

In 1918 he became the official delegate of the Martinist-Order in Belgium. He was also initiated (2) into the highest degree (90*) of the Memphis-Misraim Rite by the Grand Master of France, JEAN BRICAUD. In 1931 Rombauts received a Charter to establish a branch of the PYTHAGOREAN ORDER. This branch did not belong to the other existing Pythagorean Order in Belgium, which was founded by Francois Soetewey and Emille Dantine in 1927 (O::H::T::M::), although both branches started to work with each other on a fraternal base. The Order of Rombauts started to accept women in their lodges and started to establish Lodges in several cities (Antwerp, Brussels, Liege). These developments did not have the approval of Bricaud. The Belgian Orders, which were headed by Rombauts, belonged to the French Obedience of Bricaud.

The above mentioned means that the Belgian Lodges were not ' Sovereign ' , therefore they could not establish their own Lodges. The Belgian Memphis-Misraim Order belonged to the French jurisdiction and had no authority whatsoever. At one time Rombauts asked Bricaud's permission for the establishment of a Belgian jurisdiction,

but Bricaud refused to give his permission. The Belgian branch started to contact other M.:M.: Lodges which Bricaud did not recognize as Grand Master of the Rite. Among the people who were contacted were Raoul Fructus, Hans Grueter (Grand Master A.M.O.R.C. France), George de Lagreze (Grand Master O::H::T::M:: France) etc. When Jean Mallinger was asked by Rombauts to rectify the rituals, Bricaud was forced to intervene.

From 1933 on the Belgian Lodges were officially not recognized any longer as 'regular' lodges of the 'Antient and Primitive Memphis-Misraim Rite' by the French Obedience.

The Belgian Lodges started to work with Lodges from the United States and South-America. In this part of the history the contact between Jean Mallinger and Spencer Lewis was established. Officially it is stated that a Belgian historian, Francois Wittemans(3), had advised Mallinger to contact Spencer Lewis. On January 11, 1933 Jean Mallinger wrote a letter to Lewis about a possible collaboration between A.M.O.R.C. and the Belgian Orders.

The whole history resulted in an indepent Belgian Memphis-Misraim Rite still existing today.

P>The schizm resulted in an international Order next to the original M.:M.:Rite of Grand master Jean Bricaud. George Lagreze and Hans Grueter became the Grand masters in France, Troilo in Argentinia and Constantin Platounoff in Belgium. It was this group of Lodges, under the guidance and leadership of Emille Dantine (Dantine was NOT involved in the M.:M.: activities), who would form the F.U.D.O.S.I. in 1934. One of the aims of the M.:M.: Convention (August 8-14,1934) was "The Return to the fundamental source of the MISRAIM- Rite ". The French Obedience, to which the Belgian branch belonged until 1933, worked the system of John Yarker, called officially ' THE ANTIENT AND PRIMITIVE OF MASONRY '. Yarker's system worked 33 degrees, divided into 3 sections, embracing MODERN, CHIVALRIC, and EGYPTIAN Masonry. In fact the system compressed the Rituals of the 90 working degrees of the MEMPHIS-Rite into 30 Rituals. One has to understand that the original system needed the fortune of a kingdom to carry on a Rite of 90 degrees with the necessary splendour. And this has been one of the main reasons that during the 19th century in several cities throughout Europe the original Rite was abandoned. Abandoned because of financial difficulties.....

The Belgian brothers used this to state that the French Obedience was a body representing the Rite of Memphis, instead of Memphis-Misraim. They declared that they found "old documentation" from the year 1818 of the original Rite of Misraim and they considered it was the right moment for a renewal of the complete Rite. A renewal according to the original intention of the sources of the Rite. According to the F.U.D.O.S.I. this would be a "Rosicrucian Renewal", carried out by the First Imperator of the Rosicrucian Order, Harvey Spencer Lewis. In letters and articles written by Jean Mallinger, Spencer Lewis etc. (4) that i've red, the argumentation in favour of a

Rosicrucian foundation of the Memphis-Misraim Rite was used to 'legalize' the rectifications of the M.:M.:Rite.

According to Spencer Lewis in an article called "True Mysticism" the Rosicrucians were descendants of the Essenes, which "created" and conserved the original Christian Mysteries, assisted by the adepts of the Great White Brotherhood and (later on) the Templars. All the Adepts belonged to the ancient rite of Memphis-Misraim

The International Grand Lodge, the French Obedience, strongly protested against these developments.

There exists a very interesting document, written by Constant Chevillon (Grand Master of the original M.:M.: after Bricaud's death in 1934) dating March 1, 1936 in Paris, describing the events of the whole history. The document was sent to all the M.:M.: lodges around the world, informing them what had happened within the Belgium M.:M.: Lodges over the last few years. Of special interest is the opinion of Chevillon about Dr.H.S. Lewis and the F.U.D.O.S.I. I've translated a few excerpts of the document :

FROM THE ORDER M.: A.y.P. of MEMPHIS-MISRAIM FRANCE

GREETINGS ON ALL POINTS OF THE TRIANGLE

WITH RESPECT TO THE ORDER

TO ALL OF THE M.: GREETINGS ON THE THREE POINTS of WISDOM, POWER, AND BEAUTY !

" Mr. Rombauts initiated the advocate Mallinger, who is no member of the Order, without any authority. Within months he was initiated into the highest degrees. Jean Bricaud, Grand Master of the Highest Sanctuary, objected in a writing against these developments within the Belgian branch. Rombauts never replied ! Together with Mallinger he tried to establish an independant, autonomous Order. They rectified the rites, initiate both men and women into the highest degrees. They created supplemental grades, 98* and 99*, and raised the total amount of grades with the 96- and 97 Degree."

" One of the attending visitors of this convention was the Imperator of A.M.O.R.C. , H.S.Lewis from San Jose, California. Spencer Lewis was initiated in Germany in 1921 (5) in the 95th Degree by Reuss-Peregrinus. Spencer Lewis claimed to be the Grand Master of the Great White Brotherhood of Tibet under the name of SRI- SOBBHITA-BIKKHU. Lewis gave Rombauts the title of Great Hierophant (99th Degree) under the name of OR-ZAM. This way Rombauts became Grand Master of Belgium, and what even is more peculiar: Rombauts was given the name ROMBAUTS-OR-ZAM-PHANAR , and Phanar relocated the Order to the Highest Sanctuary of Belgium (as one can read in the magazine 'ADONHIRAM', published by Jean Mallinger)."

" The Convention installed also a Great Hierophant of the 98th Degree, H.Troilo, Grand Master of the Grand Lodge in Santa Fe, Argentina. The Grand Lodge of Santa Fe have written to us that they received a letter in which was written that the Order in Belgium declared themselves to be initiated into the 97 degree after the death of Garibaldi(6), and therefore were not recognized.

Next they created their own illegal Sanctuary in Europe, Switzerland, India and China, which never actually functioned. Then they organized an international convention in Brussels on August 1934, to establish an universal organization. The main purpose of this organization is to sentence other Sanctuaries, especially the Sanctuary of France. This happened, of course, without the authorization of the 'Antient and Primitive Rite of Masonry'!

The "official authorization" was given by H.S.Lewis, as SRI-SOBBHITA-BIKKHU !

Because of the "Tradition" , proclaimed by the Order , Lewis was "authorized" through the International Secretary to 'charter' the initiations of the Order. The Charter was declared as the "Urbi et Orbi" of the Order !

But the famous Great White Brotherhood of Tibet is UNKNOWN within Freemasonry, and therefore has no jurisdiction within the M.:M.: Lodges ..."

" The Masonic community reacted immediately. Incidents followed. The brothers who asked for an explanation concerning the rectification of the Rite, did never receive a reply. "Official" documents disappeared and several magazines and newspapers revealed sensational stories. The institutional Charter of the Great White Brotherhood was ridiculed in public and an official statement pronounced the G.W.B.-charter being without any legal- or historical authorization. The so called "Authority" of Brussels was gone..."

" Following these events Rombauts retreated without making use of the false certification of H.S. Lewis, leaving the Order in chaos. He still calls himself the "Great Invisible Hierophant"of the Order with his associate Jean Mallinger as Grand Master of Belgium. H.S. Lewis, who tried to destroy the charter, still portrayed himself as the "world authority" of the Sanctuary Grand Alden under the protection of the F.U.D.O.S.I."

" The Highest Sanctuary of France responded quickly :

- A return of all the Lodges concerned to the Tradition of the Order. The supplemental grades are "illegal" and therefore not to be recognized! All the members of the Grand Lodge of the "Belgian" group are expelled from the Order (Rombauts, Mallinger, Grueter, Lagreze etc).The permanent commission of the Order authorized the decisions made in France. Finally, the Lodge ' LES DISCIPLES DE PYTHAGORE ' permanently closed it's doors on September 5, 1933, it's charter being withdrawn."

The document was signed :

Paris, march 1 1936, E.V.

EL S.G.M.G. Constant Chevillon

EL G. Adm. G. Chnc. Henry Dupont

As stated before, the whole affair resulted in the establishment of a new, international Order representing the Memphis-Misraim Rite, next to the "official" Order represented by Bricaud, and after his death, Constant Chevillon.

The opposition of the regular M.:M.: Rite against the decisions made on the convention of 1934 resulted in the expulsion from the F.U.D.O.S.I. of both the M.:M.:Orders represented on the convention : ORDRE MACONNIQUE ORIENTAL DE MEMPHIS-MISRAIM (STRICTE OBSERVANCE) and the MIXED ORDER OF MEMPHIS-MIZRAIM.

The 3 Imperators of the F.U.D.O.S.I. (Lewis, Dantinne, Blanchard) made this decision on August 1, 1935.

In 1935 August Reichel (A.M.O.R.C. Switzerland, CONFRERIE DES FRERES ILLUMINES DE LA ROSE+CROIX, and delegate of L'ASSOCIATION ALCHEMIQUE DE FRANCE) decided to leave the F.U.D.O.S.I. Reichel decided to work in the future within the framework of the Orders of Lyon, headed by Constant Chevillon (L'ORDRE MARTINISTE-MARTINEZISTE de LYON, L'EGLISE GNOSTIQUE UNIVERSELLE, ORDER OF KNIGHT MASONS ELUS COHEN OF THE UNIVERSE, THE ANTIENT AND PRIMITIVE RITE OF MEMPHIS MIZRAIM). The founding of the F.U.D.O.S.I., pictured in public as "the protectors of the authentic Initiatique Orders and Societies" , caused the other societies to react. This resulted in the founding of the F.U.D.O.F.S.I. (Federation Universelle de Ordres, Fraternites et Societies Initiatique), 'headed' by Constant Chevillon.

7

ARCANUM ARCANORUM

THE GREAT ARCANUM - - THAT IS TO SAY, THE UNUTTERABLE AND INEXPLICABLE SECRET --- IS THE ABSOLUTE KNOWLEDGE OF GOOD AND OF EVIL. "WHEN YOU HAVE EATEN THE FRUIT OF THIS TREE, YOU WILL BE AS THE GODS," SAID THE SERPENT

ELIPHAS LEVI LA CLEF DES GRANDS MYSTERES

An aspect often left out when discussing the problems between the F.U.D.O.S.I. and the "Orders of Lyon" is an aspect of a political nature. The initiatic Orders and Societies, including Freemasonry, have always played an ambiguous role in society.

Especially in France there has always been (certainly up to the time when the F.U.D.O.S.I. was founded) a strong Republican-movement within the world of Orders and Societies next to the conservative Royalist-movement. One has just to be remembered of the role of Freemasonry during the French Revolution.

When we take a look at the standpoints of some of the core-members of the F.U.D.O.S.I. regarding this issue, we'll get the next picture :

Emille Dantinne, for instance, was a Royalist strongly opposed to the republican movement.

He was a "Naundorfist". The "Naundorf-movement" was build around a hypothesis that a certain Karl Wilhelm Naundorf, an adventurer, 'emerged' in Berlin in 1810 and claimed to be the son of the French King Louis XIV and Marie Antoinette. He tried to prove his claim before a court in France in which he didn't succeed. He had to leave France where he was no longer welcome. He left for Great Britain where he later claimed to be "the Messiah". In 1845 he finally settled in Holland, where he lived under the protection of the Dutch Crown (because of some military invention from Naundorf), where he died in the same year. His real name was Charles Louis Eduard de Bourbon. His descendants repeatedly tried to prove that Naundorf was of royal descent. The whole history finally ended in 1998, when Prof. J.J. Cassiman

(University of Leuven, Belgium) proved (DNA- test) that Naundorf could not have been Louis XVII, successor of Louis XVI, King of France.

Dantinne was even convinced that a member of the F.U.D.O.S.I., Andre Cordonnier, who became one of the Imperators of the organization in 1946, was the 'new king' of France ! We'll discuss this matter in one of the following chapters.

The ideas of Dantinne concerning political -, social -, and even racial issues are reflected in his writings. The following statements made by Dantinne concerning these issues can be found in 2 documents of the F.U.D.O.S.I., entitled "Position des ordres initiatiques devant les problèmes contemporaines 12/10/1941" (A), and "Rapport sur les ordres et sociétés initiatiques. 12/10/1941" (B).

Concerning the topic "Les ordres initiatiques et le problème de la race" Dantinne speaks about the view of the F.U.D.O.S.I. in Europe :

"Contrary to the Church, the Initiatic Orders of Europe formally exclude the Jews and their organizations from their centres. Any collaborations with the Jews results in the following serious consequences: Intellectuel anarchy, indiscipline, schizm and discord, egoism, negligence of national interests etc".

"On the contrary, The Orders require of their members discipline, a community spirit, morality, patriotism"...etc. (freely translated)

In the final part of the document it is stated : "The genuine Initiatory Orders are only open to the Aryan community and do not admit anyone belonging to the jewish race".

Furthermore it is stated that the masonic influence was and is still very strong in society through high positions secured by masons in "all the wheels of the State". The teachings of Masonry are described as a "glorification of men" instead of God, and therefore the aim of a mason in society is to gain personal profit.

(october, 12 1941 document A, signed : 'the Emperor of Europe')

From the second document (B) i've translated a part in which the attitude of the F.U.D.O.S.I. towards Freemasonry is stated :

"Chapter V - POSITION OF THE F.U.D.O.S.I. TOWARDS MASONRY

1. In 1934, at the time of the foundation of the F.U.D.O.S.I., Freemasonry was condemned by the attending Orders as an atheistic organization and no Masonic Order would be admitted to the federation. One exception was made in favour of the Antient Rite of Memhis-Misraim, which was recognized as a spiritual Order not recognized by the other Masonic Obediences.

But the admission turned out to be an error (the text refers to the problems with Chevillon, see part 6). It proved that the Judaic and material character is inseparable from any masonic rite, that all reformation of Masonry is utopic, and as a consequence, no collaboration is possible between the F.U.D.O.S.I. and any masonic rite or order. In 1935, the leaders of the F.U.D.O.S.I. excluded the only masonic order within their ranks. They even forced their members to break all their ties to masonry, under penalty of exclusion (with the exception of Mr.Wittemans, who remained a member of a masonic organization)".

The Documents are written in 1941, the european countries were invaded by the German troops of Adolf Hitler. We know that Dantine was no Nazi, and certain members of the F.U.D.O.S.I. would play a role in the resistance, but nevertheless the Jewish race were openly discriminated by the F.U.D.O.S.I. through the official documents of their Emperor.

Also, there's no mistake concerning Dantine's view of a Democratic society. He was strongly opposed towards the Liberal movement and a democratic model of State, which he saw as a masonic pact. And, as you can read in the above mentioned, masonry stood for an atheistic, material, a-moral organization in Dantine's eyes.

Other high officials of the F.U.D.O.S.I. shared Dantine's view on the problems of society at the time. It is well known that Harvey-Spencer Lewis of A.M.O.R.C. always favoured the autocratic systems above the liberal, democratic model. On the other hand, he associated himself with an ultra-nationalistic association in the United States.

He even wins the confidence of Mussolini, who already banned masonry in Italy in 1925, who receives Lewis with open arms as "a friend of the family" as early as 1931. The Emperor compliments the dictator on "the absence of beggars in the streets, the impressive architecture, the punctuality of the trains" etc. Lewis returns once more to Italy in 1937. To this occasion, Mussolini gives a speech in which he promises a radiant future for A.M.O.R.C.

The inward conflict between Loyalists and Republicans within the Esoteric Orders and Societies (incl. Freemasonry) started before the French Revolution.

As mentioned earlier in part 4, Emille Dantinne was the successor of Josephin Peladan, the co-founder of the ' ORDRE KABBALISTIQUE DE LA ROSE-CROIX' in 1888. Peladan was forced to leave the Order, after which he founded the

' ORDRE DE LA ROSE-CROIX CATHOLIQUE ET ESTHETIQUE DU TEMPLE ET DU GRAAL '. Next to the differences of opinion, which one can find in any biography of Peladan, between Peladan, Stanislas de Guaita and especially Papus, Peladan was also a convinced Catholic and strong defender of the Catholic Church. His loyalty to the Catholic Church gave him much credit by the Church. His writings and his Order were never condemned by the Church, unlike the Kabbalistic Order of the Rose-Cross and personalities such as Papus. Here we find the same contrast as we can find approximately 50 years later between Constant Chevillon and the F.U.D.O.S.I.

The differences between Josephin Peladan and the Kabbalistic Order of the Rose-Cross resulted in the famous 'La guerre des deux Roses' (' War of the Roses'). Fifty years later the differences between Chevillon and the F.U.D.O.S.I. would result in the founding of the F.U.D.O.F.S.I.. As stated before (part 6) the F.U.D.O.F.S.I. was established in defense of the Orders of Lyon and the other societies that were not involved with the F.U.D.O.S.I.

THE F.U.D.O.F.S.I.

Federation Universelle des Ordres Sociétés et Fraternités des Initiés

(Federation of Orders and Fraternities of Initiates)

The foundation of the F.U.D.O.S.I. in Brussels in 1934 caused a reaction within the world of Orders and Fraternities. The F.U.D.O.S.I. claimed to be the protector of all TRUE initiatic Orders and Societies. One can easily imagine the reaction of all the Orders and Fraternities which were not represented at the convention of 1934. Especially Constant Chevillon, head of numerous Orders and successor to Jean Bricaud, was not pleased with the decisions made in Brussels in 1934 (see Part 6 concerning the problems within the Memphis-Misraim Rite). The result of all the hostilities was the foundation of the "FEDERATION UNIVERSELLE DES ORDRES SOCIETES ET FRATERNITES DES INITIES", aka F.U.D.O.F.S.I. This Federation was an alliance mainly between Reuben Swinburne Clymer(*1), head of the

FRATERNITATIS ROSAE CRUCIS, and Constant Chevillon, head of the ORDRE MARTINISTE DE LYON.

The F.U.D.O.F.S.I. was mainly established to act against Harvey Spencer Lewis. This statement is confirmed in a letter, written by Clymer, addressed to Chevillon (dated:1935/12/12). Chevillon appointed Clymer as "Commandeur des Chevaliers de L'Ordre du Saint-Graal" (Commander of the Knights of the Order of the Holy Grail) of France.

The first meeting of the F.U.D.O.F.S.I. took place in Paris in february 1939. Those present : Reuben Swinburne Clymer, Alfred I. Sharp, Count Jean de Czarnomsky, Constant Chevillon, Henri-Charles Dupont, Henri Dubois, Raoul Fructus (former member of the F.U.D.O.S.I. , see: part 5), Andre Fayolle, Nauwelaerts, Laugenier, and Camille Savoir. They were later joined by Hans Rudolf Hilfiker-Dunn (Heir apparent to Reuss) and Arnoldo Krumm-Heller. Chevillon consecrated Krumm-Heller a Bishop of the E.G.U.

August Reichel, who left the F.U.D.O.S.I. in '35, joined the F.U.D.O.F.S.I. after he failed to arrange an agreement with Chevillon concerning the problems with the F.U.D.O.S.I. Not much is known about the F.U.D.O.F.S.I., because soon after the first meeting in 1939 Europe went to war In 1944 Constant Chevillon was shot by the Gestapo. The dream was over.....

The Organization of Chevillon and Clymer "existed mostly on paper and was not as successful as the F.U.D.O.S.I. itself, primarily because Clymer did not have the resources that A..M.O.R.C. was making available to the F.U.D.O.S.I. Also, the outbreak of hostilities in Europe prevented the development of Clymer's efforts" (source: Trophimus " A Martinist Treasury")

The following Orders and Societies were represented on the first convention in 1939 :

- 1 L'ORDRE MARTINISTE-MARTINEZISTE de LYON
- 2 L'EGLISE GNOSTIQUE UNIVERSELLE
- 3 ORDER OF KNIGHT MASONS ELUS COHEN OF THE UNIVERSE
- 4 THE ANTIENT AND PRIMITIVE RITE OF MEMPHIS MIZRAIM
- 5 ORDRE DE SAINT GRAAL
- 6 ORDO TEMPLI ORIENTIS (Switzerland*2)
- 7 FRATERNITAS ROSICRUCIANA ANTIQUA

8 FRATERNITAS ROSAE CRUCIS

9 ORDRE KABBALISTIQUE DE LA ROSE CROIX (different lineage*3)

10 RITE ECOSSAIS RECTIFIE

11 BROTHERHOOD OF THE ILLUMINED BRETHREN OF THE ROSE-CROIX

The organizations listed above are some of the most well known Orders which participated within the F.U.D.O.F.S.I.

Although the F.U.D.O.F.S.I. ceased to exist during W.W.II, and was not re-established after the War, some of the former members contacted each other in 1947 and established a continuation of the F.U.D.O.F.S.I.

"Hans-Rudolf Hilfiker became active again in 1947 when together with Swinburne Clymer (1878-1966), he tried to create a WORLDWIDE ALLIANCE OF ROSICRUCIAN ORDERS. This was particularly successful in Rio de Janeiro where Clymer merged his organization with Krumm-Heller's. Hilfiker and Clymer actually met each other on Mai 7, 1947, and also in June 5, 1948 in Zuerich, Switzerland at the hotel "Baur-au-lac" (Koenig : "Consider the O.T.O. non existent" <http://www.cyberlink.ch/~koenig/consider.htm>.)

NEXT : CHEVILLON, CLYMER, HILFIKER & KRUMM-HELLER , a short Biography

notes :

*1) Clymer's opinion regarding the F.U.D.O.S.I. : (from "The Rosicrucian Fraternity in America, Authentic and Spurious Organizations - Volume II", by dr.R. Swinburne Clymer, The Rosicrucian Foundation, Beverly Hall, Quakertown, Pa. blz. 415 -417

"In the scheme for the fabrication of the Amorc of Europe and the Rose Croix University for Belgium, "Dr." Lewis, alias Sar Alden, and his lawyer-Masonic confederate, "Dr." Mallinger, alias Sar Elgim, needed a personage around whom they could build the myth of the Venerable "Imperator pour l'Europe". They found the right material, as if made to order for their purpose, in a Mr. Danthine , a file clerk librarian in the town of Huy, Belgium, having a population of about 14,000. He is a credulous, timid and hesistant individual - rather effeminate and of the extremely negative type. Having always taken orders from others, he expresses no opinions of his own and does as he is told to do without questioning or hesitation. He is not an occultist or mystic, although he is well read and has acquired considerable information from books. He is a stay-at-home body, excludes himself and is seldom seen at public functions. In recent years he has only appeared at three meetings or gatherings, one at a reunion of the Independent Order of Odd Fellows, when he paraded with Mallinger and received the

honors of the Column of the North. Another time he appeared at a meeting of the AMORC in Brussels, where he undertook to announce that all political views would be foreign to the organization, and finally at the Congress of Clandestinitism, held in Brussels in August 1934, at which time and place the role assigned to him was to sing the praise of the 'Great Emperor of America', which, according to all accounts, he did very well. This is the man whom Lewis and Mallinger selected to be the mythical and venerable head of their recently fabricated and spurious R.C. Order and sham Rose Croix University in Belgium. They gave him the title of "Sar" and the nom de plume of Hieronymus and introduced him to the world as the Venerable Emperor of Europe and the Dean of the Rose Croix University of Belgium. However, all the affairs and business of the fabrication are arranged and attended to by Mallinger and their venerable myth is discreetly kept in the background and is inaccessible except when he has been schooled and carefully instructed for the occasion and the function he is to perform.

Mr. Danthine is a good man. Within himself he is harmless and is respected by his neighbors. However, he is of the negative, credulous type and in the hands of Lewis and Mallinger, his lawyer associate, he has become their willing and passive tool, without realizing they have made a myth of him and are using him as "window dress" for the accomplishment of their nefarious schemes and infamous purposes."

*2) The O.T.O. is listed here as one of the participating Orders, represented by Hans-Rudolf Hilfiker-Dunn and Chevillon for the O.T.O. of France. But in a letter which Hilfiker wrote to Chevillon, dated 13 June 1936, he stated:" DESPITE THE FACT THAT HEINRICH TRAENKER PROCLAIMS HIMSELF O.H.O. ... THE O.T.O. DIED TOGETHER WITH REUSS" and regarding Aleister Crowley (who proclaimed himself O.H.O already in 1923), Hilfiker suggested they "CONSIDER THE O.T.O. NON EXISTENT " (Koenig : "Consider the O.T.O.non existent" <http://www.cyberlink.ch/~koenig/consider.htm>.)

As mentioned before, Hilfiker was the 'Heir Apparent' to Reuss (incl. his Charters), founder of the O.T.O. who died in 1923.

*3) The "ORDRE KABBALISTIQUE DE LA ROSE CROIX " at the time was divided into two "Lineages" due to the schism after the death of Teder (successor of Papus) within the ORDRE MARTINISTE. Victor Blanchard would have succeeded Teder, but he disapproved of the masonic structure of the Martinist Order. This structure was an idea which was realized by Teder. In 1921 Blanchard would establish a new branch of the Martinist Order, which would become known as the "Ordre Martiniste et Synarchique" in 1934 at the convention in Brussels. The new successor of Teder was Jean Bricaud. Both Bricaud and Blanchard had a lineage to Papus, who was also the Grand Master of the O.K.R.C. at the time of his death in 1916.

Lineage 1: the successors of Stanislas de Guaita, founder of the O.K.R.C.
[1861-1897]

- Francois Charles Barlet (Albert Faucheux) [1838-1921]

- Gerard Encausse (Papus)
- Charles Detre (Teder) [1855-1918]
- Lucien Mauchel (Sar Chamuel) [-1936]
- Victor Blanchard (Sar Yesir) [-1939]
- Pierre Augustin Chaboseau [-1946]
- Georges Lagreze [-1954?]
- Robert Ambelain [-1994]

Lineage 2:

- Francois Charles Barlet
- Gerard Encausse (Papus)
- Charles Detre (Teder)
- Jean Bricaud [1881-1934]
- Constant Chevillon (1880-1944)
- Charles-Henry Dupont [-1960]
- Phillipe Encausse [1906-1984]

8

"WHAT WOULD BE A WORLD WITHOUT THE MAGIC POWER OF LOVE OF BEAUTY AND HARMONY ? HOW WOULD A WORLD LOOK IF MADE AFTER A PATTERN FURNISHED BY MODERN SCIENCE ? A WORLD IN WHICH THE UNIVERSAL TRUTH WERE NOT RECOGNIZED COULD BE NOTHING ELSE BUT A WORLD FULL OF MANIACS AND FILLED WITH HALLUCINATIONS. IN SUCH A WORLD ART AND POETRY COULD NOT EXIST, JUSTICE WOULD BECOME A CONVENIENCE, HONESTY BE EQUIVALENT WITH IMBECILITY, TO BE TRUTHFUL WOULD BE TO BE FOOLISH, AND THE IDOL OF ' SELF' THE ONLY GOD WORTHY OF ANY CONSIDERATION."

-- Franz Hartmann, M.D. 'Magic: White and Black'

F.U.D.O.F.S.I.

Biographies

Who's who within the F. U. D. O. F. S. I. ? Who were the leading figures within the organization ? Where did they come from? Which Orders did they represent ? For what reason did they attack Harvey Spencer Lewis ?

As we've already seen in Part 6 and 7, one of the aims of the F.U.D.O.F.S.I. was to {quote} "CLEAN THE OCCULT WORLD", read : "act as an opposing force" towards the F.U.D.O.S.I. of Dantinne, Blanchard, and Lewis. Especially Lewis, we might add (as we've seen in Part 7; this statement is confirmed in a letter, written by Clymer, addressed to Chevillon, dated:1935/12/12). After the schizm within the Memphis-Misraim Rite (part 5 &.6), Chevillon looked for an alliance with the enemies of his opponents.

The 'attacks'of the F.U.D.O.F.S.I. were mainly concentrated upon Harvey Spencer Lewis.

In the eyes of his opponents Lewis had broke with the 'Tradition' on several points :

Lewis created a "new system" of Initiation, which included a 'Home-correspondence course' (lessons by mail) and 'Sanctum-initiations'. A.M.O.R.C. members had to pay "membership-fees". The quick advancement of it's members through the degrees. A.M.O.R.C. started to publish and sell books upon mysticism. The advertising-campaigns to attract new members. etc.etc.

In the beginning of the 20th century the Traditional Orders still gathered in Lodges where the members received the instructions directly from the teacher, and this newly created system of A.M.O.R.C. was looked upon as a "blasphemy". The A.M.O.R.C. system of teaching combined with the advertising-campaigns proved to be succesful because it attracted a lot of new (paying-) members. This way, A.M.O.R.C. became one of the leading Initiatic Orders of the thirties with Grand Lodges all over the world. Also, this kind of "management" proved to be a financial success Financially, A.M.O.R.C. was, and still is, the richest mystical Order on the planet.

Next to the 'success' of A.M.O.R.C. , the claims made by Lewis, especially regarding the authority that was given to him by "the French Rosicrucian-Order" and a certain E.L.A.M.M. Massananda Khan (see:part 6- the letter of Chevillon), were received with mixed feelings. To cut a long story short, A.M.O.R.C. was looked upon as "a business" and a fraud ! Especially by the members of the F.U.D.O.F.S.I.

THE LEADING MEN

CONSTANT CHEVILLON 1880- 1944

Profound thinker and indefatigable worker, dividing his time between Paris and Lyon, successor to Jean Bricaud, head of "the Orders of Lyon". The most well known and prolific Orders Chevillon headed were :

THE ANTIENT AND PRIMITIVE RITE OF MEMPHIS MISRAIM

THE ORDER OF KNIGHT MASONS ELUS COHEN OF THE UNIVERSE

The latter is better known as 'ORDRE MARTINISTE de LYON' or 'ORDRE MARTINISTE-MARTINEZISTE de LYON'.

One has to understand that before the foundation of the 'Martinist Order' in 1891 by Papus and Chaboseau, " the name "Martiniste"designated the disciples of Martinez de Pasqually, then the Martinisme of Lyon descending from the Elus Cohen of Willermoz, or the Russian Martinisme, branch of the Elus Cohen established in Russia.

But at the end of the 19th. century, Papus created in the company of Augustin Chaboseau, an Ordre Martiniste whose essentail goal was the study of the works of Louis Claude de St. Martin, the 'Philosophe Inconnu', from where, today, the confusion exists between Martiniste and Elus Cohen. Afterwards, Papus became Grand Master of the M.:M.:, all the while developing his L'Ordre Martiniste'. At the death of Papus, his successor, Teder, initiated in the Martinisme of Lyon (Elus Cohen), planned to reform the L'Ordre Martiniste of Papus, but death prevented him from realizing his plan.

Jean Bricaud succeeded him, taking up again the idea of reform, in presiding over the l'Ordre Martiniste of Lyon and that of Papus which became the INTERNATIONAL OCCULTIST SOCIETY (S.O.I.), where he regrouped all the profane , reserving the Order of Elus Cohen (Martiniste de Lyon) to masons of High Grades. At the death of Bricaud, C.Chevillon took up the torch and definitively cut the relation between the Rite of Memphis Misraim and the Elus Cohen from a part, and the S.O.I. from the other part, of which he named Mme Bricaud as president."

(source; "Introduction to the True Face of French Masonry", Rene Chambellant <http://members.dynasty.net/merlin/chevil.htm>)

Chevillon was also Patriarch of the 'EGLISE GNOSTIQUE UNIVERSELLE'.

During the 2nd worldwar, his employers sent him out into the provinces where he complained about not being able to work. "He felt prowling around him the shadow of his premature death, and he was suffering from not being able to express the whole message that he was carrying". Certain of his letters showed him in despair of his forced inaction. Interrogated two times by the official police, he was arrested at Mme Bricaud's house on March, 25 1944.

"Taken by persons unknown, he was found the next day assassinated in the Lyonnaise neighborhood" ("True Face R.Chambellant).

Officially it is stated that Chevillon was murdered by the Gestapo, authorized by the Vichy-regime. His executioners were members of the 'Parti Populaire Francais' and the 'M.S.R.', groups of collaborating Frenchmen.

Some of the works he wrote:

"Du neant a L'etre" -1942

"Et verbum caro factum est" -1944

"La tradition Universelle, -1946 re-edition

"Reflexion sur le temple social" -1936 etc. etc. In "Reflexion sur le Temple social" Chevillon describes his "Utopia". Chevillon was a socialist at heart. His Utopia could therefore be described as a world of Spiritual Socialism. The book reflects his devotion to a political concept which comes from within. A concept which was also to be found at the base of the teachings of the 'Antient and Primitive Rite of Memphis-Misraim', of which Chevillon was Grand Master. Historically the M.:M.: has always been an oasis for progressive thinking and socialistic philosophies, or as the french describe it, an "enclave reactionnaire"... .. Chevillon was succeeded by Charles-Henry Dupont. Dupont decided on December 12, 1958 that the 'ORDRE MARTINISTE de LYON' had to merge with the 'FEDERATION DES ORDRES MARTINISTES', a federation founded by Philippe Encausse (son of Papus) which aim was to reunite all the Martinist Orders.

REUBEN SWINBURNE CLYMER 1878-1966

Founder of the 'FRATERNITAS ROSAE CRUCIS', established around 1920. He claimed to be representing the 'BROTHERHOOD OF EULIS', founded by Pascal Beverly Randolph (1825-1875), the first american R+C movement (1). His claims of being the heir of Randolph's lineage were "invalid", for whatever documents Clymer claimed to posses, he surely did not receive them from Randolph himself (it is stated by a few sources that the documents he "received" were bought by him from Randolph's widow). Clymer was also initiated (S.'.I.'.) into the Martinist Order of Papus by Margaret Peeke , General-Inspector for the United States. However, he never actually openly affiliated to the Martinist order.

"Clymer devoted much efforts and work to slander and attack A.M.O.R.C. and it's founder. They accused each other mutually of teaching "sexual-magick". The Clymer-Lewis intrigues are awfully complex, and increased to involve other groups such as the ROSICRUCIAN FELLOWSHIP (of Max Heindel)" and the S.R.I.A. of G.W.Plummer. "The whole case culminated in several court trials, which Clymer Lost."

One can easily understand why Clymer did want to coöperate with the F.U.D.O.F.S.I. of Chevillon. As mentioned before in Part 7, the F.U.D.O.F.S.I. was mainly established in the eyes of Clymer to act against Harvey Spencer Lewis. After the

second worldwar Clymer tried to create a "Worldwide Alliance of Rosicrucian Orders". The alliance was particularly successful in Brasil where Clymer merged his organization with Krumm-Heller's (Fraternitas Rosicruciana Antiqua). Reuben Swinburne Clymer died in 1966, he was succeeded by his son Emerson. Today, the Order is led by Gerald E. Poesnecker. The headquarters of the F.R.C. are located in Quakertown, Pennsylvania. The occult societies that comprise the F.R.C. at present are :

THE PRIESTHOOD OF AETH

THE ROSICRUCIAN ORDER

THE SECRET SCHOOLS

THE HERMETIC BROTHERHOOD

FRATERNITAS ROSAE CRUCIS

TEMPLE OF THE ROSY CROSS

THE ORDER OF THE MAGI

SONS OF ISIS AND OSIRIS

ILLUMINATAE AMERICANAE

" It also includes the 'INTERNATIONAL CONFEDERATION OF INITIATES' and the 'CHURCH OF ILLUMINATION' which is the Outer Court or Gateway to the fraternity".
(source:"Manifestations of the Neo-Rosicrucian current"
http://www.canonbury.ac.uk/library/lectures/neo_rosicrucian.htm)

Some of the works of Dr.R.S.Clymer :

"The Book of Rosicruciae" In 3 volumes

"a Compendium of Occult Laws"

"Dr. Randolph and the Supr. Grand Dome of the R+C in France"

"The Rosicrucian Fraternity in America" In 2 volumes , including a lot of material (and accusations) on A.M.O.R.C.

ARNOLDO KRUMM-HELLER 1879-1949

"Krumm-Heller was a man of the world who travelled all over the globe". The German theosophist and homeopath Arnoldo Krumm-Heller received a Charter from Theodor Reuss at the esoteric congress of Paris in 1908, to establish the O.T.O. in

South-America, where Krumm-Heller lived at the time. Krumm was a member of the THEOSOPHIC SOCIETY, where he was personally initiated by Henry Steel Olcott in 1897. In September 1902 he became a 'Honorable Member' of the 'INITIATES OF TIBET' in Washington D.C. He met Papus in 1906 who made him a 'Honorable Member' of the 'SUPREME CONSEIL d'INITIATION, ORDRE HUMANITAIRE ET SCIENTIFIQUE POUR LE DEVELOPEMENT DES ETUDES ESOTERIQUE DE l'ORIENT'. He was also initiated in THE MARTINIST ORDER at lodge "Hermanubis". He also received his initiation for the 90* and 95* grade of the MEMPHIS-MISRAIM RITE from Reuss and Heinrich Klein. (P.R.Koenig : "Baphomet and Rosycross")

<http://www.cyberlink.ch/~koenig/fra.htm>

Around this time (1908) he had contact with the famous HERMETIC BROTHERHOOD OF LIGHT/LUXOR of Max Theon, Peter Davidson and Thomas H. Burgoyne. After the initiations he received, he started to spread the Martinist movement all over South-America, under the authority of Papus. When Reuss died in 1923, the O.T.O. was left without a successor. Although Aleister Crowley claimed to be the new O.H.O. (Just before Reuss died, Crowley wrote to Reuss that the O.T.O. was taken over by him, he declared himself as the new O.H.O., signing with his Nomen Mysticum "Baphomet"). The reality at the time of Reuss' death was as follows: "At the time of Reuss' death on October 28 1923, there are only two persons within the ORDO TEMPLI ORIENTIS who actually received the 10th. Grade, the grade of 'REX SUMMUS SANCTISSIMUS' or 'SUPREMUS REX', the grade for all national Grand Masters of the O.T.O. These persons are

HANS RUDOLF HILFIKER-DUNN

ARNOLDO KRUMM HELLER

P.R.Koenig : "Baphomet and Rosycross"

<http://www.cyberlink.ch/~koenig/fra.htm>

"Hilfiker 'Heir apparent' to Reuss never claimed the O.H.O. , Krumm-Heller only claimed the "O.H.O of the F.R.A." In 1927 Krumm founded the FRATERNITAS ROSICRUCIANA ANTIQUA (The Order works with a system of 7 grades). All 'recognized' Orders of Krumm-Heller are focusing upon the Spanish- and Portuguese speaking countries of the globe. Most of the Orders with a lineage to Krumm can be found in South-America. "After the death of Reuss, Dr. Krumm-Heller (He actually was a Doctor, he studied medicine in Mexico) was associated with Crowley amongst others, although Krumm-Heller regarded himself as the true successor of Reuss". At the time, he initially gave H.Spencer Lewis authority to operate F.R.A. in the U.S. However, he later severed his ties with Lewis because he came to believe that A.M.O.R.C. was being operated as a business, rather than as a charitable fraternity. He later established ties with Clymer of the F.R.C. and participated in the F.U.D.O.F.S.I. During the second worldwar, Krumm was stuck in Germany. In 1949 he died, without appointing a

successor. The different branches of the F.R.A. developed separately under the leadership of the Grand Masters of each individual country. "Vain attempts to collect the Order was made by his son, Parsival Krumm-Heller and also Metzger (Swiss O.T.O. branch)". Many Orders survived, especially in South-America. In Europe there are a few 'unauthorized' branches, still existing today. In 1937, Eduard Munniger (1901-1965) headed an Order called FRATERNITAS CRUCIS AUSTRIA". After Krumm's death, Among other things, he claimed to be the successor of Krumm-Heller. Martin Erler advised Munniger to 'label' his compilation of Orders under the heading of A.A.O.R.R.A.C., the same name that was used by Reuss and Krumm-Heller in the twenties, and which was also used by Lewis for his Order. In reality, the whole Order was an invention of Munniger himself, and belonged to the German branch of A.M.O.R.C. at the time(2), under the leadership of MARTIN ERLER (Erler, still alive today, claims to be the successor of Emille Dantinne). Munniger dies in 1965. The A.A.O.R.R.A.C. is still active today, but the organization is no longer recognized by Erler and by Munniger's son, who heritaged the A.A.O.R.R.A.C. Karl Plank, who leads the Order today, works with a system which is a mix between A.M.O.R.C. and O.T.O. teachings

(P.R.Koenig : "Baphomet and Rosycross"

<http://www.cyberlink.ch/~koenig/fra.htm>

"Ein Leben fuer die Rose"

<http://www.dplanet.ch/users/prkoenig/books/rose.htm>

HANS-RUDOLF HILFIKER-DUNN 1882-1955

On October 24, 1917 was founded the ORDO TEMPLI ORIENTIS-Lodge "Libertas et Fraternitas" in Zürich (Switzerland), under Reuss and de Laban. "Some days before de Laban and Hilfiker had paid Reuss handsomely for their own O.T.O. charters. On these papers the O.T.O. was equaled with the Memphis-Misraim Rite. In 1919 Reuss founded a "SUPREME COUNCIL OF THE CERNEAU SCOTTISH RITE" for Switzerland, Hilfiker was made an official of the Council. On May 12, 1920 Hilfiker was made a 33*, 90*, 95* (M.'.M.'.) by Johnny Bricaud. After Reuss died in 1923, all of his Charters and official documents went over to his successor, Hans-Rudolf Hilfiker-Dunn. As we've seen before, Hilfiker never claimed the position of "Outer Head of the Order" (O.H.O.), in 1936 he wrote in a letter to Chevillon : "Despite the fact that Tränker proclaims himself OHO the O.T.O. died together with Reuss".

In 1939 Hilfiker participated within the F.U.D.O.F.S.I. After the second worldwar the F.U.D.O.F.S.I. did not continue, due to the tragical death of it's driven force, Constant Chevillon. But Hilfiker wanted to continue the idea of the F.U.D.O.F.S.I. by trying to create a "Worldwide Alliance of Rosicrucian Orders", together with Swinburne Clymer of the F.R.C. The idea became quite succesful in South-America, particulairly in Brasil, where the F.R.C. merged with the F.R.A. of Krumm-Heller. Hilfiker died in 1955. (Koenig

:"Consider the O.T.O.non existent" <http://www.cyberlink.ch/~koenig/consider.htm>.)

AUGUST REICHEL

August Reichel was Grand Master of an obscure Order called the CONFRÉRIE DES FRÈRES ILLUMINÉS DE LA ROSE+CROIX (BROTHERHOOD OF THE ILLUMINATED BRETHREN OF THE ROSE-CROIX) and a faithful disciple of Jollivet-Castelot, who headed the ASSOCIATION ALCHIMIQUE de FRANCE. Reichel was involved in several continental Orders, was a close friend of Theodor Reuss (O.T.O.) In 1934 he represented A.M.O.R.C. as Grand Master for Switzerland (replacing Edouard Bertholet) on the first congress of the F.U.D.O.S.I. in 1934. He also represented the "Confrérie des Frères Illuminés ..", the "Ordre des Samaritains Inconnus" and the "Association Alchimique de France" at the same congress. He was also chosen in Brussels as a member of the "Souverain Conseil" for the "Antient & Primitive Rite of Memphis-Misraim", and he received the 33th and 90th degree of the same Rite. As we've seen in Parts 6 and 7, the decisions made in Brussels concerning the M.'M.'.Rite were overruled by the Obedience of France, headed by Chevillon. Reichel tried to negotiate with Chevillon, but did not succeed. He then decided to break his relationship with the F.U.D.O.S.I. and joined the opposition in Paris and Lyon

Jan Korwin Czarnomski/ Count Jean de Czarnomsky

The Pole Czarnomsky represented the Martinists in Poland, Greece, and Madagascar. In 1935 was made 90* and 95* of Memphis-Misraim at Warsaw for the "La Pyramide du Nord en la Vallée de la Vistule" Lodge N° 16, and the "Pelican à l'Aube Naissante" Rosicrucian Chapter N° 3", and retained these posts until these lodges were closed. In 1937 he created an offshoot of the anti-Semitic Austrian "World League of Illuminati" group in Warsaw, already in 1938 these lodges were closed down. In 1939 he became active in the ranks of the F.U.D.O.F.S.I. He called upon Krumm-Heller, Hilfiker, and others to join him. Jan Czarnomski was murdered by the Gestapo on June 25th 1944, two months after Chevillon.

(P.R.Koenig : "Templars, Illuminatie+the Fraternitas Saturni"

<http://www.cyberlink.ch/~koenig/illumin.htm>)

CAMILLE SAVOIR

Savoir was a close friend of Constant Chevillon and a (famous) Mason. He headed (and renovated) the RITE ECOSSAIS RECTIFIÉ (the Scottish Rectified Rite). The R.E.R. was the Masonic Rite which was incorporated within the "Martinist Order of Lyon". Savoir was also involved in the development of the G.L.N.F. (Grand Loge Nationale Française) in 1913 and the "Grand Prieuré des Gaules", founded in 1935. The G.L.N.F. is the only French Obedience which was (and is) recognized by the English Grand Lodge of Freemasonry. He was a member of the "Grand-Orient" and the "Memphis-Misraim Rite".

notes :

1) Pascal Beverly Randolph (1825-1875), founder of a Rosicrucian Order in the U.S., established around 1861 under the name of 'BROTHERHOOD OF EULIS'. In the years before, he travelled all over the world (Egypt, Palestine, Turkey, Europe) and met several prominent esoteric figures, amongst others the famous french occultist Eliphas Lévi. During these visits he learnt a lot of practical occult techniques, and the use of hashish, which was a real "revelation" to Randolph. He also 'introduced' sexual magic into his teachings. The actual teachings are similar to those of the famous european Order called the 'HERMETIC BROTHER OF LUXOR' of which he met a lot of members when visiting France and England. He called himself a Rosicrucian, always stating that the source of the "higher wisdom" he possessed, was a knowledge received through attunement. In this chapter i use the phrase "the first american R+C movement" in relation to Randolph's Order. The statement is purely based on the actual use of the word "Rosicrucian" by Randolph in relation to his Order (Randolph also described himself as a "Rosicrucian"). As far as i know, Randolph was the first person or movement in the U.S. to actually use this term.

2) Martin Erler was Grand Master of A.M.O.R.C. in Germany from 1949 up to 1955. Martin Erler, still alive today, is an interesting character, mainly because of his backgroud. Erler (Frater Albinus) belonged to a family which were close friends with the famous rosicrucian writer Gustav Meyrink (1868-1932). Meyrink lived for the most of his life in Prague. In 1893 Meyrink became a member of the "SOCIETAS ROSICRUCIANA in ANGLIA", headed at the time by Dr. William Wynn Wescott, who was also one of the founders and leaders of the HERMETIC ORDER OF THE GOLDEN DAWN. Later on he moved to Vienna, where he was one of the leading officials of the Lodge "Der Blauen Stern" where he met the successor of Mdm.Blavatsky, Annie Besant of the THEOSOPHIC SOCIETY. In 1907 he moved to München. Gustav Meyrink was the last (known) Grand Master of the 'ASIAC BRETHREN' (FRATRES LUCIS) in the city of Prague. He was also Grand master of the old German- based 'ORDO ROSAE CRUCIS'. His widow and some friend re-united the Lodge after the second worldwar (There's no official document/charter which proves the validity of the "A.Brethren" which Meyrink headed) . A certain Frater Victorius became the new Grand Master. It was this group Martin Erler joined at the age of 27 (probably). At the same time he joined A.M.O.R.C of which fr. Albinus was also a member. In 1949 he became Grand Master of A.M.O.R.C. in Germany. In 1953 he started to have "problems" with Ralph Maxwell Lewis, the Imperator of A.M.O.R.C. Erler left A.M.O.R.C. in 1955, taking a lot of members with him. In 1957 he was initiated by Emille Dantinne and after Dantinne died in 1969, Erler became his successor*. The whole picture makes the movement of which Erler claims to be the 'heir' most interesting. The movement has a direct lineage to the old German Rosicrucian Order and a direct lineage to the various Orders headed by Emille Dantinne and Jean Mallinger ! It seems that this movement is still "active", but working in complete "silence"....

*Colleagues of the writer of this forum are in contact with Martin Erler, and they've found "evidence" that Erler might not be the rightful heir of Dantinne. It seems that Dantinne personally initiated several people next to Erler, who claim the same position as Erler does. Again, these statements are still not certain but we've seen these developments many times before within the world of esoteric Orders and fraternities.....

9

"WHERE THE FLESH OF THE FOOTSOLE CLINGETH ON THE BURNING STONES IS THEIR PLACE ;

WHERE THE DEMONS WHIP THEM WITH WIRES ON THE BURNING STONES OF WIDE HELL, WATCHING THE BLESSED ONES MOVE FAR OFF, AND THE SMILE ON GOD'S FACE,

BETWEEN THEM A GATEWAY OF BRASS, AND THE HOWL OF THE ANGELS WHO FELL ..."

' The Wanderings of Oisín ' Book III 1889

W. B. Yeats 1865-1939

F.U.D.O.S.I. - the 2nd, 3rd , and 4th CONVENTION. THE SECOND WORLD-WAR 1939-1945

September 1936 ; THE SECOND CONVENTION :

Two years after the foundation of the F.U.D.O.S.I. the Second Convention was held in September 1936, again in Brussels, Belgium. As we have seen before, the foundation of the federation in 1934 stirred up a commotion among the fraternal Orders and Societies. There were problems within the Memphis-Misraim Rite, problems which eventually resulted in a second " War of the Roses" between the F.U.D.O.S.I. and the Orders of Lyon, headed by Constant Chevillon.

The hostilities between the F.U.D.O.S.I. and Chevillon was an item on the agenda of the second Convention. One of the dignitaries of the F.U.D.O.S.I. lost his membership, namely August Reichel. As stated in part 6, Reichel (Sar Amertis) decided to leave the F.U.D.O.S.I. in 1935 in favour of Chevillon...

On this convention Ralph Maxwell Lewis (Sar Validivar) received his initiation into Martinism. He received the S:::I:::IV degree, the "Initiators-Degree" titled "Philosophe Inconnu " . Ralph M. Lewis was initiated by Victor Blanchard (Sar Yesir) into the 'Ordre Martiniste et Synarchique' (and NOT into the 'Ordre Martiniste Traditionelle / Traditional

Martinist Order , as some tend to believe). Next to R.M.Lewis, Spencer Lewis' wife and K.Brower of A.M.O.R.C. also received their Martinist initiation, they received the S:::I::: degree, the third degree of traditional Martinism, called "Superieur Inconnu".

At the time, the F.U.D.O.S.I. did not recognize the ' Ordre Martiniste Traditionelle' (TMO). As certified in 1934 on the first congress, the F.U.D.O.S.I. only recognized Blanchard's ' Ordre Martiniste et Synarchique' .

Ralph M. Lewis also "received his Rosicrucian Degrees" according to Fr. Fudicius from Argentina. If this is true, he probably refers to the 13th. Degree of the 'Ordre Universitaire de la Rose-Croix" of Emile Dantinne (Sar Hieronymus). The 13th. degree was titled the 'Imperator's Degree'. Lewis was indeed initiated into this degree by Dantinne. Some sources state that his father, Harvy Spencer Lewis was also initiated into this degree by Dantinne but this is probably untrue, because Lewis Senior was already initiated into the Order as an Imperator in Toulouse, back in 1909. (1)

August 1937 ; THE THIRD CONVENTION :

This third Convention took place in August 1937 in Paris, France, at the Temple of the 'FRATERNITE DES POLAIRES' / 'THE POLAIRE BROTHERHOOD' on the "Avenue Junot" in Montmartre. The ' Fraternite des Polaires' belonged to the F.U.D.O.S.I. and were represented by Victor Blanchard (Sar Yesir), who became President of the brotherhood back in 1933. As we already know, Blanchard acted also as one of the three Imperators of the Federation.

Not much is known about the items on the agenda. The sources only mention Harvey Spencer Lewis who received the authorization to act as the Sovereign delegate ('Souverain Légit') of the "MARTINIST ORDER & SYNARCHY/ Ordre Martiniste et Synarchique" in the United States. The document was signed by Victor Blanchard (Paul Yesir), Lydie Martin (Sar Nitram), and Jean Mallinger (Sar Elgrim). Victor Blanchard and Lydie Martin both acted as the official representatives of the ' O.M & S'.

One of my sources reports that the document is dated July 9, 1937 and was given to Mr. Lewis by decree , another source states that H. Spencer Lewis received the actual authorization at the Congress, in August 1937.

September 4 - 10 , 1939 ; THE FOURTH CONVENTION :

The Federation returned to Brussels where they gathered on the fourth of September 1939 in the temples of the F.U.D.O.S.I.

The convention took place over 6 days during which the members of the council had to deal with the replacement of the Imperators Victor Blanchard (Paul Yesir) and Harvey Spencer Lewis (Sar Alden).

Blanchard had been expelled from the F.U.D.O.S.I., because he "auto-consecrated

himself as the Universal Grand Master of the Rose-Croix and of all the Initiatic Orders of the world", as is stated in 'Addendum 6 : Victor Blanchard ' .

H.Spencer Lewis had to be replaced due to his death, one month before the convention, on August 2, 1939.

"It is Jeanne Guesdon (Sar Puritia), Grandsecretary of A.M.O.R.C.-France, who warned Jean Mallinger by telephone and, at the same occasion, announced to him the arrival of Spencer Lewis' daughter and son-in-law in Paris, the next day." "Jeanne Guesdon will travel with them to Brussels on tuesday evening, whereas the official AMORC delegation will arrive separately". "Mallinger informed fr.Wittemans and Grueter of this tragic event and in addition he phoned Mrs. Lelarge (mother of Leon Lelarge/ Sar Agni, secretary of Sar Hieronymus) and asked her to warn Emile Dantine".

Jean Mallinger (Sar Elgrim) writes to his friend Leon Lelarge (Sar Agni):

" The unforeseen death of Sar Alden causes an acute problem concerning his succession. Our task will be difficult, and I'll forward this letter to our Grandmaster informing him that at present there are 2 candidates: H.Spencer Lewis' son and Grandmaster Thor Kimaletho".

" In spite of the errors (1) he made, I have a fond memory of Sar Alden, because he understood and recognized the superiority of our Master" (taken from the "Leon Lelarge-files" , 2)

Concerning the succession of Dr.H.Spencer Lewis, it was Spencer Lewis himself who appointed his son, Ralph Maxwell Lewis as his successor in his last Will. His choice was proposed to the members of the council on August, 12 1939. On the convention Ralph M. Lewis acted officially as the Imperator of AMORC, and was installed as Imperator of the ' Triumvirat', which formed the leadership of the F.U.D.O.S.I.

Returning to Blanchard's dismissal, it is quite clear why he was dismissed (addendum-6) Blanchard was 100% convinced of his authority as the new Universal Grand Master of the Rose-Croix AND of all the initiatic orders of the entire world . But who or what gave him the idea that he was the new Universal Grand Master ? that's an intriguing question .

The cause of Blanchard's conviction can be found within one of the initiatic Orders to which Blanchard belonged, namely the ' FRATERNITE DES POLAIRES / the POLAIRE BROTHERHOOD '. Blanchard became President of this brotherhood in 1933.

The Polaire Brotherhood is not generally known in the English speaking world .

" According to the legend of its foundation, the Polaire Brotherhood had its origin in the meeting between Mario Fille, and the mysterious hermit Father Julian in 1908 in the

hills north of Rome. Father Julian gave Mario Fille a sheaf of old parchments which included a divinatory method called "the oracle of the astral force ".The oracle allowed the brotherhood to enter into communication with the "Esoteric Rosicrucian Centre in the Himalayas", directed by the "Three Supreme Sages" or the "Little Lights of the Orient" who proposed to prepare them for "the coming of the Spirit under the sign of the Rose and Cross". And it was "the Oracle of the Astral Force" which gave Blanchard the idea that he was the new Universal Grand Master of the Rose-Croix...

"He sent a proclamation to each Grand Master of the federation, which requested allegiance and recognition of his new dignity", as was stated in Addendum 6. It just happens that I've recently received a copy of the original document , dated July 14, 1938

here's a translation of the header and the first paragraph :

To Sar Hieronymus

Brussels

My dearest Brother,With great pleasure I bring to your attention that the Centre of Agartha, to which I am, as you already know, directly connected, handed over several magical objects and documents that once belonged to Christian Rosenkreutz, founder of the Rosicrucians...

The rest is history Blanchard was expelled from the F.U.D.O.S.I. and was also replaced in all of the other high offices he held. Blanchard 's successor as Grand Master of the 'Ordre Kabbalistique de la Rose+Croix' was Augustin Chaboseau.

Because of Blanchard's expulsion, the ' ORDRE MARTINISTE & SYNARCHIQUE' and the ' FRATERNITE DES POLAIRES', which stayed loyal to Blanchard, also left the F.U.D.O.S.I.

Despite of the so called " loyalty" to Blanchard of the " ORDRE MARTINISTE & SYNARCHIQUE", many members left the order to join the ' ORDRE MARTINISTE TRADITIONNEL / TRADITIONAL MARTINIST ORDER' of Victor Emile Michelet and Augustin Chaboseau. As we already know the original Martinist Order had it's problems after Papus died in 1916. A lot of Martinists left the Order when Teder, and after him, especially Bricaud , changed the Order into a Martinist Order built on a Masonic foundation. The other Martinists eventually re-organized under the leadership of Victor Blanchard. But Victor Emile Michelet did not recognize Blanchard as Grand Master. He founded the TMO in 1931. In 1938 he died and was succeeded by Augustin Chaboseau (who was, together with Papus, the original founder of the 'Suprême Conseil de L'Ordre Martiniste' back in 1891).

Among the Martinists who left Blanchard were Jeanne Guesdon and George Lagreze (MIKAEL), who were both dignitaries of the 'Ordre Martiniste & Synarchique'.

George Lagreze belonged to the 'Conseil Suprême Traditionnel' of the TMO. The choice of the TMO as a replacement of the OM&T was an obvious choice.

On the first of September , 1939 Ralph Maxwell Lewis receives the S:::I::: grade from Lagreze. On the same day Lewis also receives the S:::I::: INITIATEUR (IV*), both signed by Chaboseau.

Emile Dantinne also received the TMO-degrees after he left Blanchard's O.M.&S.

Ralph M. Lewis requested to install a Martinist Council of the TMO in the United States. His request was honoured , Lewis received a charter as 'Sovereign Delegate and regional Grand Master of the TMO for the United States'

This way the Conseil Suprême Régional et Synarchie des Etats-Unis' was founded. The council consisted of 5 members :

Ralph Maxwell Lewis, Cecil A. Poole, Orlando T. Perrotta, James R. Whitcomb and J. Duane Freeman.

Augustin Chaboseau and George Lagreze were both interested in a Order called the 'ORDRE DU LYS ET DE L' AIGLE / ORDER OF THE LILY & THE EAGLE'. They were both that interested that each S:::I::: of the TMO received automatically the 4th grade ('COMMANDEUR') of the 'ORDRE DU LYS ET DE L' AIGLE'. This explains why the F.U.D.O.S.I. approached the Order , which was founded in 1914 by Démétrius Platon Sémélas (Déon)., to join the F.U.D.O.S.I.

Another fraternity that joined the F.U.D.O.S.I. was the ' UNION SYNARCHIQUE DE POLOGNE', founded by Dr. Tarlo Mazinski in 1937.

Augustin Chaboseau also succeeded Blanchard as Imperator of the ' Supreme Trinity" of the F.U.D.O.S.I. The new triangle was composed of the following imperators:

EMILE DANTINNE

RALPH MAXWELL LEWIS

PIERRE-AUGUSTIN CHABOSEAU

P>Another point of concern were the developments in Germany. The so called ' Edict of 1938' from the Reichsfuehrer prohibited all Order-activities in Germany (in Italy Masonry was already prohibited in 1925). And In September 1939 (the month of the 4th congress) Hitler invaded Poland

1940 – 1945 THE YEARS OF OCCUPATION

As stated before, the Nazi's prohibited all Order-activities, especially Masonry and other Initiatic Orders, Societies, and Brotherhoods. (Even the ' THULE-GESELLSCHAFT, a pro Nazi-Brotherhood, was prohibited by the Gestapo in 1942). All gatherings, publications etc. were forbidden by the Nazi's. The archives of the Orders were confiscated and often destroyed. There was a special branch within the S.S. called ' AHNENERBE' , the " Ancestral Heritage Society", lead by Heinrich Himmler himself, who were responsible for this. Many members of Occult, Secret and Mystical Societies and Orders were arrested and put into the concentration-camps or shot by a firing-squad.

This happened also to one of the most prominent Order-leaders at the time, Constant Chevillon (part 6,7,8) , head of the Orders of Lyon.

In fact, Chevillon was assassinated by the Vichy-Regime (Klaus Barbie /Gestapo). Mdm.Bricaud was under the assumption that Chevillon was murdered by the Gestapo, because he was the Grand Master of various Initiatic Orders. The explanation of Mdm.Bricaud (widow of Jean Bricaud, predecessor of Chevillon) is often used as the ' official version' of the attempt. But the Vichy-regime had a different motive.

THE ASSASSINATION OF CONSTANT CHEVILLON

On August 14, 1940 the Vichy-Regime (Petain) prohibited all Order-activities.

The whole affair started with Jeanne Canudo, member of the ' FRATERNITE DES POLAIRES'. She was a journalist and collaborated with the Nazi's. She worked for the "SERVICE DES SOCIETES SECRETES", a special department which monitored the Secret Societies, especially Freemasonry. Canudo played an important part in exposing the followers of the Synarchy-movement (Addendum 7). In 1941 the S.S.S. searched the house of Hans Grueter (A.M.O.R.C.-France), where they found a lot of documentation, papers, official Order-material etc., especially documentation concerning A.M.O.R.C. and the MEMHIS-MISRAIM RITE !

The documents on the M.'.M.'.Rite were the evidence the S.S.S. needed to confirm their suspicion (Chevillon was the G.M. of the Rite, see: part 6).

The Gestapo raided Chevillon's home (date unknown) where they found among other things several documents concerning the Synarchy-movement and a document of the "Synarchical Pact", which he received in confidence from Jeanne Canudo. Chevillon wanted to compare the ideas of Saint-Yves d' Alveydre (founder of "Synarchy", see: Addendum 7) with the documents that he received from Canudo.

This "Pact" had its source in the ' FRATERNITE DES POLAIRES'. Certain members founded the "Comite Synarchique Central en Mouvement Synarchique

d' Empire". This group was pro-fascist by nature and against a parliamentary system, and wanted to overthrow the French government. The whole story is very

complicated, but we think that the Nazi's suspected that Chevillon was one of the conspirators. The Nazi's considered the "Synarchic(al) Pact" as a rival.

The story ends on March 23, 1944, somewhere outside Lyon, when Constant Chevillon faced a firing-squad, formed by a pseudo police-unit. In reality they were collaborating Frenchmen , by order of the ' Parti Populaire Francais' and the 'M.S.R.' ...
... ..

Many members and dignitaries of the initiatic brotherhoods and societies were threaten with their lives or simply put into concentration-camps.

Robert Ambelain, a close friend of Chevillon, had a wife and child both deported to the concentration-camps. Jean Mallinger was constantly persecuted by the Gestapo.

Fr. Hutin (Sar Pascal), who was the Archon of 'foreign affairs' for the 'ORDRE HERMETISTE TETrameGISTE et MYSTIQUE' (Order of Hermes), was arrested in Cherbourg, France. He was deported to "Camp-Neuengam" where he died in Februari, 1945. Nico Wolff (Sar Ignis) was arrested on March 5, 1943 and deported to 'Camp Flossenburg' where he died on April 22, 1943, after prolonged torturing. Raoul Fructus , who was the chairman of the Grand-Council of the Memphis-Misraim Rite (under the F.U.D.O.S.I., part 5-6), died after his deportation in 1945.

and the list goes on and on

Many members were persecuted and many had to pay with their lives, especially within the Masonic community. There's a Monument in Brussels, Belgium , in memory of all the Freemasons who'd lost their lives under the Nazi-regime.

Many Order-members were active in the resistance. For instance Leon Lelarge (Sar Agni), who acted as a go-between for Emile Dantinne (Sar Hieronymus) and the other members. There was no direct communication possible with Dantinne (Dantinne used this ' technique' also before and after the war). Lelarge worked for the Belgian railways (N.M.B.S.) and joined the resistance in 1943. Sabotage of the railway-system was his specialty. After the liberation he became the vice-president of the N.M.B.S.

Another member who joined the resistance was Sar Lampas, also from the area around Huy in Belgium (hometown of Dantinne and Lelarge). His house was used for ritual working and gatherings.

All countries of western-Europe suffered under the Nazi-regime, keeping all Order-activities on a low profile. Except for Switzerland, which kept it's neutrality (a dubious form of neutrality, but anyway...). The 'ORDRE MARTINISTE & SYNARCHIQUE' of Victor Blanchard directed it's activities to Switzerland. The war had its impact on the Initiatic Order and Societies. A lot of the activities were directed towards the United States (this explains the 'boom' of new Martinist Orders just after the war in the United States and Canada).

A painful ' incident' took place just after the war, when Emile Dantinne (Sar Hieronymus) was arrested by the Belgian police. He was accused of active collaboration with the Nazi's. Several citizens of the town of Huy (his domicile) testified in court that Dantinne betrayed several fellow citizens during the war to the local German authorities. Dantinne was defended by Jean Mallinger , who was a lawyer by profession. Leon Lelarge testified in favour of Dantinne. The whole affair ended in a withdrawal of the accusations, leavin' Dantinne a broken man who didn't dare to show himself in public at the time ...

The question remains today, was Emille Dantinne a collaborator with pro-German ideas? A difficult question. The facts are that Dantinne was taken to court, as stated above, and that he wrote certain documents (dated october 12, 1941) in which he openly discriminated the Jewish race, as stated in part 7. At the same time, some of his closest companions (Leon Lelarge) were members of the Belgian resistance !

In his book "Une police politique de Vichy: le Service des Sociétés Secrètes" , Lucien Sabah states that Dantinne wrote the documents to act as a kind of diversionary manoeuvre. The manoeuvre refered to the raid on the house of Hans Grueter, one month before the documents were written ! As we've seen before Hans Grueter was also a F.U.D.O.S.I. member

... Interesting statement

NEXT : F.U.D.O.S.I., THE FINAL YEARS 1946 - 1951

notes :

1) Many prominent F.U.D.O.S.I.- members did not believe that Harvey Spencer Lewis was initiated in (or near by) Toulouse in 1909. Here's a translation from a letter written by Jean Mallinger , in which Mallinger refers to their disbelief. The letter is adresssed to August Reichel, dated: July 1935.

" Without denying the extraordinary activity of Lewis' A.M.O.R.C., it is a wellknown fact, if one speaks about A.M.O.R.C. in a circle which is not well informed, the audience will only refer to Spencer Lewis and his methods. But I can tell you this, no serious initiate will accept the American methods, and no serious initiate will believe the "Toulouse-adventure" of Spencer Lewis. This is the formal opinion of F.Sjalung from Copenhagen, of Probst, and of Mikael letter continues "

The letter is adresssed to August Reichel of the ORDRE ANCIEN ET MYSTIQUE DE LA ROSE+CROIX and the CONFRERIE DES FRERES ILLUMINES DE LA ROSE+CROIX, and deals with the abbreviation "A.M.O.R.C". which was used by several organizations, in one way or another. The "Ordre Ancien et Mystique de la Rose-Croix" from Switzerland probably did not use the Lewis-teachings at the time. Up to 1937 A.M.O.R.C.-Switzerland was an independent organization, not affiliated to

A.M.O.R.C. On an official document, dated August 14 (the first congress) 1934, the Swiss organization is called ORDRE R+C de SUISSE. The document is signed by Marc Lanval.

Another indication that the "Toulouse-Adventure" is an invention of Harvey Spencer Lewis is a document, which belongs to the files of the F.U.D.O.S.I., in which Harvey Spencer Lewis states that the whole story of his initiation in Toulouse is an invention of Lewis himself. This document is in the hands of the successor of Jean Mallinger.

Another interesting article :THE SUN, June 19, 1918. In this article (concerning Lewis' arrest) H.Spencer Lewis states that he never claimed to be operating a R+C branch affiliated to the French Rosicrucians:

(excerpt)

GRAND IMPERATOR, GRIEVED AT ARREST, SPENT NIGHT IN A CELL

"Half a dozen detectives attached to the District Attorney's office were examining effects, meaning sateen sashes, robes and other regalia - taken in the raid of the headquarters of the so-called American Order of the Rosae Crucis....

Grand Imperator Lewis was arrested on Monday night in a spectacular raid on the headquarters of his organization in the old Lily Langtry house at 361 West Twenty-third Street...

From his home in Flushing last night Lewis told a reporter for The Sun that at no time had his organization - the Ancient and Mystical Order of Rosae Crucis - ever claimed to be operating as a branch of the Rosae Crucis organization in France. 'We have never claimed to hold any warrant, charter, patent or authority from any foreign country,' he said over the telephone....

Among the papers seized in lewis' desk on Monday night is a piece of parchment headed 'Pronuziamento R.F.R.C. No. 987,601. The document is adorned with a number of crude seals, dated Toulouse, France, September 20, 1916, and signed by one Jean Jordain. After the signature follow a series of hieroglyphics. In the body of the document addressed to Le Secretaire General, Thos. Kiimalehto, appears the announcement that a separate jurisdiction of the Rosae Crucis has been established in America ..."

2) The files on the F.U.D.O.S.I. belonging to Leon Lelarge (Sar Agni, secretary of Emile Dantinne) were discovered in 1982 by Serge Caillet. The file consisted of many documents concerning the activities of the F.U.D.O.S.I. and Emile Dantinne. Without these documents a lot of information on this forum would not be published. Serge Caillet used these documents to write a book called : "SAR HIERONYMUS et la F.U.D.O.S.I." , published in 1986 by Cariscript – Paris.

"FALLEN IS THY THRONE, OH ISRAEL,
SILENCE IS O'ER THY PLAINS,
THY DWELLINGS ALL LIE DESOLATE,
THY CHILDREN WEEP IN CHAINS
WHERE ARE THE DEWS THAT FED THEE,
ON ETHAM'S BARREN SHORE,
THAT FIRE FROM HEAVEN THAT LEAD THEE,
NOW LIGHTS THY PATH NO MORE."

-ROSE-CROIX CHAPTER ODES-

'KNIGHTS OF THE SACRED VAULT'

taken from the archives of the

'Ancient and Ninety-six (96*) Degree

Rite of Memphis'

Calvin C. Burt, 96* c) 1867

- F.U.D.O.S.I., THE FINAL YEARS 1946-1951

the 5th Convention, SAR HIERONYMUS OPENING ADDRESS

July 21-25 (1) , 1946 ; THE FIFTH CONVENTION :

The 5th Convention was held at the 'Francois Soetewey-Temple' in Brussels, Belgium, the opening taking place on sunday July 21, 1946. Many members of the F.U.D.O.S.I. had died since the last convention of 1939. The convention was held in honour of all the deceased members and dignitaries.

The minutes of the Convention did list the participation of 12 fraternities :

1. ORDRE DE LA ROSE+CROIX UNIVERSELLE

2. ORDRE DE LA ROSE+CROIX UNIVERSITAIRE
3. ORDRE PYTHAGORICIEN (O::H::T::&M::)
4. ORDRE MARTINISTE ET SYNARCHIQUE
5. A.M.O.R.C.
6. ORDRE MARTINISTE TRADITIONNEL
7. EGLISE GNOSTIQUE UNIVERSELLE
8. SOCIÉTÉ d'ETUDES ET DE RECHERCHES TEMPLIÉRES
9. ORDRE KABBALISTIQUE DE LA ROSE+CROIX
10. SOCIÉTÉ d'ETUDES MARTINISTES
11. UNION SYNARCHIQUE DE POLOGNE
12. ORDRE DE LA MILITIA CRUCIFERA EVANGELICA

The 'ORDRE DU LYS ET DE L'AIGLE' (Order of the Lily & the Eagle) and the 'ASSOCIATION ALCHEMIQUE DE FRANCE' were both invited to present their successors, but apparently didn't send their delegates.

The reason why the "Order of the Lily & the Eagle" did not appear on the convention is known to us. As stated in part 9, it was Chaboseau who was interested in the Eonian Order, more than Dupré was interested in the F.U.D.O.S.I. (Eugene Dupre had also been the Grandmaster of the Martinist Order in Egypt in the beginning of the 20th. century, before he, like most of the french Martinists in Egypt, returned to France after World War I. These Martinists of Egypt founded the "Groupe Indépendant d'Etudes Martinistes"). Dupré was never really interested in a collaboration with the F.U.D.O.S.I. Dupré died in a bombing-raid on June 12, 1944. He received his Nomen Mysticum (Sar Lilium) posthumous on the convention of 1946.

The "SOCIÉTÉ d'ETUDES ET DE RECHERCHES TEMPLIÉRES" was a Templar-society,

'implemented' within the ranks of the federation by Ralph Maxwell Lewis. The Society fell under the authority of Augustin Cordonnier, a.k.a. Sar Gregorius (P.11). Not much is known about this Templar-society. All we know is that Harvey Spencer Lewis was chartered by the "L'Ordre souverain et militaire du Temple" in 1933. This Order was founded in 1932 in Brussels, Belgium. The Order supposedly was affiliated with the "Ordre du Temple", of which Dantinne wrote (in his writings concerning Peladan and the rosicrucians of Toulouse). It is strange that the OSMT was not a member of the

F.U.D.O.S.I., regarding Dantinne's connections to the Templar-organization.....

The "L'Ordre souverain et militaire du Temple" is still active today, and is also known as "L'Ordre souverain et militaire du Temple de Jérusalem" (OSMTJ), or the "Sovereign Military Order of the Temple of Jerusalem" (SMOTJ), or the "Ordo Supremus Militaris Templi Hierosolymitani", with lodges all over the world (among their members are highly placed NATO-officials). Their Grand Lodge is called "Grand Priore" (Grand Priory).

The 5th convention, which was presented as the 5th."FUDOSI World Conclave", took place after seven years of separation, years "of war and of dire trials", of cruel persecutions, arrests, questioning by the Gestapo, police-raids and searches, leaving the European initiatic Orders decimated.

But the end of the war would also mark the beginning of a new era, an era of restoration and new-born hope... Especially for Emile Dantinne the 'resurrection' was 'concretized' in this Convention, inspired by a spirit of hope and persistence Sar Hieronymus (Dantinne) presented his opening-speech to the assembly gathered together on Sunday July 21, 1946.

(taken from "THE F.U.D.O.S.I., VOL.1. NO.1" publ. by A.M.O.R.C. San José, nov. 1946)

notes :

(1)The actual dates given are questionable. One source states that the 6th Convention took place on July 21-25, another source mentions July 21-22 as the actual dates for the 6th Convention.

SAR HIERONYMUS' OPENING ADDRESS

Message of the Imperator

of Europe

"In opening this Convention which, once more, brings together Representatives of all Initiatic Orders of the world associated with the F.U.D.O.S.I., I want to express my Fraternal greetings and to bid welcome to all the Initiates of all the Orders, and I pray the Almighty to grant His blessings unto this Assembly and to spread on all of us His profound Wisdom and Cosmic Light.

"First of all, I want to associate to this Convention, in the Invisible, those who, since our last Convention, have been called to Eternal Peace by the Sovereign Master of all things.

Sar Ludovicus, F.'. Colonel Fitau, Consul of Chile, Engineer, Grand Master of

the Order of Hermes for Chile, Delegate of the F.U.D.O.S.I. and member of the Supreme Council, who died in Brussels at the end of October 1939.

Sar Pascal, F.'. Hutin, F.R.C., formerly Archon of the Foreign Relations of the Order of Hermes, arrested by the Gestapo at Cherbourg (France) , condemned to deportation and conveyed to the Camp of Neuengam where he died in February 1945.

Sar Ignis, F.'. Nico Wolff, general Scribe of Hermes for Belgium, arrested by the enemy on March 5, 1943, condemned to deportation and sent to the Camp of Flossenbug and murdered on April 22, 1945, after suffering incredible tortures.

Sar Appolonius, F.R.C., F.'. Rochat de L'Abbaye, Grand Master of the Rose+Croix Universitaire in France, who died in Paris in August 1944.

Sar Eques Rosae Caritatis, F.'. Georges Lagrèze , Grand Inspector of the F.U.D.O.S.I. who died in Angers (France) in April 1946.(2)

And finally, the Imperator of the F.U.D.O.S.I., the very Illustrious

F.'. Augustine Chaboseau , Grand Master of the Traditional Martinist Order, who died in Paris, on January 2, 1946.

"Let us collect ourselves, my Brothers, and pray the Lord to open to our departed Brothers the Kingdom of Glory and Light".

notes : (- stop-)

(2) Georges Lagrèze was chosen by Chaboseau as his successor as Grand Master of the "Traditional Martinist Order". But Lagrèze already died 3 months after Chaboseau, without appointing his successor. The TMO was left without a Grand Master; the Leadership of the TMO was one of the major items on the agenda of this Convention.

(- cont.-)

"After eight long years the Almighty has granted unto us the privilege of meeting again so as to proceed with the great plan of renovation of Humankind which He has entrusted unto us as a special mission, this great plan for the protection and harmony of spiritual values which is the Divine Plan.

"Eight years ago we were assembled together in the secrecy of this Temple, the world was living in anxiety; and the message which was conveyed to you had been received as an inspiration from on High and announced the imminence of war and practically the complete destruction of Europe.

"As far back as 1934, it was in view of this impending calamity already threatening

Humankind that the leaders of our Orders had deemed it absolutely necessary to constitute again a selected body of Initiates, like unto those of ancient times, to combat materialism and selfishness in all their manifestations to save the occidental civilization and to collaborate in the Divine and Universal Work of spiritual restoration.

"The impending peril soon was becoming more definite and it was during the 1939 convention that we brought a message of ominous prophecies, under God's inspiration.

"The frightful storm that was to rage upon old Europe, and in fact upon the whole world, had been disclosed to us in a flash of Divine light. Soon the tremendous cataclysm was going to burst upon the world. In the Visible, as well as in the Invisible, the violence of the Black Forces, of which Nazism was the most inhuman expression, struck the splendid cities of Europe, threatening to annihilate its living civilizations; those Satanic Forces shook the structure of spiritual values to its very foundations. But in the sacred Orders of the F.U.D.O.S.I. in Europe, and more particularly the Rose+Croix, Hermes and Martinist Order, proceeded with their mission, bringing to a disabled world the hope of a new dawn, and of the possibilities of a spiritual restoration, even in case of the dreaded victory of the Forces of Darkness.

"Following the inscrutable purposes of the Divine Will, which had been communicated unto us in the Invisible, we persevered to meet together and to work, though our Orders had been condemned and laid under an interdict by the occupying authorities, and also though the F.U.D.O.S.I. was considered as the most dangerous of all Orders by the enemy who wrongly regarded it as a Masonic organization. All the Orders and particularly Hermes, carried on their work, holding regular meetings and, under the leadership of our brother Sar Elgrim, all the members went on with their sacred work. New initiations were granted in the utmost secrecy, but with a courageous and remarkable tenaciousness. Seven times Brother Sar Elgrim was in trouble with the Gestapo; they searched through his home; he was arrested several times, released provisionally and then threatened in his very life, in August 1944; he received in time a providential warning and thus was able to escape from his enemies.

"The Emperor himself worked covertly because he felt that he was constantly spied upon and threatened. He organized secret meetings, granted R+C Initiations, received Belgian and French brothers, giving them enlightments upon the great and sacred missions of the Orders, at that time and for the future.

"Sar Agni was then trusted with the secret plans of the Emperor and was the link between the Emperor and the other Brothers. With Fr.'. Lampas he worked for the resistance and both of them had the same heroic behavior; many of the ritualistic meetings were held in his house in Huy.

"All of them, the Emperor and the Brothers, were accomplishing secretly, against strict interdictions, and in spite of wild threats, a great work of spiritual resistance, as dangerous but also as helpful as the civilian Resistance.

"Our Brothers of Belgium, of France, of Poland, have led an heroic, dangerous and underground struggle, without hope of any compensation, without any expectation whatever of thankfulness, honors or wealth, from the world, and they have worked unselfishly for the greater Glory of Christ, preparing the way for the advent of His Kingdom; in this lay their only reward. "Non nobis, non nobis Domine, sed nomini tuo Dei gloriam". This has always been the motto of the true R+C.

"They even prepared the organizations of a new Order, that of the Knights Templar, whose historical section is represented at this Convention.

"The Emperor of Europe, receiving inspiration from the Invisible, had established a plan of material and moral restoration of the world. He addressed the text of this plan, translated into English, to President Roosevelt; it would have permitted the rehabilitation of Europe, in conditions of prosperity and brotherly understanding, but, through the selfishness of certain opposed nations that did not authorize it, it was not taken into consideration.

"The Emperor, Ralph Lewis, or Sar Validivar, during the last month of March, asked us to enter into a union of prayers, and in a wonderful, towering flight, the prayers of two continents rose up to the Almighty God.

"At that time a new war was imperiling the world again, and if the danger has been removed it is through the spiritual intervention of the R+C which has been able to win this sublime grace from the Sovereign Master of all things.

"In fact, war, as yet, is not finished, we are having the same trials, passing through hard experiences just as during the war, and it is perhaps the most difficult period of human history. It is in such hours of darkness, of crisis, that the Divine Intelligence and Will has trusted again his selected ones, His prophets or his magi, the mission of showing the way of salvation to men, and of lighting up again on the Holy Mountain the resplendent flame of the Holy Spirit.

"Discord is preying upon the world, blinded by the darkness of hatred and selfishness, and mankind is awaiting the coming of God's Invisible Messengers, to be reborn into Light.

"It is to accomplish this great work that we want to prepare, with the Emperor for America, a plan of spiritual action for the spreading of Light into the old world.

"This plan includes the protection and diffusion of spiritual and Christian culture which prepares the way for the reconciliation and union of all God's children.

"The R+C is not a religion which claims to substitute for those of any of its followers, it is a great Brotherhood of Love, and Spiritual Science; it brings to them unknown powers and an increase in the great Light of Christ. In its unfoldment it is free from political contentions and strife, but it offers to the great universality of nations a deep

reason of reconciliation. In this feeling of brotherhood and in this spiritual uplifting, in this progressive development lies the principle of its exoteric action.

"If, following a new world war morally as well as materially more destructive than previous one, the threat and decay of downfall would be cast upon the world in view of the materialism and selfishness of too great a number of men, the F.U.D.O.S.I. would remain the supreme recourse and the last hope of moral and spiritual restoration of the Universe.

"This is why we must start at once this work of intensive spreading and diffusion into the world and particularly into the old continent. In this way we cannot but approve of the plan which has been elaborated by our Very Illustrious Brother, Imperator of North and South America, Ralph M.Lewis, for the spreading of the teachings.

"Our duty is dictated to us by the Almighty, and it is because the time for spreading the lost truth upon the world has come that we want to kindle the Light upon the mountains, and like unto the time of ancient Crusades, we start with the sacred cry: "God wants it"!

"Taking up again the words of the Martinist Message, we may repeat this call for the Initiatique Crusade.

"In such an upset period, when the selfishness of individuals, of nations and of races is increasing more and more, at this crucial point in the cycle of civilization, to save humankind from the abyss of barbarism, of brutality and of frightful cruelty to which it is rushing madly, noble and generous souls are greatly needed, that they may be infused with the true wisdom and science, inspired with the spirit of the purest and most Christian Love, capable of facing martyrdom fearlessly and to suffer it for the triumph of the sacred mission to which they have pledged themselves.

"Against the new storm that is preparing itself in the dark horizon of a social world always stressed with demoniacal forces, we must oppose our utmost strength for the realization of a great Christian and Initiatique Ideal made of Goodness, of Beauty and eternal Science, Wisdom and Justice.

"The spiritual harvest will be wonderful. The Divine Harvester may come later on to appraise our work.

"This is what we must do and we will do it against the whole world, for the Kingdom of the Holy Spirit must prevail on this destitute earth as well as in the highest Heaven.

"Pitfalls and treason will be but a powerful stimulus which will prompt us to do better still so as to show to the world the sublime character and the High teachings of Him who died on the Cross, on the Calvary, and of Whom we must be the valiant, tireless and faithful apostles.

"And thus it is, before the Divine sign of the Cross and the sacred sign of the Mystical Rose, that we shall start for the spiritual conquest of the world; we shall be the vanguard of the celestial armies which will themselves precede the returning of the living Christ. We shall prepare His Kingdom and we shall be able to say: "O Lord, you may come: Your Kingdom is waiting for you"!

"In the meantime, in the secrecy of our temples , like unto the early Christians in the catacombs, we shall continue our highly mystical and sacred work of illumination, spiritual uplifting and sanctification.

"We carry on this sublime Tradition of the Christian magic, and with the help of the Invisible powers of Light, delving deeper and deeper into the wonderful secrets which we have inherited from the great Masters of Illumination of ancient times who have preceded us on the way of Initiation, of the Sublime Path of Christ, towards the effulgent Light of the Holy Spirit. We shall spread on the world their forgotten teachings, and because the world, yielding to the Forces of Darkness and lost in the abyss of materialism and selfishness, has turned aside from the Holy Scriptures of which it recognizes no more the light and the power, we shall bring to a selected few the invisible strenghts and the transcendent understanding of their Mysteries.

" Before God we pledge ourselves to realize this plan of action and to realize it without delay, for there is urgency and we must hurry. The time of great tribulations announced in the Revelation is that in which we are now living. The Lamb has already opened the first three seals. The day is now close by when we shall stand before the throne of the Lamb in our white robes, and the Angel will mark us on the forehead like unto God's other servants and because we shall have accomplished on earth the Will of the Father, this ineffable will which he reveals only to saints and to Magi, we shall rule with Christ during the Profound Peace era which St.John's Revelation promised the world."

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The opening address of Dantinne describes the world in a state similar as described in St.John's Revelation, "the Apocalypse", the final days of mankind...

The whole speech is written as a 'visionary statement', coming from an 'enlightened Christian'. Dantinne makes it very clear, that the time has come to spread the teachings more intensively, referring to the plans of Ralph M. Lewis on the spreading of the teachings. But the long seperation between the Orders of Europe and the leaders of A.M.O.R.C. had widened the gap between the two parties. Especially Lewis' plans concerning the spreading of the order-teachings (including its advertising-campaigns) would create a strong opposition within the F.U.D.O.S.I. against A.M.O.R.C. ...

HIDDEN FORCES OF NATURE, TO RELEASE NATURE'S LIGHT, WHICH HAS BECOME DEEPLY BURIED BENEATH THE DROSS FROM THE CURSE, AND THEREBY TO LIGHT WITHIN EVERY BROTHER A TORCH BY WHOSE BRIGHT LIGHT HE WILL BE ABLE BETTER TO PERCEIVE THE INVISIBLE GOD ... AND THUS BECOME MORE CLOSELY UNITED WITH THE ORIGINAL SOURCE OF LIGHT"

'Eingang zur ersten Classe des preiswürdigsten ORDENS VOM GOLDENEN ROSEN CREUTZE nach der letzten Haupt-und Reformations-Convention, 1788' - the Order of the Golden and Rosy Cross

THE 5th CONVENTION - JULY 21-25, 1946

The questionable succession of Augustin Chaboseau

PIERRE-AUGUSTIN CHABOSEAU : 1868-1946

As mentioned in part 9, Augustin Chaboseau became both co-Imperator of the F.U.D.O.S.I. as well as Grand Master of the 'ORDRE MARTINISTE TRADITIONNEL' (TMO) in 1939.

The other members of the 'Supreme Council' at the time (Conseil Suprême Traditionnel) were :

Georges de Lagrèze

Octave Beliard

Jean Chaboseau (Galaad), son of Augustin Chaboseau

Jean Chaboseau was initiated into the TMO in 1932 at the Grandlodge in Paris. When his father, Augustin, died on January 2, 1946 his father was succeeded by Lagrèze (p.10). Lagrèze died shortly after Chaboseau in April of the same year, and Jean Chaboseau succeeded Lagrèze as Grand Master of the TMO. Under normal circumstances he would have been chosen as his father's successor as co-Imperator of the FUDOSI by the Supreme Council. But the 'Supreme Council' decided otherwise ...

SAR GREGORIUS A FRAUD ?

The Supreme Council decided to choose an 'interim co-imperator' to assist and complete the Supreme Triangle on this 6th Convention. The 'regular powers' of this high office would be carried on by a "Council of Regency". One has to understand that the F.U.D.O.S.I. needed time to solve "a few pending questions". The death of Chaboseau caused some serious internal problems. The F.U.D.O.S.I. didn't accept Jean

Chaboseau as his father's successor, both as co-Imperator as well as Grandmaster of the T.'M.'O.'. (some sources claim that Augustin Chaboseau chose his son as Grand master of the TMO). They kept the seat of the third Imperator in vacancy, and decided to install an "assistant", an "interim co-Imperator", for the time being until the whole issue could be properly solved.

The Grand Coucil appointed Fr. André Cordonnier (Sar Gregorius) as 'Assistant-Imperator' of the F.U.D.O.S.I. on this Convention.

Emile Dantinne meets Cordonnier in 1931 in his hometown Huy-sur-Meuse in Belgium. André Cordonnier (1891-1960) was sentenced to several years of imprisonment in France. He fled from France in 1920 to the Netherlands. There he changed his identity and became the almoner of the Bourbon family. As stated in part 7 the Bourbon-family were the descendants of Charles Louis Eduard de Bourbon, who was better known as Karl Wilhelm Naundorf and who claimed the throne of France. His followers are known as "Naundorfists". As stated in part 7 "The "Naundorf-movement" was build around a hypothesis that a certain Karl Wilhelm Naundorf, an adventurer, 'emerged' in Berlin in 1810 and claimed to be the son of the French King Louis XIV and Marie Antoinette."

Through Dantinne Cordonnier gets involved in the world of occult and mystical orders. Dantinne, as he states in a personal document (A), was convinced that Cordonnier would become the new king of France (because of his relationship with the Bourbon family) after the second worldwar ! He was also convinced that Cordonnier was a Bishop of the "LIBERAL CATHOLIC CHURCH" (of whom C.W.Leadbetter, member of Blavatsky's Theosophic Society, was one of it's founders), as was stated by Jean Mallinger. The idea of Cordonnier being the "new king of France" is, of course, based on pure fantasy (again, see part 7). According to Marcel Roggemans the claim of Mallinger that Cordonnier was a Bishop of the L.B.C. was also made up. Roggemans states that he contacted Maurice Warnon (born 1937) on this matter. Warnon, who is a Bishop of the "Liberal Catholic Church" as well as the presiding Grand Master of the Martinist Order of the Netherlands, certifies that Cordonnier/ Sar Gregorius was never ordained as a Bishop into the "Liberal Catholic Church" !

Anyway, some of the 'high linitiates' were convinced that Cordonnier was the man he claimed he was. And because of these claims the F.U.D.O.S.I. appointed Cordonnier (Sar Gregorius) as "Member of the Supreme Counsil" and co-Imperator of the F.U.D.O.S.I. on the 6th. Convention. The new "Supreme Triangle" was composed of:

Emile Dantinne - SAR HIERONYMUS

Ralph Maxwell Lewis - SAR VALIDIVAR

André Cordonnier - SAR GREGORIUS (Assistant)

In 1952, after the F.U.D.O.S.I. dissolved ('51), Cordonnier returns to France. After

staying in Paris for a short time, he became a catholic priest of a small parish at the river "Loire". After his death in 1960, the French authorities discovered Cordonnier's true identity ...

(A) Personal Document, written by Emile Dantinne, dated : written somewhere between 1939 and 1945. The following text are some extracts from the original document, translated in English (Le Large File)

"It was revealed to us that the destiny of the European rebirth was unmistakable connected to the restoration of the French monarchy, of which the descendants of Louis XVI, named Naundorff, were elected by God.

To fulfill the mission entrusted to us by the Most High, I ask from you all to use all of your forces and all of your influences to restore the throne of France". And at the end of the document Dantinne states :

" A final revelation designated us, the Knights of Christs, as the restorers of the spiritual world who'll bring into realization the great reconciliation of all children of God

"A Benedict monk, R.P. Cordonnier, will play a very important and significant role in the near future as the one and future King of France".

THE COUNCIL OF REGENCY

One of the main goals of the '46 convention was the establishment of a supreme Martinist council which would be heading the two main orders (OM&S and TMO) and the other participating Martinist Orders ("SOCIÉTÉ d'ÉTUDES MARTINISTES" and " UNION SYNARCHIQUE DE POLOGNE").

After the war one of the very few thriving orders of Europe during the war, the ORDRE MARTINISTE ET SYNARCHIQUE, returned within the ranks of the F.U.D.O.S.I. In part 9 we saw that Victor Blanchard was expelled from the federation and was replaced in all the high offices he held. The reason for his expulsion, as is stated in part 9, was that Blanchard auto-consecrated himself as the universal Grand Master of all the existing R+C- and other initiatic orders of the globe !

One of the main pending questions of this forum at the time is: "Why did Blanchard return to the F.U.D.O.S.I ? The question has not yet been answered (maybe both parties had a "mutual" interest in Blanchard's return?)

Blanchard reconciled with the F.U.D.O.S.I. but he would never hold any office again (except of course, his Grandmastership of the OM&T), in spite of the fact that Blanchard was one of the promoters, founders and Imperators of the federation before the war.

Because of the fact the F.U.D.O.S.I. did not recognize Jean Chaboseau as Grand Master of the ORDRE MARTINISTE TRADITIONNEL (TRADITIONEL MARTINIST ORDER) the Supreme Council kept the seat of his father, Augustin Chaboseau, vacant. The minutes of the Conclave on July, 22 , which were published by A.M.O.R.C., on this issue :

"The Convention, after hearing the reports of the Delegates, the Messages of the absent Delegates and their reports, after taking opinions and after regular discussions, decided :

1) to keep in vacancy the seat of the third Imperator of the F.U.D.O.S.I. , which was held by the V.'. ILL.'. SAR AUGUSTINUS, Grand Master of the Traditional Martinist Order, until the election of a new Grand Master of this Order. In the meantime all the regular powers of the Grand Mastership will be carried on by a COUNCIL OF REGENCY, composed of :

SAR PURITIA (France) -Jeanne Guesdon (A.M.O.R.C.), Secretary

SAR LEUKOS (America) - President

SAR RENATUS (Belgium) -Rene Rossart ('Head' of the Belgian Martinists), Treasurer

They alone will be qualified to validate or deliver charts or documents for the Order during the vacancy of this post of Grand Master.

Thus is decreed without appeal and confirmed by us, Imperators and Members of the Supreme Council of the F.U.D.O.S.I., in our sittings of this 22nd day of July, 1946. The above constitutes our official declaration" .

In other words, the so-called "COUNCIL OF REGENCY' formed the head of the Order. The interim-Council was the Federation's answer to the question "who'll succeed Augustin Chaboseau ?" , ignoring the fact that Jean Chaboseau was (as stated by some sources) the legal Grand master of the O:::T:::M::: .

.....

"THOU FROM THE FIRST WAST PRESENT, AND, WITH MIGHTY WINGS OUTSPREAD, DOVE-LIKE SAT'ST BROODING ON THE VAST ABYSS, AND MAD'ST IT PREGNANT: WHAT IN ME IS DARK ILLUMINE, WHAT IS LOW RAISE AND SUPPORT; THAT, TO THE HEIGHT OF THIS GREAT ARGUMENT, I MAY ASSERT ETERNAL PROVIDENCE, AND JUSTIFY THE WAYS OF GOD TO MEN"

"PARADISE LOST" [Book I, 19-26]

JOHN MILTON, 1608 - 1674

Georges LAGREZE

20, Rue de la Sorbonne

PARIS V* August 25, 1945

Mr. Ralph M. Lewis

A.M.O.R.C.

Rosicrucian Park

SAN JOSE, Calif. U.S.

Beloved Brother and Grand Master,

I am very thankful for your communication which was well received. I expect to go to Strasbourg as soon as possible during the month of September and i hope that i then shall be able to send you most interesting documents; it will require some time for the translation from French to English but thanks to our S. Guesdon we shall do our best on this account.

I received all the documents you sent me: diplomas, cards and discourses for the MARTINIST ORDER. We had a meeting of the Supreme Council on saturday, August 18, 1945 and we all want to thank and congratulate you for the work you have achieved and we also are thankful to our dear SS:: and F:: of the Supreme Regional Council for United States.

Do you think that we could extend our activities to South America and would it be possible to get the addresses of FF:: and SS:: who could organize some Chapters, or would you be willing to organize the work as well for South America as for Canada, where you could have Provincial and Regional Councils under your jurisdiction?

Certainly there must be some FF:: and SS:: in these countries who, after the death of PAPUS, have been deceived by false organizations and do not know the true traditional filiation held by our very Illustrious Brother Augustin CHABOSEAU, our GRAND MASTER.

We must be excused if we do not send some more work but all of our Archives have been either stolen or destroyed by the Gestapo; we are just putting together what some of our devoted Brothers and Sisters have been able to preserve so as to resume our work.